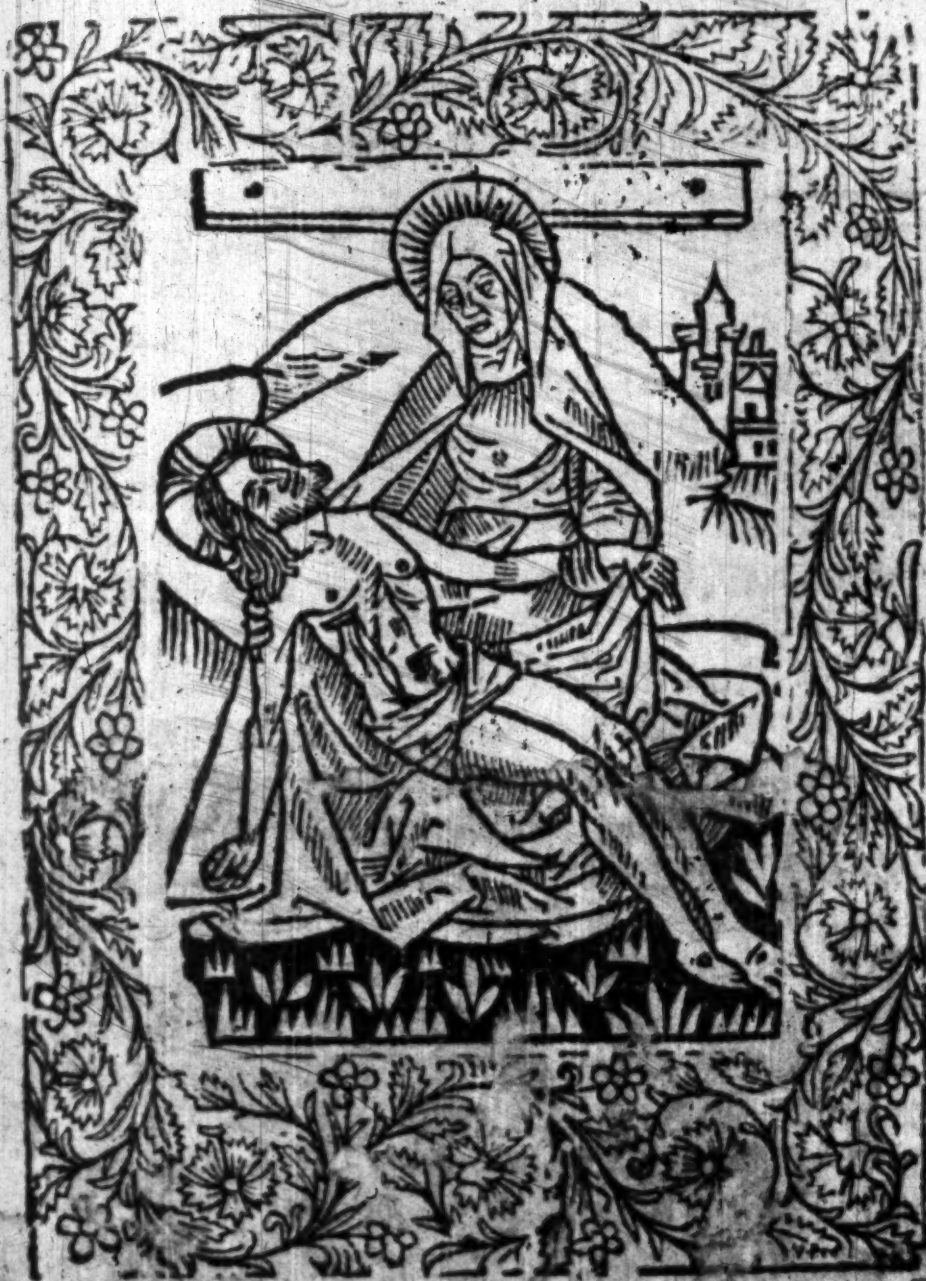


There begynneth a deuout treatyse in En-  
glysshe/ called the Wyllgrimage of per-  
fection: very pfitable for all chris-  
ten people to rede: and in  
especiall/ to all rely-  
gious psons  
moche necessary.







## The table of the fyrst boke.

**T**here foloweth the table of this boke/ called the  
pylgrimage of perfection/ and fyrst of the fyrst  
boke/ whiche conteyneth a prologe  
and. xii. chapters.

**T**he prologe of this boke declareth generally  
the content of all the thre boke/ and y cause  
that moued the Auctoz to write sayd treatise/ & also  
what doctozs he foloweth in y said boke. fo. p. 10.

**T**he fyrste chapter sheweth/ howe euery  
creature naturally/ desyrez a lyfe perpe-  
tuall and endlesse felycite. fo. iiii.

**T**he seconde chapter declareth/ howe  
the Christen people befoze all other/ be admytted to  
the glorie eternall/ after this lyfe: beyng here as pil-  
grymes to the same. fo. v.

**T**he thirde chapter/ Howe god hath ordayned  
the rychesse of the philosophers and of the iewes/ to  
redoude to the profite of y christen people. fo. vii.

**T**he fourthe chapter: Howe the rychesse & glo-  
rye of this worlde / lytell helpeth man in his iour-  
ney/ but rather letteth hym. fo. x.

**T**he fyfth chapter: Howe the Connyng/ know-  
ledge/ honours/ dignities/ and prosperities of this  
worlde be nothyng/ in comparisyn to the spyrituall  
riches of heuen/ with a shorte recapitulacion o: re-  
hersall of all that is sayd: and what condycions be  
required to these pylgrimes. fo. xii.

**T**he sixte chapi. Howe this iourney/ generally  
begynneth in our baptye/ and of the oblygacion  
made bytwene god and vs: and of certayne benefi-  
pyl. of p. A. ii. tes



**The table of the fyrst booke.**

tes that god hath prouyded for vs / & specially of the  
tre of lyfe / the blessed sacrament of y<sup>e</sup> auter. fo. xv.

**The seuenth chapi.** Howe god gyueth vs other  
richeffe / as grace and vertues / to strength vs in our  
pylgrimage : And of the dignyte of Grace / aboue  
all other rycheffe. fo. xviii.

**The eight cha.** Howe the iourney of euery chri-  
sten man and woman begynneth in their baptyme /  
fygured by the passage of the chyldren of Israell  
throughe the Reed see: And howe our kyng and lea-  
der is no angell / ne onely man : but bothe god and  
man. Whiche fulfilled in hym selfe / euery thyng y<sup>e</sup>  
he comaunded to his seruauntes. fo. xxi.

**The nynthe chapter.** Howe all Christen people  
gothe in one cōpany / vnto they come to the yerres of  
discrecion: and than / some gothe by the worlde and  
some by relygion. & how these two wayes ben fygu-  
red by the reed see / & by the floode Jordan. fo. xxii.

**The tenth cha.** Howe although all christen peo-  
ple be called the very chyldren of Israell / for they by  
baptyme hath passed the reed see: yet the relygious  
persons been the spyrituall Israell / whiche passed  
ouer Jordan. And howe we all been pylgrimes in  
this worlde / and the cause why. fo. xxv.

**The xi. chapter:** Howe after the example of the  
chyldren of Israell / whan we come to the yerres of  
discrecion / we be as rebelles and ydolaters / coue-  
tyng inordinately the goodes of this worlde / to the  
contempte and dyspyllinge of Grace / and sell heuyn  
for nothyng. Natwithstandynge / that the sonne of  
god and other holy sayntes hath gyuen vs example  
to the contrary. fo. xxvii.

**The**

## The table of the seconde boke.

**T**he. xii. chapiter. Howe no persone shulde be curyous in al kynge questions / concernynge the secretes of god. And howe onely we be saued by Grace: and that is shewed in example / by the seupn gyftes of Grace / applyed to the seupn ages of man.

folio.

xxxi.

**T**hus endeth the table of the fyrste boke / & here after foloweth the table of the seconde boke: Whiche contayneth. xxxiii. chapiters.



**T**he fyrste chapiter sheweth: Howe the pylgrimage of religion / hath many names. And howe our Lorde comforteth suche pylgrimes by the waye / refreschynge them with the frutes of the holy goost: and many other commoditees / folowynge of the same.

fo. xxxv.

**T**he seconde chapiter sheweth: Howe holy fathers hath compared the lyfe of relygion to dyuers thynges: And of the exersyse and labour of perfection: and of the ende and frute / that cometh of the same.

fo. xxxvii.

**T**he thirde chapiter: Howe holy fathers entreated the secretes of relygion / vnder parables and similitudes / & the cause why they dyde so: And howe the holy lyfe of relygion / is called conueniently / a iourney or a pylgrimage.

fo. xl.

**T**he fourth chap. Howe the lyfe and iourney of relygion / in the begynnynge / processe and ende / and in the great gostly profyte that cometh of the same:

pyl. of pf.

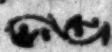
A.iii.

is de



## The table of the seconde booke.

is declared by the example of thze maner of pylgrimes: In the whiche example we be taught/how we shulde pzeare our selfe to take our iourney/ to make our banke/our testament/ and to prouyde our habyt/and other necessaries. fo. xliii.

**T**he fyfthe chap. sheweth/ A declaracion of certayne artycles/ conteyned in the oblygacion/ made bytwene God and his pylgrines: And of the vnspeccable richesse/ that man hath by the same.  folio.

**T**he sixte chapiter. sheweth: Howe there be dyuers Graces/ and of the declaracyon of them: and what they be/ and fo: what ende they be given to vs of god. fo. xlvi.

**T**he seuyenthe chapiter. Howe the grace of prerogatyue/ pertayneth nat directely to this pylgrimage/ but onely the grace of lyfe: And how we shulde order our felynges and reuelacions/ to escheue the illusyons of the enemy: which oftentymes trasfigureth hym selfe/ and appereth in the symyltude of an angell of lyght. l.

**T**he eight chapi. Howe perillous syngularite is in relygion/ & howe it bringeth vs to illusyons of y<sup>e</sup> Enemy/ by dreames and false prophetes: and how many maner of dzemes there be: And howe the enemy many tymes sheweth the truth/ to disceyue in conclusion. fo. liii.

**T**he nyynth chapi. sheweth: Howe Antichrist by his false prophetes and counterfayte myzacles/ in maner/ shall disceyue all the worlde: & what difference is/ bytwene myzacles and matueyls/ and of charmers and other: whiche by scripture and holy wo:


Des/

**The table of the seconde booke.**

des/ myselfe the name of god. And of the disputacion of saynt Syluester with the iewes/ & bytwene saynt Peter and Symon Magose. **fo. lvi.**

**The tenth chapter.** Howe the graces of prerogatyue/ reherfed aboue in the sixte chapter/ be nat of necessyte requyred to the iourney of perfection/ but onely the grace of lyfe: And howe true reuelacions and true felynges/ cometh euer to the meke soule/ & nat to those that desyreth to haue them: And howe and wherin we shulde folowe Christ. **fo. lxi.**

**The. xi. chapter:** Howe the grace of lyfe dysfereth/ fro the grace of prerogatyue: And howe god sheweth hym selfe more louynge to vs/ than euer he dyde to our forefathers: and what ben these Indulgences: And howe good lyfe is better/ than pardon without it. **fo. lxii.**

**The. xii. chapi.** Howe in the exercyse of Grace/ standeth the perfection of mannes soule: and howe the woundes of origynall synne/ be holpen by faithe hope/ and charite: And howe by the seuyng gyftes of the Holy goost/ we be made redy to obey to the Holy goost/ and to folowe his holy inspyracions: And howe all these vertues be compared to a Tree.  **folio. lxvii.**

**The. xiii. chapter:** Howe other foure maner of woundes/ folowynge of Origynall synne/ be more spoken by the foure Cardynall vertues: & howe no moze all vertue can profyte man any thyng/ without Grace. And of the eyght Beatytudes that also/ springeth of grace: And of the other vertues/ as the floures springeth of the tree. **fo. lxviii.**

**The. xiiii. cha.** Howe man must labour many yerres in



## The table of the seconde booke.

res in Grace/ and exercise of vertues/ oꝛ he can bring  
ge forth the p̄fite floures in the tre of grace: And of the  
seuyn petitions of the Water noster: and of the .xii.  
frutes of the Holy goost. fo. lxxi.

**[T]he. xv. chapi.** Howe god hath gyuen to man &  
woman free lyberte/ outhet by grace to merite their  
saluacion/ oꝛ by synne/ to procure their owne damp-  
nacion: And by what exercise they may best attayue  
to perfection/ and holynes of lyueng. fo. lxxiii.

**[T]he. xvi. cha.** Howe euery person in grace/ shul-  
de make a spyrituall buylding/ vpon the foundacion  
of faith: And howe some buyldeth cheppes/ haye/  
and hurdes: And what the religious person buyl-  
deth/ & what is the exercise of perfection. fo. lxxvi.

**[T]he. xvii. chap.** Howe the tre of Grace is compa-  
red to a vyne/ of the whiche/ man hath the cure and  
charge comytted to hym of god/ to tyll and dresse it:  
And howe this vyne is planted in mannes soule/ as  
in a gardyn: And of the rewardes of the good and  
puell gardynier: And howe we ought to spede our  
labour/ bycause we haue but one hour/ in the whi-  
che we may labour. fo. lxxvii.

**[T]he. xviii. cha.** Howe this vyne of loue & grace/  
bringeth nat forth the lyke wyne in all countrees/ that  
is/ in all states and degrees of Christes people: foꝛ  
in some it bringeth forth the reed/ white/ & claret onely  
and in some it bringeth forth the strong swete wy-  
nes/ as maluesies/ tyzes/ & muscadelles. fo. lxxviii.

**[T]he. xix. chap.** Howe the vyne of Grace planted  
in mannes soule/ shulde be kepte / bothe of religi-  
ous and secular p̄sons/ purged/ cutte/ and defended/  
that neyther beestes/ wormes/ ne spyders come ther-  
to: And

**The table of the seconde booke.**

fo. And of thye per plous beestes/ that distroyeth the  
byne of god in religion: and of certayne remedies  
agaynst the same/ moche notable. fo. lxxix.

**The twēterth cha.** Howe our lord in his sermon  
made in the moūt/ shewed all pfection to be in the ex-  
ercise of his cōmaundementes/ counsayls/ and bea-  
titudes: And that we maye lerne/ so to exercyse our  
selfe: I haue translate an hole treatise of Bonauē-  
ture/ called the memoꝛialles of saynt Bonauēture:  
Of the whiche/ the fyyst ten teacheth man to dispice  
the worlde/ and to be meke: with many other good  
thynges. fo. lxxxi.

**The. xxi. cha.** These memoꝛialles contayned in  
this chapter folowyn/ moueth to solytarynesse/ to  
due attēcion in prayer/ to reuerent deuocyon to war-  
de our blessed Lady/ to folowe counsaile/ and to be  
one in wyll with god: neuer to be troubled in other  
mēes mater/ but in compassion/ pytie/ and charite:  
to labour for a clene hert. fo. lxxxb.

**The. xxii. cha.** Howe these two memoꝛialles fo-  
lowyn/ teacheth vs to gyue reuerence to euery per-  
sone/ and to confisende to their wylls/ in thynges  
laufull and honest/ and to be gentyll to all: and nat-  
to moche famplier with any/ ne to gyue any occa-  
sion of synne to any person: but in all our lyfe to be  
secrete and solytary in prayer. fo. lxxxbii.

**The. xxiii. cha.** Howe in all thy workes/ shul-  
dest thinke that thou standest euer in the pꝛesence of  
god/ and that he seeth the where souer thou be. And  
of an exercise to be vled before the ymage of pytie/  
in the consyderacion of the mercy and iugement of  
god/ & of our unkydnesse towarde hym. fo. lxxxbii.

**The**



**The table of the seconde booke.**

**The. xxiij. cha.** The two memorialles folowig teacheth vs to beware of illusyons of the Enemy/ and for no tēptacion/ to gyue ouer the hardnesse of lyfe and goostly exercise/ and every day to make accōpt with our conscience. And of the forme to order our confession/ and of fyue thynges necessary to be consydyed every day. **fo. lxxxix.**

**The. xxv. chap.** Howe (whan we haue opteyned all these graces and perfections) we ought to confesse and knowlege our selfe/ vnprofytable seruañtes to god: And howe the hygher that our pfection ascendeth/ so moche the lower foundation it requyret in mekenesse/ with contynuall exercise and dispysing of our selfe. **fo. lxxxix.**

**The. xxvi. cha.** Howe there ben thre maner of pfections: And howe relygion is the most sure waye to the highest perfection: And howe the grettest synners that is/ may attayne therto: & none be excepte. And howe the gyftes of nature/ nouthet letteth/ ne yet moche helpeth therto. **fo. lxxxix.**

**The. xxvii. chapter.** Howe suspiciousnesse and wronge iugementes/ be most perylous byces in relygion/ & that is shewed by many authoritees and examples. And howe regular obseruañce and ceremonies of religion/ be ordayned for the bowes. and howe they that kepe & cerimonies/ and nat the exercise of vertues/ be compared to the iewes and pharisees: and suche cōmonly be as dotrelles/ whiche is a fonde byrde. **fo. lxxxix.**


**The. xxviii. chapt.** Whan and howe any persone ought to repell his sleaunder/ & to defende his good name: and howe the exercise of vertues is harde in the begyn

## The table of the seconde booke.

the begynnynge/ but moche plesaunt in the ende. and  
as horte reherfall of certayne examples/ putte in the  
begynnynge of the seconde booke/ shewynge what pro  
fyte cometh of gostly exercise. **Fo. C.**

**The. xxix. chapit.** A generall reherfall of all the  
mater befoze entreated in this secōde booke/ and the  
declaracion of the tree of Grace/ with the contentes  
therof. **Fo. C. ii.**

**The. xxx. chap.** Howe these seuen beatitudes af  
ter saynt Gregoꝝ/ be as seuen degrees/ wherby mā  
ascendeth to heuyn. Saynt Bernarde compareth  
them to a ladder of seuen barres oz staues: in y whi  
che he exhorteth vs to walke/ and howe perfectyon  
is of the grace of god. **Fo. C. iii.**

**The. xxxi. chapit.** Howe these seuen beatitudes  
ben declared by seyn properties of vertues/ requy  
red of congruence to be in an erthely pꝛince: Howe  
muche moze than shulde the condicions of these bea  
titudes be in vs wormes of the erthe/ whiche been  
called to be pꝛinces and enherytours of Heuyn.   
**Folio. C. iii.**

**The. xxxii. chapit.** Howe dyuers doctours com  
pareth the seyn gyftes of the Holygost / to dyuers  
thynges. Saynt Hierome to the seyn loues/ with  
whiche our lord fedde foure thousande people. Saynt  
Bonauenture to a starre/ haupinge seyn beames.  
Saynt Gregoꝛie to the seyn dayes/ in the whiche  
the chylde of Job made feestes eche one to other.  
Antonyne compareth them / to the seyn dayes of  
the creation of the worlde: and hym we folowe.  
**Folio. C. vii.**

The



**The table of the seconde boke.**

**C**The. xxxiii. chapi. Howe the seven dayes of this  
pylgrimage / be assembled and applyed to the seven  
dayes / in the whiche the great worlde was create:  
And howe they be lyke in many properties / and in  
many they be different. & howe the ende of bothe is  
as holiday / peace / & quietnesse fro labour. fo. C viii.

**C**Thus endeth the tables / of the fyrst  
and seconde boke. And here  
after foloweth the  
prologe.



of your charity. I pray you to pray  
for Ihu. Johu. Saycor in syon

The declaracion of the starre of grace.

The declaracion of the starre of Grace, whose place is to stāde in the syrie chapter of the seconde booke.

**O**f asmoche as all the goodes that we haue spirituall & temporall: body / soule / richesse / vertues / and all maner of graces / we haue the of god / and his gyftes and benefites they be: As wyrtelseth s. Poule / sayeng. What hast thou / that thou haste nat receyued of god: as he myght saye. Nothynge: yet natwithstandyng y all be of god / temporall riches is rather an impedymēt o: let / than forderānce to the / that entendeth to labour and trauepie in the pylgrimage of perfection. Wherfore / sicke the seconde booke of this treatise sheweth the principles / whiche necessarily be requyred to the spirituall pylgryme / and to the iourney of lyfe: We shall omitt the goodes temporall / and retourne to entreate of the spirituall graces requysite to perfection. Of graces / some be necessarily requyred to the proper saluacion of euery man / without whiche they can nat be saued: & this grace is called the grace of iustificacion / o: grace in iustifying: for it iustifyeth our soules before god. this grace in the sayde picture / is assembled to a starre / wherof the substaunce is charpē / the seuen beames be the seuen gyftes of the holy gost: whiche the prophet Esay recytlly sayeng: The spyrite of wysedome and vnderstandyng / the spyrite of counsaile & strenght of science & pytie / and the spyrite of the feare of god. And lyke as the beames be neuer separate from the starre: So thesē seuen gyftes be neuer separate from the starre of gra.

p. 1. col. 4

Esai. 11.

a the



## The declaracion of the starre of grace.

Roma. v.

ij. pet. p. ii.

the grace of þ holygost/ but euer cometh with it and  
depteeth with it. And euer where these seyn be/ there  
is alwayes the holy loue of god / and the p[re]sence of  
the holygost. And as the beames of a starre shyneth  
in the nyght/ and gyueth downe lyght / here to man  
in erthe/ so this spyrituall starre of grace descendeth  
euer from the Trinite/ and purifyeth o; clenseth/ cale  
fyeth/ and illumyneth our soules/ and all the powers  
therof by charite/ and these seyn holy gistes so saith  
saynt Poule: the charyte of god is diffused & spredde  
in our hertes/ by the holygost: whiche is gyuen to  
vs. And that grace may be compared to a starre/ saith  
Peter wynteth/ mouyng all Christyans to attende  
dilygently to the doctryne and inspyracions of þ ho-  
lygost: whyles the day starre (sayth he) called Lucy-  
fer/ do spring and ryse in your hertes. By this starre  
is vnderstande o; signified/ the grace of god iustify-  
eng/ and the seyn gyftes of þ holygost. What these  
seyn gistes do worke in mannes soule/ and what be  
their operacions and offyces/ I shall bryefely declare  
vnto you.

Like as the vertues morall ben ordayned to make  
pyfte the appetytes of mannes soule/ and enclyneth the  
to be obedient vnto reason/ after the rules of naturall  
reson in thynges of nature: so these seyn reherled gyf-  
tes of þ holygost/ ben ordayned & gyuen of almighty  
god/ to directe & ordre all the powers of our soule in  
thynges sup[nat]urall: & to encline the sayde powers  
to be obedient to the moouings/ instynctions/ suggesti-  
ons/ and inspyracions of the holygost/ after the rules  
eternall. And that in all our actes/ dedes/ wordes/ &  
thoughtes: as wole in waters speculatyue: as pra-

ctyue:

## The declaracion of the starre of grace.

etpue: They do teache vs what is to be omitted or to be done for our saluacion. For these we daylye make petition to god/crpe and call for them: As for these thynges without whiche we can nat be saued/whiche ones opteyned of god: with all study & dyligence/we shulde nat onely kepe them/ but also labour in them/ and encrease them: lest we here that terrible worde/whiche our lord spake to hym that brought to his accōptes his talent bounde in a sudary or napken/ without any encrease/ sayeng. Take his talent fro hym and gyue it to hym/ that hath ten talentes. Howe we may encrease these talentes/ is shewed by y<sup>e</sup> p<sup>r</sup>ocesse of the seupn dayes/ conteyned in the thirde booke of this treatyse. These wordes wolde be marked and these graces dyligētly wolde be kept: for where they be/there is the holygost: And where the spryite of god is/there is lyberte: for they (saith e. f. Doule) be the chyldren of god: whiche be ledde and gouerned by the spryite of god. These graces teacheth & enclpyneth our soules in true saythe and stedfast hope/to be obedyent to the mooungs and inspyacions of the holygost/in all thynges necessary for our saluacion.

The gyfte of vnderstandyng/dyrecteth & ordyeth reason in speculatyue or contemplatyue mater: As in studye or redyng/in prayer and in meditacion: & this gyfte paterfyeth to the spryte dawe of this pylgrymage of perfection.

The gyfte of wysedome/discerneth and iudgeth what is to be done in the sayde speculatyue matter/ where and whan/ what/ howe moche/ what maner/ and for what ende/ with other c<sup>o</sup>nsummances: and the starre of grace.

Luce. xix.

ii. cor. iiij.

Ro. viij

i.  
[tho. i. ij.  
q. 68. ar. 4

ij.

a. ij. this



## The declaracion of the starre of grace.

this pertaineth to the seventh day.

iiij.

**T**he gyfte of Counsaile: ordreth & directeth reason in practyse maters/ whiche pertaineth to our saluacion: As in dedes of charite and pyte in all actes of morall vertues and good maners: and this gyfte pertaineth to the fyfthe day.

iiij.

**T**he gyfte of Science/ iudgeth and discerneth in the sayd practyse of good moralyte & charite/ what is to be done/ howe/ of what mater/ & for what ende as for our saluacion: and this gyfte is declared in the thirde daye.

v.

**T**he gyfte of Godly strength/ ordreth the wyll of our soule in it selfe/ and dothe conforthe it agaynst all feares/ perylls & troubles/ and maketh the wyll stronge in it selfe/ to suffre all thynges for the loue of god and this is shewed in the fourthe day.

vij.

**T**he gyfte of Wyse/ ordreth the wyll of man in order to his neyghbour/ and teacheth hym to haue compassion and mercy in tyme of nede/ to haue myldenesse/ gentylnesse/ and good maner in all our conuersacyon: & of this gyfte is entreated in the secōde day.

vij.

**T**he gyfte of feare ordreth the wyll man/ and armeth it agaynst all inordynate concupyscence of the worlde or of the fleshe/ and maketh it declyne from yuell/ accordyng to the sayeng of Salomon: By the feare of god/ man declyneth fro yuell. And this gyft is declared in the fyrst day of the thyrde boke.

pro. xvj.

**T**hus these holy gyftes stayeth the soule of man/ and maketh it subiecte in true faith and hope: to the inspyracions of the holy gost. In the whiche stādeth the perfection of mānes soule. And thus we haue declared vnto you/ what signifyeth the starre of grace/

with

## The declaration of the starre of grace.

with all the beames therof. **O**ther graces there be/ though they parteyne nat properly to this journey of perfection (bycause they do nat iustify man/ nor make hym pfyte in hym selfe but rather they be gyuen frely of god to certayne persons/ to the entente that they shulde bringe other by their doctrine or other suche graces freely receyued/ to the knowlege/seruyce/ and loue of god. yet necessary it is to declare them/ that they may be knowne distincte from the other: for without these we maye be sauued/ without the other we can nat. They be called graces as the other be/ and also they be frely gyuen without merytes or deseruyng of man/ as the other be. But the other do iustify man in hym selfe that is to saye/ maketh man accepte to god/ as the inheritor of his kyngdome and glorie/ & so do nat these: and therfore they be nat of that necessity as the other be/ and so they haue onely the name generall and be called graces freely gyuen/ and in this treatise they be comonly called p graces of prerogatyue but the other aboue reherced/ be nat onely called graces freely gyuen/ but also grace iustifying. These graces freely gyuen/ whiche be nat necessary for the pilgrimage of perfection/ be nyne in nombre/ and they be set in the picture vnder the starre of grace/ whose propertees and operations may be thus declared.

**I**n every arte or crafte/ he that perfytely shulde teache or instructe another/ first thre thynges been necessarily requyred in hym. One is/ that he haue perfyte certainte of all the principles of that crafte. Seconde/ that he haue plenty of true iugementes in all

Thomas  
p<sup>ri</sup>. 2. q. 3.  
arti. iiii.



# The declaration of the barre of grace.

in all the conclusyons of the same. **Therby** / **þ** he ha-  
 ue good betraunce in shewing his doctryne. **So** like-  
 wise / he that shulde teache the scripture of god / and  
 by his doctryne conuert the hertes of his audyence  
 to the faythe and seruyce of god. **Fyrst** he ought to ha-  
 ue in hym the assurauce and certaynte of faythe / whiche  
 comprehendeth all the artycles of our faythe.  
**Secondly** / he muste haue sure and true iudgement in  
 all the conclusyons of the same scripture. **Thirdly** /  
 he must haue good betraunce / and abounde in exam-  
 ples and experiences / to declare the cause by the evi-  
 dences / whiche he dothe preache. And to this purpose /  
 and wereth the thre fyrst graces in order / that is / the as-  
 suraunce of faythe in the same spyrte / the sermon of  
 Sapience / and the sermon of Science.  
**Also** it is requyred in hym that shall partlye en-  
 struete or teache another / to confyrme his doctrine by  
 some sure argumentes / or els it shall worke lytell ef-  
 fecte in þe hearer. The argumentes of secular doctrine  
 be argumentes of reason / but the argumentes & con-  
 firmacion of the faythe and doctryne of Christ is su-  
 pernaturall. And of these argumentes / holy scripture  
 spebeth / shewing howe our sayour after his resur-  
 rection appered to his dysciples / and shewed or pro-  
 ued hym selfe lyueng and quicke by many argumen-  
 tes / speaking to them of the kyngdome of god / by the  
 space of xl. dayes. And whan it pleased almyghtie  
 god / to conuert the hertes of the people to his grace  
 by the preaching of his seruauntes / in suche workes  
 or knowledge / as onely be appropiate to hym selfe.  
 Than suche confirmacions and argumentes be syg-  
 nes / myracles / propheties / and knowledge of þe secret  
 thoughtes

i.

ii.

iii.

Tho. vbi  
supra.

act. pxi.

act. pxi.

act. pxi.

act. pxi.

lib. 20

## The declaracion of the starre of grace.

holighes of y<sup>e</sup> hert. And to these answereth the next  
our graces frely gyuen in order/ as they be in y<sup>e</sup> p<sup>ro</sup>-  
cure aboue. First the grace to gyue helth to the sicke  
body/ this grace before other/ moueth and steeereth mā  
to saythe/ and to truste to haue the helth of his soule/  
as he seeth and feleth the cure of his body. The se-  
conde is the grace of myracles/ as to do myracles a-  
boue nature. The thyrde is the gyfte of prophesy/  
wherby man knoweth thynges for to come/ whiche  
onely god knoweth for certaynte. The fourth is the  
discrecyon of spyrites/ whiche grace gyueth to man  
nat onely certaynte of iudgement to discern bytwene  
the inspyracion of the holy ghoost and the illusyon of  
the enemy: but also/ somtyme to knowe the secrete  
thoughtes of the hertes. Whiche to knowe/ is onely  
appropriate to god/ as the prophete saythe: the hert  
of man is inscrutable/ and onely god knoweth it.  
And moreouer/ if man shall haue sufficient facultie  
to do the message of god/ by preachyng of his holy  
worde in all the worlde/ as he comaunded vnto his  
disciples sayeng. Go in to y<sup>e</sup> worlde and preache the  
gospell to euery creature: It is requyred that he ha  
ue the sure cense and perceyuing of scripture/ & also  
suche langage/ as he maye be perceyued of them to  
whom he preacheth. And to this poynt answereth  
the two last graces frely gyuen/ that is/ the grace of  
tonges or languages/ and the interpretation of scrip-  
ture. And these two graces synghulerly receyued the  
apostles in the day of Penthecost/ as it appereth in  
the actes of the apostles. And thus we haue shew-  
wed vnto you/ the declaracion of the starre of grace  
and of the nyne graces frely gyuen/ whiche no per-

iiiij.

v.

vi.

vij.

brief. xviij

Marci: 6

biij. et. ij.

act. ij.



## The declaracion of the starrs of grace.

pm. col. 11


son shinde presume to aske or desyre/except he be  
of a certayne so moued by the holy gost/and that for  
the profite of the church/for therfore they be gyuen  
as wythnesse saynt Ioule/saying. The manyfesta-  
cion of the spryte is for the profite of the church  
people of god. But rather letre suche as haue those  
graces/ study howe mekely and truly they maye be  
founde the faythfull dispensars of the sayd graces  
to the encrease of their rewardes / and crowne euer-  
lastyng.

## Thus endeth the declaracion of the starrs of grace.

The declaracion of the tree of grace.

**O**f this tree of grace is mencion made  
in the .xvi. & .xvii. chapters of the seconde  
boke/and in many other places of this  
treatise/and therfore it shulde haue  
ben set after the .xvi. chapter  
of the seconde boke.



**A**nd for the moze playne percey-  
uyng of this tree/you must vnderstande/  
that it is called the tree of grace and of  
pfection. And in some place of this trea-  
tise/it is called the hyne of loue. This  
tre conteyneth in it. vii. principall bzaunches/whiche  
ben the . vii . gyftes of the holy goste. And out of the  
foure lowest bzaunches / spzyngeth other . iiii . pety  
bzaunches / whiche ben the foure cardinall vertues/  
eche of them conteynyng vnder it/ certayne mozaill  
vertues/whiche be as leaues in the sayd bzaunches.  
And the grapes of euery bzaunche/be the frutes of the  
holy goste. Fryue of these bzaunches perteyneth to the  
Active lyfe in religion/ and the two hvest/to the Cō-  
templatiue lyfe. The rote of this tree of grace/is gra-  
ce: and it is planted in the hert of man oꝝ woman.  
The stocke of this tree is feythe / the barke is hope/  
and the sappe is charite. 

The firste bzaunche of this tree/ which is the lowest  
of all the other/is the gyfte of godly feare. The pety  
bzaunche that spzyngeth out of it / is the cardinall  
vertue Temperaunce/whose leaues ben these mozaill  
vtues / Mekenes/obediēce / chastite/discrete shame-  
fastnesse/ sobernesse/honestye/simplite/abstinence/

The pil,



Silence



## The declaracion of

silence/and discrete parcite oꝛ scarcenesse. The floure of this braunche is / the firste beatitude / that is. Blessed be they that be poze in spirit. And the.iii. frutts comyng of this floure / be delectacion / In grauite / In continence/and in chastite. The petition of the Vater noster/ is wꝛitten therby in the margent/ whiche is this. O father in heuen/ delpyer vs from euyl. And it is this in the latine. Libera nos a malo. Howe we shall labour to wꝛyn this braunche / it is shewed in the iourney of the firste dape of the. vii. that foloweth in the thirde boke.

ii. The seconde braunche of this tree/ ascendyng on the left syde/ is the gyft of gostly pytie. The pety braunche that spryngeth out of it / is the cardinall vertue Justice/ whose moꝛall vertues / as leaues / ben these/ Dewe woꝛshyp to god / equite/ truthe/ liberalite/ hu- manite oꝛ good maner/ ampte oꝛ frendshyp / gentyl- nesse/ kyndnesse/ fidelite oꝛ feythfulnesse/ concoꝛde / & compassion. The floure of this braunche/ is the se- conde beatitude/ that is. Blessed be the mylde: and the frute is threfolde/ Delectacion/ In goodnesse/ In benignite/and In good maner. The petition of the Vater noster/ accoꝛdyng to this gyfte oꝛ braunche/ is wꝛitten therby in the margent/ whiche is this. O fa- ther in heuen / let nat vs be ouercome in temptacion. In the latine. Ne nos inducas in temptacionem. Howe we shall labour to clyme this braunche / it is shewed in the iourney of the seconde dape of the. vii. in the thirde boke.

iii. The thirde braunche of this tree/ is the gyft of gostly science. The pety braunche that groweth out of it/ is the cardinall vertue Prudence/ whose moꝛal vtues/ as leaues / ben these/ Promptnesse in pꝛeypnyng/ quicke- nesse

## the tree of grace.

nesse of inuencion / redynesse in discrete iugement / prouidence / circumspection / discret warrenesse / & diligence. The flour of this bzaūche oz gyft / is the thirde beatitudo / that is. Blessed ben they that wepeth in this worlde. And the frute cōmyng of this floure / is thre / folde / delectacion In sober spech / In vertue / and In gentylnesse. The peticion of the *Pater n̄r* correspondēt to this bzaūche oz gyft / is therby wrytten in y margēt. whiche is this. O father in heuen / forgyue vs our offences / as we forgyue our offenders. In the latine. *Dimitte nobis debita n̄ra / sicut et nos dimittimus debitoribus n̄ris*. Howe we shall labour to clyme this bzaūche / it is shewed in the iourney of the thirde daye of the seuen / in the thirde boke.

The fourthe bzaūche of this tree / is the gyft of gostly strength. The pety bzaūche that groweth out of it / is the cardinal vtue Fortitude / whose morall vertues / as leaues / ben these / Sufferaūce / patience / cōstancye / perseueraūce / longanimitie / magnanimitie / martyrdome / & discret hardinesse. The flour of this bzaūche oz gyfte / is the fourthe beatitude / that is. Blessed be they that hungreth & thyrsteth iustice. And the frute of this floure is double / delectacion in paciēce / & longanimitie. The peticion of the *Pater n̄r* answerpng to this bzaūche oz gyft / is therby wrytten in the margēt / whiche is this. O father in heuen / gyue vs our dayly breed & sustenaūce. In the latine. *Panem n̄m quotidianum / da nobis hodie*. Howe we shall labour to clyme this bzaūche / & wpy these vtues / it is shewed in the iorney of the fourth day of the. vii. in y thirde boke.

The fyfte bzaūche of this tree / is the gyfte of gostly counsell / whose floure is the fyfthe beatitude / that is. Blessed be the mercyful / for they shal haue mercy. And the frute

iii.

b.



## The declaracion of the tree of grace.

the frute is double / delectacion oꝝ assuraunce in all goodnesse & vtues: In benigne & all swete maners. The petition of the Pat nꝛ according to this braūche oꝝ gyft / is therby wꝛitten in the margēt / which is this. O father in heuen / thy blessed wꝛill be fulfilled / as in heuen / so in erthe. In the latine. Fiat voluntas tua / sicut in celo et in terra. Howe we shall labour to clyme this braunche & wꝛyn these vtues / it is shewed in the iourney of the. v. day of the. vii. in the thirde boke.

vi.

The sixt braūche of this tree / is the gyft of godly vnderstādyng / whose floure is the. vi. beatitute / that is. Blessed be the clene in hert / for they shall se god eternally. Two frut / coꝛrespōdeth to this gyft Certaynte of feyth / & Abundaunce of ioy. The petition of the Pat noster / coꝛrespondēt to this braūche oꝝ gyft / is therby wꝛitten in the margent. O father in heuen / thy kyngdome come to vs. And this is the latine therof. Adueniat regnū tuū. Howe we shall labour to clyme this braūche & wꝛyn this gyfte / it is shewed in the iourney of the sixt day of the. vii. in the thirde boke.

vii.

The seuenth braūche of this tree / is the gyft of godly wꝛyldome / whose floure is the. vii. beatitute / that is. Blessed be the peaceful / for they shall be called the children of god. The frute is double: Ardent oꝝ bꝛēnyng flame of charite: and peace from all troubles. The petition of the Pat nꝛ / answeryng to this braūche oꝝ gyft / is wꝛitten therby i the margent. O blessed father in heuen / sanctified be thy holy name. And the latine therof is this. Sanctificet nomen tuū. Howe we shall labour to clyme this braūche and wꝛyn this gyft / it is shewed in the. vii. & last day of the thirde boke.

¶ All this we haue wꝛitten for the moze playne percepyng of the tree of grace.



**T**his treatyse called the pilgry-  
mage of perfection / is distincte and  
disuyded into thre bokes / in the ho-  
nour of the trinite: of the whiche  
thre bokes / the two first: be but as  
prefaces / preparacions and decla-  
racions to the thyrde boke: In the  
whiche is conteyned the principall purpose of our en-  
tent. And the cause why we name this treatise the pil-  
gremage of perfection / shalbe moze playnly declared  
in the seconde boke. The first boke sheweth gene-  
rally / howe þ lyfe of every cristian / is as a pilgrema-  
ge: whiche we bove and promesse in our baptyme /  
takng on vs the iourney to the heuenly Jerusalem:  
And declared it by the similitude and figure of the  
passage of the chyl dren of Israel from Egypt through  
the redbde see / toward the lande of repromission. And  
how al cristians goeth this pilgrymage / al to gyther  
in one cōpany / vnto the tyme they come to the yerres of  
discrecion: Than cōmenly they diuide them selfe and  
goeth in two cōpanyes / some by the see & some by the  
lande: that is to say / some chose to go by the world / &  
some by religion. And also howe god hath made and  
ordayned sufficiēt prouisiōn and sauegarde in euery  
state or degree / if man wyl put to his good wyl to  
byng hym safe / to the ende of his sayde iourney.  
The seconde boke leueth the lyfe of the world / and en-  
treateth what is the iourney of religion / by the simi-  
litude of the passage of the chyl dren of Israel / ouer  
the seconde stod called Iordayn / and cōpareth it by di-  
uerse similitudes to many thing: shewng howe the  
pilgreme of the way of religion shuld prepare & order  
hymselfe / before he take on hym his iourney / that is

First.

Second.

The pil. of per.

3.1.

before



## The prologe of the

Thyꝛde.

before he take on hym the yoke of religion / by the conditions requyred to a pilgrymage that entendeth to go to the earthly Jerusalem: teaching hym howe he shulde make his testamēt spiritually & his banke or exchaunge. It sheweth hym also what he shuld take with hym / and what he shulde leue behynde hym: And in al thynges it declareth what is necessary to be done / & what is to be lefte. The thyꝛde boke cōteyneth the selfe pilgrymage / whiche consisteth or standeth in. vii. dayes journey / accordyng to the. vii. dayes / in the whiche the vniuersall worlde was creat & made. For lyke as the great worlde was made perfecte in. vii. dayes / so the lesse worlde / that is man is made al spiritual and perfecte by grace in these. vii. spirituall dayes: In the which man is renewed & in maner creat agayne by the seven folde graces of the holy goost / as it shall moze clerely appere in. the sayd. vii. dayes. But here you must vnderstande and knowe / that harde it is for any persone / lerned or vnlerned / to perceyue the pꝛocesse and dyꝛect of this treatise / and specially of the thyꝛde boke / or the entent of the authour / except they rede before & somewhat perceyue the two first bokes / which (as we sayd) in maner declareth the hole matter of these. vii. spirituall dayes / in the whiche standeth the pilgrymage of religion. Of these. vii. dayes: the first syue perteyneth to the actiue lyfe of religion / otherwysse called gostly exercise / or mortifycation of the senses of mannes body. And the two last dayes / to the contemplatiue lyfe / declarpng in part / the. iiii. partes of cōtemplacion / prayer / redyng / and meditacion / shewyng the perfeccion and peas of the spirit and the conditions and operacions requyred therto. The cause that moued me to wyꝛte this treatyse

treatyse was this. After my entraunce to religion /  
 considering to what I had bounde my selfe and howe  
 (as saynt Thomas sayth). Every religious per-  
 sone shulde intende the perfeccion of his soule / which  
 is the very peas of the spirit. I thought it necessary  
 to drawe a treatyse for my selfe / that shulde conteyne  
 in somme the sentences of illumined doctours / con-  
 cernyng perfeccion / as saynt Austen / saynt Grego-  
 ry / saynt Bernard / saynt Thomas / saynt Bonauen-  
 ture / saynt Anselme / and Antonine: which doctours  
 I folowe most commonly in this poore treatyse / Joy-  
 nyng also thereto the gostly exercise and experiece of  
 holy fathers / as I thought them to make most for my  
 purpose / thynkyng that if I had them compyled in  
 one treatyse I shuld have a singular jewel to bere in  
 my bosom / wherin dayly & hourly I might loke / as  
 a mirrour or lokyng glasse for my edification / and per-  
 ceive myne owne imperfections / howe farre I am  
 every day from the lyfe and pfeccion of holy fathers.  
 But for as moch as after all doctours and fathers /  
 al the hole lyfe of perfeccion is contained in the coun-  
 selles of our lord / and specially in the sermon that he  
 made in the mount / which begynneth thus. Beati  
 pauperes spiritu: quoniam ipsorum est regnum dei.  
 Blessed be the poore in spirit / for of them is the kyng-  
 dome of god. Therfore on it I founde this poore trea-  
 tise / and ther upon I begon after my poore maner to  
 write in latine / but your charite prevailed & letted me /  
 for anone as I had set the penne to the booke / It was  
 put into my mynde to draw it in the englyshe tonge /  
 wher by it myght be the more accept to many / & spe-  
 cially to such that understāde no latine / & so to make  
 you parteners in the same. And all though this trea-

Secūda  
 scde. q̄st.  
 xxxvi.

Math. v.

The pil. of per.

Jo. ii.

tyse



## The prologe of the

tyse seme somewhat long / yet I trust it shall nat be tedious  
vnto the reders / for the matter I suppose shall be  
ryght delectable & pleasaunt / specially to al them that  
loueth godlynesse / and hath a desyre to know howe to  
order their lyfe in the pylgrymage of pfeccion / which  
is the holy lyfe of religion . I say nat that in it is con-  
teyned al perfeccion / but what so euer ye fynde therein /  
good and edifyeng / gyue laude and prayng to god  
therfor . And contrary wyse / where any thyng is  
amysse / ascribe it I pray you to my insufficiency and  
ignoraunce / which lacke both lernyng and eloquence .  
The mater is spirituall / and requyrez moche decla-  
ration in Englyshe / and my wyt is grosse / my selfe  
rude / & my tong very barbarouse / wherfor I beseeche  
you to pardon my boldnesse . And in this one thyng  
I requyre you all / in the moste worthy to be loued  
woundes & passion of chryst / that whatso euer secret  
doctrine of perfeccion you take or lerne of this poore  
treatyse / that ye haue nat herde ne knowen before in  
redyng other workes / ye neuer by way of curiosite be  
help to attempte any persone therein / ne to aske any  
question therof / and specially of seculers / be they ne-  
uer so well lerned / excepte in case whan you vnder-  
stande nat that ye rede therein / than with mekenesse /  
for your lernynge aske your dout of them onely /  
whome ye suppose to be perfect & godly . For it may  
be ryght well / that some be excellently lerned / and yet  
haue but small felynge of these thynges / which be nat  
of myne inuencion : but with great labour gathered  
of holy doctours and sayntes . Also lyke wyse it may  
be / that some in religion be ryght holy and moche ex-  
ercised in godly conuersacion / and yet peradventure they  
knowe nat these perfeccions / or if they knowe them /  
it is

it is moze by inwarde felynge/ than by letnyng / and  
 suche persons can nat expresse them with their tonge  
 outwardly. But rather I beseeche all the reders so to  
 study this present treatyse/ that they may fulfyll it in  
 their lpyng to the edifyenge of them selfe. For this  
 treatyse promisseth to all those that so study it thre  
 greate prerogatiues or special benefites. First they  
 shal haue thereby a lyght to perceyue the better al mo/  
 rall matter/ that they shal here pteched or taught.

First.

Secondarely they shal vnderstande the moze clerely  
 all gostly booke of perfeccion/ that they shal rede in  
 Englyshe. Thyrde/ they shal knowe nat onely the  
 lyfe of holy religion/ what it is/ or what it ought to  
 be: but also they shal haue plenty of al maner of gost/  
 ly matter/ concernyng the perfeccion of graces & ver/  
 tues to comune or gyue exhortacion to other in per/  
 feccion and gostlynes. And therfore though it be ne/  
 cessary to al maner of religiouse persons: yet mozte  
 expedient it is to prelates or heddes that hath other  
 incure: whose lyfe shulde be as a lanterne deputed of  
 god to shewe the way of vertue to his yong pilgre/  
 mes & tender lambes: whiche for his loue/ taketh on  
 them the yoke of religion and iourney of perfeccion.  
 For they sepyng the holy lyfe and examles of vertue  
 in their gydes or leaders/ anone they be kyndled i the  
 seruour of deuocion / so that they be neuer wery to  
 go forwarde in this pilgrimage. Finally I beseeche  
 all them specially that shal proset by this worke to  
 pray for me wretche/ whiche hath bestowed this la/  
 bout to the honour of god and your edifyng/ that I  
 may weue and werke in myne owne lyfe these in/  
 struccions/ that I haue gathered and wryten for you  
 and I shall pray for you in lyke wyse as long as I

Second.

Thyrde.

The pil. of per.

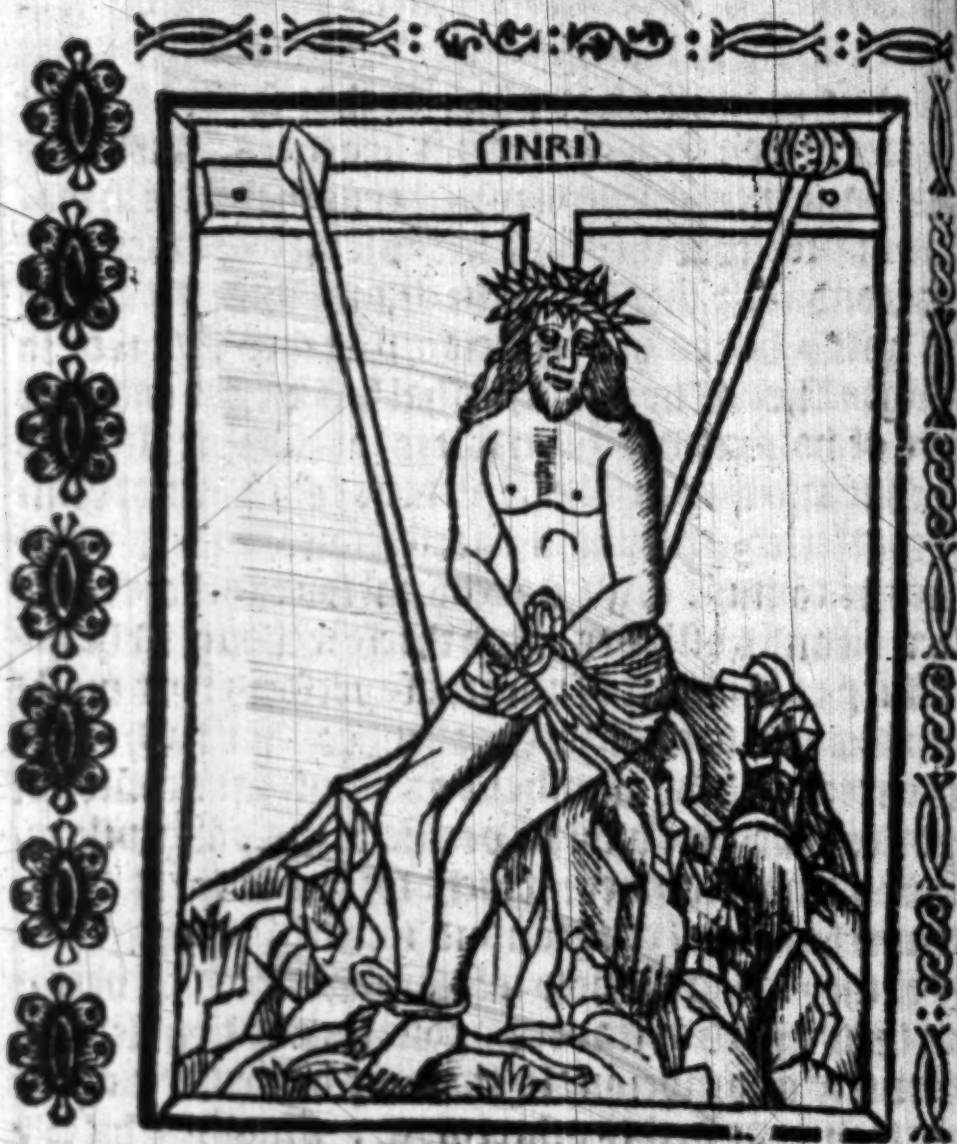
I. iiii.

shal



The pzologe of the hole treatyse.  
shall lyue be the grace of god who cuer be with you.

A M C A.



There begynneth the first boke.

The first

**T**he first chapter sheweth howe euery creature naturally desyreth a lyfe perpetuall/and endles felicitye.



**L**ike as the byrde in a cage/ be the cage neuer so pleasaunt: neuer so large and hpye/ can nat be cōtented oꝝ quyet: by cause her naturall inclinacion is to be abrode in the open ayre: foꝝ bothe bestes/ fowles/ and all other creatures in this worlde / hath place deputed & assigned to them by god and nature/ wherein their pꝛopꝛe quietacion and rest is: euen so/ man in the cage of this worlde/ be it to hym neuer so large and pleasaunt/ all though he may ascende and flye vp neuer so hpye: neuer so audiously oꝝ swyftly: from perche to perche / from pleasure to pleasure: from honour to honour: from dignitie to dignitie: yet his naturall inclinacion and appetite can neuer be satisfat/ contented and quieted in this worlde: although one man myght haue all the pleasures of the same. Wherefoꝛe it appereth that ther is an hyper cage, and a nother place ordayned foꝝ man to his full contentacion and quietnesse/ than is the cage of this worlde. To the which place man of his owne nature is nat able to attepne/ but onely by grace: Of the which other place speketh saynt Austen seyeng. Wher hert good lord can nat be satisfied i this worlde: but it is and euer shalbe vnquiet/ vnto I come to the: and no meruell: foꝝ in the syght of the deite resteth all the accomplisshment of our desyre/ foꝝ that is the lyfe eternall. And all our gloꝛy/ ioye & felicitye/ shalbe: when in

In li. pꝛi.  
cōfess. ca.  
pꝛimo.



**The first booke.**

**Johāns.  
xvii.**

**Howe the  
philoso-  
phers se  
and knew  
god.**

When in perfect loue and fructiō / we shal se the father  
of heuen / and whome he sent in to this worlde / his  
eternall sonne our lordē Jesu christ. Many hath seen  
god in this worlde diuerse ways / nat onely the phi-  
losophers / but also the iewes. The philosophers had  
such loue / zeale & desyre to knowe the natures and pro-  
perties of thynges that they despyed al worldely ri-  
ches in comparyson to that knowlege and spared no  
labours / neyther by see ne yet by land: but in mercuri  
loue abstinēce & streptnes of lyuynge gaue them selfe  
to subdue the passions of their bodyes in greate and  
long exercise & custome / wherby they myght come to  
the perfeccion of the nature of man: which of it selfe  
is aboue all thynges moste desirous to haue the per-  
fet operaciōs & werkes of vertues moral / and know-  
lege of the most noble creatures: as the bittermost per-  
feccion that man may atteyne to of his nature in this  
lyfe. They laboured nyght and day to knowe the na-  
tures of thynges in this worlde / and yet they were nat  
so cōtented: but they wolde serche further / who was  
the first causer of all thynges. And god suffred them  
by their naturall reason to come to the knowledge of  
many secreete & inuisible perfeccions of his diuinite  
or godhed (as saynt Poule sayth). Wherfore syth  
they knewe that ther is one and euer hath ben / that is  
the first principall causer of all thynges: And wolde  
nat gyue to hym the due honoure that they ought to  
haue rendred and gyuen to their lordē & god: but ta-  
kyng & geuyng it to stockes and stones / as ydolaters  
worshyping them for goddes / which were but crea-  
tures / ryghtfully they be damned in hell and all the  
frute of their labours gyuen to other. The Jewes  
also se almyghty god: but that was in a moze excel-  
lent

**3d Ro. i.**

**Howe the  
iewes se &  
knew god.**

lent maner; for they se hym in his great miracles and wonders/ whan he despoused their soules in feyth/ & ledde them in hope out of Egypt through the redde see by desert/ towarde the lande of promission/ whiche he promised them shulde flow and haue abundaunce of mylke and hony/ therby vnderstandyng the plenty of all frutes: richesse and catell. But aboue these sightes of feyth and miracles that the Jewes had. The seruant of god Moyses/ had mooste hye reuelacions and visions/ for he spake with god/ and god with hym/ as one frende to an other (as scripture recordeth) yet that nat withstandyng the sayd Moyses nat contented with these v. sions/ made supplicacion to god in the mount that he wolde shewe hym his glozy: to whome god answered and sayd. Ther is a place here nye by/ there thou shalt stande vpon the stone/ and whan my glozy shall passe therby/ thou shalt se my hynder partes: but my face thou may nat se. Here myght som persone say/ sy: god hath no lyneamentes noz partes corpozall / for he is all spirit. Trough it is/ god hath no suche bodely membzes / as this terte to the letter dothe pzetende and shewe: but all this was done in great mistery. This stadyng on the stone signifyeth that who so wyl come to the syght of the glozy of god/ must first stablishe his hert i the feyth of Jesu chryst/ which is the very stone (as saynt Poule sayth) vpon whome all true feyth is founded and buylded.

Exod. xxxiii.

Ibidem.

1. Cor. i.

Howe the chrysten people befoze all other / be admitted to the glozy eternall after this lyfe/ beyng here as pilgrymes to the same. The seconde chap.

The pil. of per.

B. i.

The



The first boke.

Ezechiel.  
p.ii. & b.iii.

Super  
Ezechiel.  
omel. scda  
parū post  
medium.

Psal.  
C.iii.



He great mistery of this by passyng of  
god. The prophet Ezechiel many yeres  
after disclosed & shewed / whiche sawe in  
spirit in his visions a persone setyng in  
the trone of god / which from the gyrdell  
downward was all lyke syer / moch to þe similitude of  
þe coloure of the rayne bowe. And about the myddle / he  
was the mooste amiable stature of a man / whose swete  
visage & face was most beaute / as full and moze pleasaunt  
to beholde / than is the coloure of syluer myrte with  
golde / called in latine electrum. And saynt Gregory  
expoundyng the same place of scripture sayth / that  
electrum is a myxture of syluer & golde myngled to  
gyther / wherin the syluer hath dominacion / and so  
ioyned with the gold / it is of moze freshe colour and  
moze delectable to behold / than euer it was or myght  
be in his pper nature. By this golde saynt Gregory  
vnderstandeth the diuine nature or godhed: and by  
the syluer vnit therto / the humanite or manhed of our  
lorde Jesu christ / whiche so vnit & ioyned to god in  
glozy / was moze delectable & pleasaunt to beholde /  
than euer it was or myght be before / in the proper na  
ture of our mortalitie. This diuision of this thus  
aperyng / representeth the syght of two maner of peo  
ple / the iewes and christians. The christians be ad  
mitted as chyldren by adopcion or choyle / to haue the  
comtemplacion and clere vison of that mooste blessed  
face & visage of our mooste swete / graciouse and merc  
cyfull sauour Jesu / represented in the sayd vison by  
the vpper part of this foresayd ymage: from the gyrd  
ell vwarde. Of this syght spebeth the pphete Da  
uid / exhortyng in spirit all christen people to enforce  
themselve to labour for the same / sayeng. Inquyre &  
seke

seke out lordē/ be tyred in hym and seke ever that ye  
may se his blessed visage or face: for as he sayth in an  
other place. Whan we shall se that glorious visage/ it  
shal fulfyll vs with al glorie/ joy/ gladnesse/ & heuenly  
delectacion/ ever more worlde without ende. The  
syght of the iewes was represented in the vision of  
Ezechiel by the nether part of the ymage from the  
gyrdell downwarde/ which part was all fyre/ lyke to  
the colo<sup>r</sup> of y<sup>e</sup> rayne bowe / which rayne bow: though  
it myght signify both to the iewes and also to the gen  
tyls or christians sure token of the mercy of god / as  
it was som tyme shewed to Mo<sup>e</sup> in the tyme of the  
vniuersall flood: yet because the iewes were ever un  
kynde and wold nat receyue his great mercy & kynd  
nesse but rather despyed it/ therfor god shewed hym  
selfe to them all terrible & fearefull all in fyre. He bent  
his bowe of Justice agaynst them for their iniquite  
& synne: for in the lawe of Moyses ther was almost  
no correccion for notable and great crimes/ but deth.  
Example: for fornicacion deth/ for adultery deth/ for  
disobediēce of father & mother deth/ with many such  
other. But his great abundaūce of mercy and grace/  
he reserued & kept vnto the cōpyng of the sauitour of  
the worlde his blessed sonne our lordē Iesus. Ther  
fore the iewes sawe but the hynder partes of god/  
which cōmonly shewed hymselfe to them in fyre. He  
apered to Moyses in fyre/ he yede before the chyldren  
of Israel in desert by the nyght in fyre. And whan he  
wold shew that he was cōtented with their sacrifices  
oftentymes fyre descended and byent bp their sacrific  
ce/ as it is open in the bookes of Judges/ kynges and  
diuerse other places: But all these were but figures  
and shadowes of thynges to come. All that scripture

The pil. of pet.

B. ii.

repre

Psal. xx.

Genes. ix.

Leuit. xx.

Exodi. iii.

Ibid. xii.

Leuit. ix. Jus  
dieu. vi. id. res  
gom. xvij.



## The first booke.

Gal. Cor. x.

Act. scho.

representeth to be wrought in the iewes: was fulfilled afterwarde in our saviour Iesu. For he was the stone / on the which Moyses stode by true feyth: & the fyer in the which he oftentimes apered / was fully ended: whan the holy gost apered on the apostles i fyer tonges / signifyeng that heuently flame of y holy gost charite. The pphete Ezechiel sheweth in his forsayd vision / that the persone that he sawe in the trone of god had fyer / both aboue & byneth: but the fyer that was aboue was hydde within hym: and the fyer that was in the nether part was splendent & chynnyng in the circuite of the trone all rounde about / manifest & open to euery manes sight. The fyer so hydde in the brest of the sayd persone / signifyeth charite / whiche charite no persone may know for certapnty / whether he haue it or nat: but onely god and those to whome it pleaseth his grace to reuele & shew the same. But the fyer wherin god shewed hymselfe to the iewes was so manifest & open / that euery persone present myght se it: and so it was couenient to be / with (as I sayd ) all was but figures that god notably wrought & shewed to them. Their iourney out of Egypt vnto the countre of Ierusalem: And the destruction of Pharaos & all his host / signifyeth the iourney to the very Ierusalem / the pilgrimage of euery true christen man & woman to heuen: whiche is the hye triumphant Ierusalem. Whiche (as saynt Poule sayth) is fre from all captiuite & daunger / and the prince of darknesse Pharaos out golly enemy the deuyll and all his host and power / in this iourney be vterly consumed & destroyed by the holy sacramentes / baptisme and penaunce.

Galat. iiii.

Howe

Howe god hath ordayned the rycheſſe of the philoſophers & of the iewes / to redoube to the proſpitye of the chriſten people for their proſpitye. The. iiii. chap.



Here myght ſom be moued to aſke a queſtion or twayne : why almyghty god wolde put the iewes to that great labour / and gyue them nothyng but figures & ſhadowes of thynges to come.

The fiſt  
queſtion.

To this it may be answered / y<sup>e</sup> our lord god ſhewed them great mercy in euery thyng : for thoſe labours / to them that were good / cauſed augmentation and encrease of merite : and to the other / perauenture it diſmiſſed their payne in hell : ſo that they haue nat ſo moche payne as they ſhulde haue had / if they had nat ſuffered thoſe paynes in erthe . Moze ouer / almyghty god ſhewed great loue and mercy to them : whan he brought them out of Egypt / and deliuered them from the impoſtable captiuite & thraldome / in the whiche they lyued there / vnder kynge Pharao & the Egip-  
tians / and ledde them by deſerte / deliueringe them from their ennemyes / and gyuyng them the victory in many great batayles by the way . And accordyng to his gractouſe promeſſe / brought them ſafe & ſurely to the lande of Canaan / where now is Jeruſalem / & gaue it to their vſe and poſſeſſion / and promyſed that he wolde be come man / and ſhew hymſelfe to them / & be conuerſaunt among them : and that he wolde be their lyght / their gyde / their prince & kynge : to go before them / and cōducte or leade them a newe iourney : that is to ſay / from this erthly Jeruſalem / to hye Jeruſalem in heuen : from the countre of Canaan / to the lande of lyfe / and from the thraldome of the princes

The pil. of per.

B. iiii.

of the



of the world / to the fredome of gloꝝy and kyngdome  
of god / that neuer shall haue ende. If they had ben  
kynde & louyng to god / and diligent to procure their  
owne saluacion / these figures & labours myght haue  
ben to them a great lyght to haue sen the way / & mea-  
nes how they myght haue iourneyed from the erthly  
Ierusalem to heuen. For certaynly / onely for that con-  
sideracion they were gyuen : as the ordinary gloſe  
bpon the first epistle of saynt Poule to the Coꝛinthes  
dothe expresse / that in suche temporal & sensible thyn-  
ges / god wrought the effectes of his iustice / in the coꝛ-  
reccion of them : and the effectes of his mercy in reple-  
nishing them with his benefytes / for that he wolde  
instructe them befoze by suche figures and similitu-  
des : what shuld be the effectes of his grace in the lyfe  
spirituall / of them that wold receyue the true sepyth of  
Jesu chryste . But whan the tyme of grace was come /  
and the wyl of the father of heuen was / that his onely  
sonne shuld be incarnat of the gloriouse birgyn Ma-  
ry / of the house and kyndred of Daud / he aperyng  
amonge them / they nat onely despised hym / but also  
they blasphemed the holy goste / for the hye woꝝkes of  
his grace and mercy : ascribyng his great and innu-  
merable miracles to the pꝛince of deuylls Bezebub.  
And nat withstandynge that their owne reason con-  
uicte them : shewyng / that those woꝝkes myght nat be  
wrought / but onely of god : yet (as y wyle mā sayth)  
Their owne malice made them blynd : wherfoze they  
hated bothe the sonne of god and also his father : as  
our sauour testifieth in the gospels of Iohan / sayng.  
Nowe they haue sen me / and they haue bothe hated  
me and also my father : wherfoze the kyngdome of  
god shalbe taken from them & gyuen to the gentylles.  
Another

Luce . xi .

Sapi . ii .

Jo . xv .

The se-  
conde ques-  
tion.

**C**A nother question myght be moued / why al-  
myghty god gaue nat the benefytes of philosophy  
and figures of the iewes first befoze all creatures to  
the chrysten people / whome he loued aboue all other /  
as his owne elect and chosen chyldzen: whiche bene-  
fytes and figures / were to them / bothe great lyght &  
helpe / and reputed for their great treasour and ry-  
chesse. To this it may be answered / that the inuen-  
tion oꝝ fyndyng of philosophy / was nat gyuen to the  
chrysten man / bycause he shulde nat lene to moche to  
his naturall reason / as the philosophers dyde: which  
ascribed all thynges to their wyt: and that / in the  
chrysten man oftentymes causeth herespes and er-  
rours / and so is great hurte to feyth: For (as saynt  
Gregory sayth) feyth hath no meryt / where natural  
reason of it selfe may discern and perceyne the thyng  
by experiece. Also the lawe of Moyses was nat first  
gyuen to the cristen man / lest he wolde leane all to  
gyther to the litterall sense of scripture / and nat to the  
spirituall oꝝ mysticall sense of the same: which myght  
be to their cofusion / as it was to the iewes. And ther-  
foze the goodnesse of god (as Rabanus sayth) and it  
is put in the holy canons: hath ordayned / that lyke  
as the iewes spoyled Egypt of their riches / and toke  
nat their ryffe raffe: but accordyng to the 2maūdemēt  
of god / they toke their principall substaūce: as gold /  
siluer / and plate. So in lyke wyse / the chrysten people  
after the ordinaunce of god / hath spoyled bothe the  
iewes and also the philosophers. We haue nat taken  
their ryffe raffe: for we haue nat taken their errours:  
but the noble veritees oꝝ truthees of philosophy / and  
all moꝝalitees and instruccions of good maner and  
pollicy / oꝝ other gouernaunce of the people: whiche

The pil. of per.

B. iiii.

the

Dmet.  
xxvi.Lib. de prescrip-  
tis ecclesiasticis  
Dist. xxxvii.  
ca. legimus et  
sequentibus.



## The first booke.

the Romans and other gentyles bled / but onely ke to  
us: for they bled all to the hono<sup>r</sup> of their false godd<sup>s</sup>:  
And we in sure feyth to the honour of the onely god/  
and sauiour / our lord Iesu christ: for what so euer  
be nat ordred in his feyth / and to his holy honour / cō-  
maundement and lawe: it is no philosophy: it is no  
lawe: it is no truth: but errour / falsnesse / ydolatry / &  
tyranny. Yet / we admyt nother this philosophy / nor  
the pollicies or lawe of the Romayns / to proue our  
feyth therby: but bycause our reason by the naturall  
knowledge & properties of thynges / may be the more  
apte and better disposed to receyue the lyght of feyth /  
and to perceyue the misteryes of the same. Also our  
lord wolde nat that we shulde take the drosse of the  
lawe of Moyses / nother the cerimonies / nor legalles  
and customes / whiche all were euacuat and made  
voyde by the passion of our sauiour Iesu Christ: as  
sone as his holy lawe of the gospell was promulgat  
and published. But he wolde that we shulde spoyle  
them of the .x. cōmaundementes and other preceptes  
of good moralite and vertue / and suche iudicialles  
and figures: whiche may helpe to the same: wherfo-  
re / euery christen man and woman ought to be glade  
whan they here the prechat of the worde of god / re-  
herse any figures or stozies of the lawe of Moyses / or  
pphetes in his sermon: knowyng for certaynty / that  
in the sayd figures and scriptures / they may perceiue  
and haue a great lyght howe to order themselfe / in  
one part or other / of their iourney toward heuen: for  
as I sayd / for that entent and ende they were made &  
gyuen to the iewes / bycause they shulde redownde to  
the p<sup>r</sup>yte of al christe people (as saynt Poule sayth).  
To them al were as figures or significaciōs of thyngs  
for to

foz to come : and all be wryten foz our profyte / whome  
 nowe god hath called to his grace in the ende of the  
 worlde. And (as saynt Austen sayth) Bycause that  
 we redyng their punysshmentes foz synne / & benefites  
 foz well doyng : shulde be the more ware to offende  
 god / and the gladder to fulfyll his blessed wyll. The  
 jewes (sayth saynt Bede) were all carnall people /  
 wherfoze they had carnal and temporall thyngs pro-  
 mysed and gyuen to them. But the cristians shuld be  
 all spirituall : transcendyng and fleyng aboue all the  
 thynges of this worlde / and puttyng their trust onely  
 in spirituall or heuenly thynges. Wherfoze / the chri-  
 stian shulde be glad to here the misteries of the olde  
 lawe preched / as the shale of the nut to be broken / that  
 he may fede of the cornell. But al their figures and si-  
 militudes / signifyeth or representeth som mystery of  
 the fepth / and declareth some poynt of our iourney.  
 Nat so vnderstandyng that the sciēce of phylosophy  
 or the lawe of Moyses and prophetes / was or is suffi-  
 cient of it selfe / to byng man to the hye Jerusalem in  
 heuen : foz that it myght neuer do ne gyue of it selfe.  
 For nat withstandyng / their philosophy and great  
 conyng : Aristotle / Plato / and Socrates / with ma-  
 ny other be damned in hell after doctours. And al the  
 chyldren of Israel that dyed ryghtuously vnder the  
 lawe of Moyses / went to Lymbo parrū : foz the lawe  
 myght nat deluyver them : sith (as saynt Poule sayth)  
 The lawe of Moyses byngeth nat man sufficient-  
 ly to any perfection of grace or gloze : but ioyned to  
 the lawe of grace : whiche is the holy gospel of our  
 lord Iesu. It may helpe ryght well : lyke as the ry-  
 chesse : of the whiche the chyldren of Israel spoyled  
 the Egyprians / was nat sufficient to byng them to  
 Jerusa-

vide glo.  
ordinaria  
sup istum  
textum.

Hebre.  
vii.



The first booke.

Numch. x.

Exo. xvi.

Saplen.  
xvi.

Jerusalem / nother able to saue them in their proba-  
cion in desert: where god prouided their feyth and  
hope/leauyng them and sufferynge them to be with-  
out meate and drynke a certayne season / to proue  
their stablenesse in feyth and hope. And they anone  
misstrustynge god/began to despayre and grudge:but  
god sone releued them by the hande of Moyses:whā  
he/at the commaundement of god / smote water out  
of the harde flynt stone for to refresshe them: And al-  
so/god sent from heuen a swete fode for their breed/  
called manna:whiche had the tast in their mouthes/  
of all thinges pleasaunt and delectable/that they coulde  
desyre. There the rychesse of Egypt myght nat helpe  
them: but god by his grace goyng before them / as  
their lyght and gyde:but the sayd ryches holpethem  
well by the way in diuerse other necessities. So in  
lyke wyse / the science of philosophy and the lawe of  
Moyles/by the ayde/strength/ & lyght of the gospel  
of Christ/may helpe vs well in our iourney/and that  
for diuerse necessities. But aboue all these rychesse/  
god hath gyuen to the true chrysten man/an hyer trea-  
sure of moze noble valour/strength/and vertue:whi-  
che/nat onely gyueth al pleasaunt tast to the mouthes/  
as the sayd manna gaue to the iewes:but also/it gy-  
ueth to vs all maner of thyng necessary to our iour-  
ney by the way / from the begynnyng to the endyng  
of the same: Which/whan we be in derkenesse/is our  
lyght: whan we be in sickenesse/is our medicine and  
helth: whan we be in batayle / is our sauegarde and  
defence. In heuynesse/feblenes/and trouble of enne-  
myes/ it is our conforzte/ our strength/saueconducte/  
and peas. It bereth out our costes/and dischargeth  
all duties. It gyueth to vs our sustenance. It is  
our

our wyne/our oyle/our dayly breed and suportacion.  
It neuer minys/heth/ ne leueth vs (excepte we wyl)  
vnto the tyme it hath brought vs to our iourneys  
ende / to the hye citie of glozp/countre of ioy/  
and lande of lyfe euerlastyng. :~:

**H**owe the rycheesse and glozp of the worlde lytell  
helpeth man in his iourney/but rather letteth  
hym.

The fourthe chapter.

**S**ome persons parauenture wyl muse  
oz matuell/what maner of rycheesse ben  
these/that so gyueith to the chxisten man  
al these benefites and excellent preroga  
tiues: And whether they be vnderstade  
the rycheesse of this worlde oz no. But it is soone an  
swerd/that they can nat be the rycheesse of this worlde  
for many causes: and specially for these two. For the  
corruptible rycheesse of this worlde / mozte comonly  
agaynst the wyl of man / forsaketh & decepueth hym  
whan he weneth lest and hath mozte nede: For whan  
a man hath mozte dignitees/ honour/and rycheesse in  
this worlde:than is he oftentymes mozte nye the state  
of misery & decay/outher here oz els where. Another  
cause is/that it can nat be the goodes of this worlde:  
for al the goodes/honours & dignitees of this worlde  
be nat able without the forsayd ryches to helpe hym  
any thyng in this his iourney to heuen: but rather  
to hynder and let hym. But of the contrary wyse: If  
man haue these other reherfed noble rycheesse: to the  
whiche if he but onely put his good wyl/they be suffi  
cient to bryng hym to the hye triuphaunt Ierusalem/  
all the goodes of the worlde set a part & bitterly despy  
sed.



The first booke.

Math.  
xiii.

Ephef. b.  
et p. i. ad  
Thimot.  
vi.

sed. Than ought we moche to loue and desyre these  
heuenly ryches/ and to study both nyght & dape with  
all our affection: nat onely/ howe we myght gete and  
encreasse them: but also whan they be optayned and  
wonne howe to kepe them that we lose them nat/ and  
in comparyson of them to despyse the corruptible and  
deceyuable ryches of the worlde: whiche our sauour  
calleth false ryches. For certaynly they be no true ry-  
ches: but false and deceyuable manmooty of iniquite:  
and they make all that loueth them inordinatly to com-  
mytte ydolatry (as saynt Doule sayth). Than / syth  
the goodes of the worlde / of the selfe may nat profite  
man nor helpe hym in his iourney toward heuen:  
why shulde nat man despyse them? And so moche the  
rather/ that the more they be despyred/ the more occa-  
sion they be of good: And the more that man loueth  
them/ the more euyl he procureth to hymselfe. For the  
ryches of the worlde hath no goodnesse: but in order  
to man: And if man were nat/ they shulde nat be: And  
if they had no beyng/ they shulde nat be good. At the  
generall day of iudgemēt/ whan all this worlde shal  
be transposed and man translate/ outhet to ioy or to  
peyne: than shall all the pleasure of this worlde cesse.  
Whan the spyr of god shall come / than shal this vale  
of misery be brent: whan god withdraueth his rayn:  
whiche now for vs vnkynde wretches maketh it to  
apere/ as a paradise with trees and floures of plea-  
sure. Than shall there be nother ore ne come / ne any  
other beest ne catel/ nether tree ne frute/ herbe ne flou-  
re/ ryuer ne fylle/ castel ne towne/ ryall/ noble/ grote  
ne peny/ the spyr shal cosume all. Wherfore/ saynt Au-  
sten sayth. A maruell moche/ howe the hert of man  
can loue so feruently these erthly thynges/ that hath  
no good/

no goodnes: but onely by the reason of man & let so  
 lpeel by those ryches/ without the which man hath no  
 goodnesse. For man lacking grace/ by synne is Sinne  
 made nought (as the sayd doctour sayth). Also he  
 sayth in a sermon de verbis dñi. Wyl thou or nyl  
 thou/ thou mayst lese thy goodes tempoꝝall/ as thy ho  
 noures/ thy power/ thy iurisdiction / thy auctorite and  
 gloꝝy of the woꝝlde: and also by chaunce the helth of  
 thy body: but the goodes spirituall/ as vertu & grace  
 thou neuer receyuest agaynst thy wyl/ neyther yet  
 mayst lese them but with thy wyl. Wherefoꝝe great  
 cause hath man to despyse and set at nought all this  
 woꝝlde with the cōtentes in the same/ in comparison  
 to the heuenly rychesse/ that neuer shall fade ne fayle.  
 For (as saynt Gregoꝝy sayth) If we wold consyder  
 and fyre out loue in the heuenly rychesse: all the tran  
 sitoꝝy honours of this woꝝlde shulde apeyre to vs/  
 vile & nought/ as they be in very dede. For the erthly  
 substance of this woꝝlde compared to the eternal fel  
 cite of heuen/ is rather (as he sayth) a burden than a  
 felicitie/ and may moze verily be called a deth than a  
 lyfe/ moze lyke to a shadow/ than to a very true thyng.  
 This may moze evidently apere: if we wold for an  
 example / compare the pleasures of this woꝝlde to the  
 heuenly ryches. These ben the thynges in this woꝝlde  
 mozte desirable: cōnyng/ knowlege/ honours/ power/  
 helth of body/ & beaυtife of the same/ voluptuousnesse/  
 rychesse/ strength/ wyl: with suche other / which well  
 considered in them selfe be nothyng: but lyke to the  
 smoke of fyre. Smoke/ the moze it encreaseth/ the lesse  
 is behynde: and the byet it ascendeth/ the sooner it ba  
 nysheth away. So in very dede dothe all these tran  
 sitoꝝy delectacions of this woꝝlde. The moze that a  
 man

¶ Dmet.  
 xxxviii.



**The first booke .**

man bled them / somtyme the lesse he setteth by them.  
And whome they most auance / they most consume:  
And whome they most extolle and lefte by moste hye /  
they forsake sonnest / and commonly gyue them the  
greater fall. And at the houre of deth whan their mi-  
serable soule shall depart from the body / & their eyes  
be openned that they may se them selfe : and what is  
befoze them / & what is behynde them. Befoze the they  
shall se a world that neuer shall haue ende. in the whiche  
they shall lyue euermore in ioy / or euermore in  
payne. Behynde them they shall se this lytell transito-  
ry world / with the cntentes & pleasures of the same:  
whiche they haue left behynde them / whiche worlde  
euermore sayling & decaying draweth fast to an ende.  
And compared to the worlde that euer shall endure:  
it is nat so moche as a pynnes poynte / compared to  
the hole erth. This they well perceyving them after  
their departyng. None thy begyn to marueyll howe  
euer the herte of man cowde fynde any pleasure in  
these transitory thynges / or howe mannes mynde  
myght be fixed in the loue of this worlde: which hath  
in it no substance / and negligently forgete the state  
of his saluacion / and the worlde that neuer shall haue  
ende. This / the soule consideryng / specially befoze  
his particular iudgement: whan he is vncertayn /  
whether he shall be iudged for euermore / to ioy or to  
payne: than he cryeth out / and wylleth that he neuer  
had hadde eyes to se thynges in this worlde / nother  
eares to here any pleasure of the same / ne other  
senses to haue knowen any thyng that  
was let to his saluacion. No / this  
is the ende of all worldely  
lyuyng. . . .

Howe the

Howe the cōnyng/knowledge/honours/dignities/  
and prosperities of this worlde/be nothyng in compa-  
ryson to the spirituall rychesse of heuen/with a short  
recapitulacion oꝝ reherfall of all that is sayde / and  
what condicions be requyred to these pilgrymes.

## The fyfthe chapter.



Wit nowe to the example and cōparyson  
befoze reherfed. We that be here in En-  
glande: which is but a small Ile & a lytel  
cozmat in respect to the hole worlde. What  
is our cōnyng oꝝ knowledge / cōpared to  
the knowledge of the hole worlde: In the which there  
be innumerable secretes of nature & other pleasures in  
many realmes/that we here shal neuer knowe. Euen  
as the knowledge of euery singular persone in this  
realme of Englande/ is to the knowledge of the hole  
brobe worlde: so & moch lesse/ is the cōnyng oꝝ know-  
ledge of this present worlde/ cōpared to the knowlege  
that is in heuen. There is the very knowlege/there is  
the moſte excellent cōnyng: whan in the clere viſion &  
ſpyght of the dette/ we ſhall ſe in gloꝝy all the angelles  
of heuen/ and knowe eche one of them diſtinctly in his  
owne perſone: and al the holy ſayntes that ben ſaued/  
and alſo the damned ſpīrites in hell/ with al their ad-  
herentes/ retpnewe & ſeruaūtes: all the heuens: all the  
ſterres: all the elementes/ with their pperities & mo-  
uynges / & other perfecciōs of their nature: and euery  
creature that god hath wrought in the ſame from the  
begynnyng: moze diſtinctly: moze clerely & moze nobly  
than euer it was in the pper corruptible nature. And  
aboue all this/ we ſhall ſe clerely the gloꝝious beautie  
of the dette/ and that ſhalbe our endles blyſſe & felcite.

In the



The first booke.

Euerlastyng.

In the whiche syght we shal knowe the infinite trea-  
soure of all wysdome & knowlege: whiche no sense or  
wytte may perceyue/ no tonge expresse/ ne herte can  
thynke. ¶ / who wolde nat be there? wher he myght  
haue this hye knowledge and glozy perdurable. Als  
so the honour power & glozy of this worlde is/to be  
familier & great in fauour with princes: and of them  
to haue autorite and iurisdiction to rule & gouerne  
realmes/cities and townes. This is the glozy of this  
worlde: whiche well considered in it selfe / is in maner  
nothyng: for therein is no stablenesse ne certaynty: but  
all depēdeth of a thyng that is moze lyght than is the  
wynde/and moze bytell than grasse. I meane the  
wyl of their souerayn. And what is moze frayle / mo-  
re inconstant & mutable/ than is the wyl of man? ¶  
how may any one man put his trust therein/ syth ther-  
by all mankynde was vterly losse and excluded out  
of paradise. But the very true honour is/to be great  
in the fauour & grace of the kyng of all kynges god  
almighty. That is the dignitie/ that is the noblerie/  
that is the hye power & excellent familiarite: whan  
in all reuerence and perfyte loue/ man shall minister  
in the ptesence of god/ admytted among the citezynes  
of heuen / to fulfyll and occupy the rom of an angell  
farre aboue the dignite of knyghthed or barony/ fary  
excelling the state of lordes/erles/dukes or kynges.  
For in heuen/ euery man & woman shalbe as an empe-  
rour & emperesse / accor dyng to the sayeng of scriptu-  
re. And in testimony therof / they shall receyue of the  
hande of god the crowne of glozy and dyademe of  
honour. There shalbe no acceptacion of persons/ nor  
difference in power: but they that here moste loueth  
almighty god and can for his sake moste inwardly  
in hert

Sapi. v.

in hert despyse this worlde / with all the vanities of the  
same / shall haue the moſte hye crowne of glozy / wher  
they ſhall haue alway: cōnyng without ignoraunce:  
helth & ſtrength of body / without ſickenesse oꝝ feble-  
nesse: toye & endles felicity / wout feare oꝝ tediousnes:  
familiarite / nat with the ſynfull pꝛinces & lordes of  
this worlde: but with the holy ſayntes & angelles. In  
whoſe cōpany / they ſhall dwell perpetually / and ſe  
dayly their holy & blessed cōuerſacion / and here their  
ſonge & melody: whiche / without cōparyſon / paſſeth  
all the armony of this worlde / both muſicall instru-  
mentes and voyce of man / woman and byꝛdes. And  
aboue all this / is the aſſuraunce of lyfe eternal / in all  
glozy and felicity / our ſoule / and all the deſyres of the  
ſame / fully ſaciat & contented / in the clere viſion and  
fruition of the father of heuen / and his onely ſonne /  
our lord Jeſu chꝛiſt: whome he ſent into this worlde  
foꝝ mannes redemption / with the holy goſte / one god  
in trinite of perſons. Here parauenture the carnall &  
beeſtly man wyl moue a folyſſhe queſtion / bycauſe  
he ſauoꝝeth no thyng: but that / that is carnall and  
worldly / and aſke: wheder in heuen ſhalbe any meate  
oꝝ dꝛynke / clothynge oꝝ money / with ſuche other corpo-  
rall thynges / without the which / ſome ſuppoſeth and  
thynketh / that there can nat be any ioy oꝝ blyſſe. To  
whome / it may be anſwerde after Bede: that none of  
theſe tranſitory & corruptible thynges ſhalbe in that  
heuenly cytle of glozy. Foꝝ as he ſyth: What nedeth  
meate there / wher ſhalbe no hunger: oꝝ dꝛynke / wher  
ſhalbe no thꝛyſt: oꝝ what nedeth phyſycke / money oꝝ  
clothynge: where ſhalbe no ſickenesse / no neceſſite noꝝ  
nakedneſſe: foꝝ there / all ſhalbe clothed with the be-  
ſture of immortallite and garment of glozy. And all

foꝝ evermore

Sweete me-  
lody.

Sup Lu-  
cam. ii. iii.  
ca. xliii.

The pil. of per,

C. ii.

the



## The first booke.

Fulfilled.

A treatise is  
a small booke.

the appetites of man shalbe replenished w<sup>th</sup> all good-  
nes/and saciat with glozy/to the bittermoste. For (as  
saynt Austen sayth). What so euer man can desyre/  
he shall haue it there: and he shall neuer desyre thyng  
there that is euill. ¶ / who wolde nat despise this  
worlde/to haue that great glozy & ioy: ¶ who wolde  
nat laboure with all his myght & power / the iourney  
and pilgrymage of perfeccion / to be assured of suche  
pleasure & felcite: which sayd iourney and pilgrima-  
ge/our entent is/ in this poze treatyse to declare / as  
god shal sende vs his grace. But sith the mater is all  
spiritual/ it shall but lytell sauour or please the tast of  
them that be carnal. God graunt al his holy seruants  
that taketh y<sup>e</sup> sayd iourney on them/ graciouse pseue-  
raunce/ and me wretche/ first to fulfill that I wypte to  
other. Amen. And thus hethereto/ we haue touched in  
generall/ what is y<sup>e</sup> entent & purpose of this our poze  
treatyse: In the whiche/ we haue shewed/ howe the  
natural appetite of man/ is neuer saciat or fully con-  
tented in this worlde: And that sheweth that there is  
an hyer place ordeigned for man. We shewed also/  
howe/ that ende/ for the whiche man was create and  
made/ resteth in the clere sight & fruition of the deite:  
And howe that many haue seen god diuerse wayes:  
both the Philosophers/ the Jewes/ and the Christen  
man. The philosophers se hym in his creatures: whi-  
che way to them as a mitrou or lokpng glasse/ wher-  
in they had some sight and knowledge of god. The  
jewes se hym more pfectly: but it was (as who myght  
se) the hynder part of god that they sawe. But aboue  
all these/ the christen man / as the welbyloued chyld  
of god / is admytted to se in clere vision the face of  
god: that is to say/ his deite. Wherfore/ moch worthy  
blame

blame is that chriſten man or woman / that wyl nat  
 with al their might labour the iourney of perfection /  
 wherby they may atteyne to y<sup>e</sup> ſayd clere viſion & frui  
 tion of god. But befoze we entrete of this holy iour  
 ney: it is to be knownen that. iiii. thynges be neceſſary  
 to be vnderſtanded and obſerued of all them that en  
 tendeth to trauaile the ſame. Firſt / they may nat haue  
 the cōdicions of the iewes / whiche were ſo obſtinat &  
 ſtrong in their owne opinion / ſo moche truſtyng in  
 the cerimonyes of their lawe / that in no wyſe they  
 wolde be counſelled by the ſon of god / nether by his  
 apoſtles. Alſo / they may nat haue the properties of  
 the philoſophers / that truſted in their owne connyng  
 and knowledge that they had befoze other / & in there  
 owne pzeḡnaut and quicke wyte & reaſon / for theſe  
 cōdicions be able to deſtroy the pylgrime of perfec  
 tion / ſo that he ſhal neuer come to the ende & purpoſe  
 of his iourney as I ſayd befoze. Thyrdly / they muſte  
 ſubdue reaſon to feyth: for feyth is one of the pꝛinci  
 pall partes of this iourney. Fourthly / they muſte  
 truſte onely in the grace & mercy of god / and kepe ſu  
 rely the heuenly kynges hye way: that his to ſay / his  
 holy lawe of the goſpell / and cōmaundemētes of holy  
 church. Fyftely / they muſt deſpyſe the deuyll w<sup>th</sup> al his  
 pompes: that is to ſay: all moztall ſynne: all woꝛldely  
 honours & dignities: all curious appetites of know  
 ledge: all ſenſuall pleaſures: all delectacions of the  
 fleſh he / and neuer be wery to labour in their iourney  
 for their ſaluacion: that is to ſay / ſtrongly to feyght  
 agaynſt theſe thre ennemyes: the woꝛlde / the fleſhe /  
 and the deuyll. Theſe condicions I reherſe here / by  
 cauſe I wolde ſhewe / what perſons be apte to pſyte  
 in this iourney of perfection: and who be contrary:

Firſt.

Second.

Thyrde.

Fourthe.

Fyfthe.

The pil. of per.

C. ii.

And as



**The first boke .**

**And as moche as is in me / I forbide all singular persons from the studyng of this treatise / and all suche curiouse persons / that desyreth moze to knowe secrettes / than to enswye or folowe perfection . Also all persons that wyl nat be counsayled by their superiours or heddes : but stycke fast in their owne blynde fantasie . Suche hath the condicions of iewes & philosophers / as it is befoze sayd / and be nat mete to profite and go forwarde in this pilgrimage / excepte they put away these sayd peryllous condicions . Wherefoze you holy seruantes of god / that taketh on you this greete pilgrimage : I exhorte you in our lord Iesu / to be in purpose / euermoze to apply your selfe / both soule and body / to the seruice of god and to be simple in hert / as god wyl gyue you grace : And what ye rede / se you practise it in lyfe and dede . Be neuer to curiouse / or to hely to aske questions curiously to apole any man in suche secrettes that ye shall rede in this poze treatyse / but rather / haue your eare alway redy to be enformed and taught of any other that spekethe of perfection : And bycause ye entende the same / for your gostly encrease in vertu / rede often this treatyse / wherein as in maner is cōteyned but one sparke of perfection / in compasson to the hole . Stande stedfast in the feyth and hope of god / and let hym be all your trust / and than you shall be sure : for on euery syde ye shall be assailed and prouided dayly / as pilgrims that iourneyth to Ierusalem . But be of good conforzte and strong in god : in whome (as saynt Doule sayth) . We may do all thyng : and he neuer suffreth man or woman to be tempted / ouer that they may resist . Blessed be his holy name therfoze . Amen .**

**Philip .  
iiii .  
Pr. Coz  
Decio .**

**Howe**

Howe this iourney generally begynneth in our baptyme / and of the obligation made bytwene god and vs / and of certayne benefytes that god hath prouided for vs / and specially of the tree of lyfe / the blessed sacramente of the aultar.

## The sixthe chapter.

**T**his iourney we shall first declare in generall / as it toucheth euery christen man and woman. After that we shall entre in a more specialty / the noble & moste sure iourney of perfection / the holy lyfe of religion: The iourney of euery christen man or woman / towarde the hye Iherusalem in heuen: to the whiche we be in goyng / begynneth in y<sup>e</sup> sacramēt of baptyme. For than euery person / outhet by his owne sepyth & p<sup>r</sup>ession / or els in the sepyth of their spiritual parent / maketh a solemne bowe / and p<sup>r</sup>esseth themselfe to be pilgrymes in this worlde / openly renouंसyng or forsa kyng the deuyll w<sup>th</sup> al his pompes. The pompes of the ennemy / be all mortall synnes / & carnall cōsent / to the same / and wylfull delectacions in synne / with the honours / rycheesse / and pleasures of the worlde. And all these / we forsa ke there for the loue of god / to whome we go: And he of his goodnes & mercy / hath p<sup>r</sup>omised to vs / and in maner bounde hymselfe to vs by obligation (as saynt Thomas sayth) to prouide for vs all thynges necessary by the way. This obligation is the lawe of Iesu Christ the sonne of god: whiche he made & spake with his owne mouthe that coude nat lye: And it is redde to vs euer / whan the p<sup>r</sup>echer p<sup>r</sup>echeth the worde of god to the people / for than he declar- eth to euery p<sup>r</sup>son / what he ought to do. Nat so vn-

The pilg.

C. iij.

derstan



The first boke.

Secūda  
scde. qst.  
scda,

To. xvi.

Luce. xi.

Mat. x.  
re.  
gū. viii.

derstandyng that euery man & wonam is bounde to know the hole gospel of chryst / or y<sup>e</sup> hole lawe by herte: but (as saynt Thōs sayth) Some moze & some lesse / clerkes moze than lay people. The lay man is boude at the leste to know the .x. cōmaūdemētes / the articles of y<sup>e</sup> feyth / the sacraments of the churche / & suche other poyntes / that generally be requyred of necessite to be knowen for his saluacion / as y<sup>e</sup> loue of god & the loue of the neyghbo<sup>r</sup> / & such other: but clerkes be bound to knowe moze. Both the clerke & the lay man / & al chrysten people / may knowe in this forsayd obligacion. First / what he hath receiued of god / & to what he hath boude hys selfe by solenne bove & open pmesse made to god in his baptye. Secōdarely / we may knowe in this holy lawe / what we shulde ensewe & folowe / & what we shulde refuse and forlake. In this / we may knowe / what way to take / & what way to leue: what cōpany to vse / & whome to decline & eschewe. By this we be taught for what thyngs we shulde make peticion & pray to god: for / of our selfe we knowe nat that / but our lord & sauour Iesu Chryst hath gyuen vs a forme howe to pray / sayng. Make your peticion to god in my name / & you shal optayne your desyre. And though you receyue it nat at your owne wyll / knocke styll / call on & pfeuer / and you shal nat mysse: but other ye shal haue your desyre or els / that thyng that is moze expedient: As though he sayd: you knowe nat what is necessary for you as I do. For if I shulde graunt you at al tymes your affections and desyres / they shulde nat be to you alway expedient. We rede y<sup>e</sup> the iewes asked to haue a kyng as other gentyls had / but they knowe nat what they desyred: for their askyng was both to y<sup>e</sup> displeasur of god & to their owne peyn  
and

Math.  
vi.

and charge. Therfore/our mercyfull saucour the son  
 of god/hath autozised made & spoken with his owne  
 mouth/our peticiōs & askynges/ & hath cōpplied them  
 cōpendiously in our holy Vater noster. In the which  
 is cōprehēded and (as saynt Austen sayth) cōteyned  
 in generall/all petitions that we aske in the name of  
 the sonne of god/for thynges necessary to our salua-  
 tion. For/as Cassiodore sayth vpon the psalter:  
 Than make we due petition/and aske in the name of  
 the son of god: whan we aske that thyng that he hath  
 ordeyned & made to be asked. And for that we shulde  
 nat be ignoraunt/feble & weke in these and all other  
 thynges to be done for our saluacion/by the way of  
 our iourney/he hath gyuen vs besyde this/his blessed  
 sacramentes of the churche: the whiche cureth/relp-  
 ueth & heleth al defeutes and spirituall infirmittees:  
 As whan we haue broken our obligacion & pmesse  
 made to god/by mortall syn/and haue declyned and  
 bounde our selfe in the obligacion of our gostly enne-  
 my: than god hath prouided for vs a remedy/the holy  
 sacrament of penaunce: In the whiche/if we submitte  
 and humble our selfe/promisyng satisfaccion & amen-  
 demēt, takyng penaunce of our gostly father for our  
 transgression & synne: no dout/god wyll admitte vs  
 to his grace & fauour agayn/and restore vs to his be-  
 nefytes/which we had losse befoze by our mortall syn.  
 Also he hath gyuen vs for our dayly sustenauce/lest  
 we shulde waxe feynt and so decay by the way for  
 weikenesse/ the benefite of all the benefytes/his glo-  
 rious body in the sacrament of the aulter: whiche re-  
 ceuyed of euery christen man & woman beyng in the  
 state of grace/gyueth gostly strength in soule & body:  
 nat to bypunge man to the Jerusalem here in erthe/  
 nother

Tho. in  
quarto.



The first booke.

17. regum. 12.

Genes. 11.

Ibid.

nother to the mount of Oreb / as dyd the breed that  
the prophete Helyas receyued of the angell and eate/  
ne yet to paradise where Adam was in the state of in-  
nocency / but to the hye triumphant Ierusalem / wher  
we shall se almyghty god moze clerely in his deite.  
This holy & blessed sacramente / is as the tree of lyfe/  
that was planted and set in the myddes of paradyse:  
whiche restozed to our first parentes Adam & Eue/  
what so euer they losse oz decayed in nature / & made  
them immortall. But this spirituall tree of lyfe / the  
blessed body of our lord Iesu christ / restozeth man  
aboue nature / to the immortall lyfe of glozy and ioy  
euerlastyng: Wherfoze / every creature shulde hono-  
loue / & worshop with all reuerence that blessed sacra-  
ment: in the whiche is conteyned the prync of our re-  
demption / the blessed body / fleshe & blode of our sa-  
uour & redemer / Iesu christ. O what honour / loue /  
reuerence / & worshyp ought euery christen man and  
woman to render and gyue to that mozte hye sacra-  
ment / whan they cōsidereth the prync of their redēp-  
tion / nouthen to be golde oz syluer that is corruptible/  
but to be that mozte innocent body ( as saynt Peter  
sayth ) of the immaculat lambe / christ Iesu the son of  
god: Hyer honour oz greater reuerence can nat be  
don to god in this worlde / than duely in the aulter of  
god / to offer this sacrifice to his honour: And no crea-  
ture may better please his lord & maker / than with a  
clene cōscience / humble hert / and feruent desyre / to re-  
ceyue his sayd lord god in the sayd blessed sacramēt:  
For that is it / that p̄serueth mannes soule from spi-  
rituall corruption of synne / and ḡueth to vs by gra-  
ce the lyfe eternal. And ( as saynt Thomas sayth ) If  
any moztall syn be fozgotten / by the receyuyng of this  
sacramēt

12. Pet.  
p̄lo.  
Immaculat  
is onspotted or  
vndefouled or  
mozte clene.

Tercia parte  
quest. lxxix.  
Eccl. 17.

sacrament / it is forgyuen. Wherefoze let euery persone  
purge hymselfe as clene as he can by the sacrament of  
penaunce / and with humble and reuerent loue / go to  
the boorde of god and be nothyng feated / but rather  
thynke for certaynty (for it is a truth) that the moze he  
entendeth to pzoofte in this holy iourney / the moze he  
oughteth to dispose hymselfe to fede of this heuenly  
meate / nat onely for the honour of god : but also for  
mannes owne necessitie & gostly strength. And if it  
fortune at any tyme / our soules to be dype & without  
deuocion / we ought the moze to call to god for grace /  
& to stete vp o<sup>r</sup> hertes to deuocion. For in suche dyp-  
nesse and lacke of deuocion / god pzouideth vs / what  
we be / and in maner examineth howe moche we pzo-  
fite in grace. For the moze zeale we haue to that blessed  
sacrament / and with reuerēce in clene soule desyre the  
same / the moze god is pleased with vs / and knoweth  
the frute of our pzoofte. And maruell nat that god so  
puideth vs : for saynt Gregoꝝy witnesseth the same /  
and sayth / that grace somtyme withdraueth it selfe.  
Nat so vnderstandyng / that grace at any tyme forsa-  
keth man : but that somtyme man is nat suffred to se  
the lpght of grace / ne to fele the sweteness of the same.  
Therfoze / after the couſell of the greates clerke Docto<sup>r</sup>  
Gerson. Whan thou hast feruour & deuocion at thy  
wyll / vse it reuerently & mekely : And whan thou arte  
all dype / as though thou had no grace noz deuocion /  
than shewe thyselfe the seruant of god / and take it pa-  
ciently / and if thou can be glad therof / and repute thy  
probacion all ioye (as saynt James sayth) and than  
thou shalt haue confozte the moze shortly. But euer  
beware in suche cases of dulnes of spirit of the ennea-  
my : for if euer thou dyd any notable synne in thy lyfe /

The pil. of per.

D. l.

than

Lib. scdo  
moralium.  
ca. xxxvi.  
It. ca. xli.

Jacobi. i.



## The first boke.

than he wyl obiecte it to the and caste it in thy nose:  
And if any thyng be/that grudgeth thy conscience/  
though thou haue ben oft cōfessed of it befoze/and be  
clere befoze god: yet the ennemy wyl nat cesse to trou-  
ble thy mynde with the same. He wyl blynde thy rea-  
son and derke thy conscience & speke in thy soule/ in  
maner as it were thyne owne cōsciēce and say: I am  
nat woꝛthy to go to the boꝛde of god: And if I recey-  
ue my loꝝd/ it shalbe to my damnacion. I am a great  
synner / and yet my synne is nat foꝝgauen: and that  
well apereth by my great dyꝛnesse of soule & want  
of deuocion. Thus with these and many mo/ the en-  
nemy wyl nat cesse to assaile the & trouble thy weake  
cōsciēce. Wherfoze/ sith foꝝ a surety/ suche thoughtes  
be cōmonly of the ennemy/ Dꝛede them nat/ foꝝ all his  
suggestiōs be but lyes. No than a thousande ways  
he hath/ by his craftly fraudes to deceyue man. And  
though thou haue done neuer so many & greate lyfies  
in thy lyfe past/ withdraue thy selfe neuer the moꝝ foꝝ  
that/ after due penaūce from this sacrament/ whiche  
is moſte necessary to thy soule helth: and that ryght  
well knoweth the ennemy / and therfoze wolde he let  
the from that refection/ if he myght. Remembre the  
lyfie of our great grandfather Adam/ howe greuous  
it was/ that foꝝ it all mankynde was losse. And yet I  
dare say: If he might haue come to the tree of lyfe/ he  
wolde haue fed therof: and so a recouered his immor-  
talite that he had losse. But the wyl of god was con-  
trary: foꝝ god sent his angell with a flamynge syꝛ-  
werde/ nat onely to expell hym out of paradise in to  
this vale of misery: but also to kepe the ways of the  
tree of lyfe/ that Adam shulde nat come therto. This  
tree of lyfe: which onely restozeth the lyfe of the body/

was

was but a figure of this blessed sacrament: whiche restoreth the lyfe of the soule/gyueng to man lyfe eternall. If Adam/whiche wolde nat aske mercy for his synne/wolde so gladly for his tempozall lyfe to haue gone to the tree of lyfe in paradise: why shulde nat the chylde of god & penitent christian/with loue and reuerence/go to that blessed sacramēt: whiche god hath ordeyned for that effecte / and to restore the lyfe of the soule/and to knyt vs to our lord Iesu / as the braunche to the tree. This sacramēt god hath ordeyned for vs/knowyng that without it/we can nat lyue spiritually: hymselfe sayeng in the gospel: Except ye eate the fleshe of the sonne of the virgyn and drynke his blode/ye can nat haue lyfe in you. Wherfore/syth all the angelles in heuen be glad / whan a true christian penitent with a clene hert & meke spirit / goth eto the boorde of god / and no creature letteth them therefro in tyme of nede: but onely our gostly enemy/therfore nat onely to the hono<sup>r</sup> of god & our gostly profyte: but also to the confusion of the sayd gostly enemy/we shulde ofte dispose our selfe to receyue the sacrament: and nat withstandyng any dyspynesse or lacke of deuotion: whan we fele in vs a zeale & desyre in our soule / & a glad wyll to receyue our lord / let vs go to it in the name of god. For experience hath proued & shewed / that those persons somtyme that had no feruour of deuotion befoze: but onely haupyng that reuerent wyll / and so goyng mekely to the boorde of god/hath founde moze abundaunce of swetnesse/somtyme in the receyuyng / & somtyme after: than they haue at some other tyme/whan they haue gone to the sayd boorde of god / with as good deuotion as they coude desyre. Therfore folowe the counsell of our holy mother saynt B<sup>l</sup>isse

Joh. vi.



## The first boke.

gitte: whiche in the fourthe boke of her reuelacions/  
sayth to god in this wyse/as cōcernyng the same ma-  
ter. Lorde thou hast no nede of me: my simple pra-  
pers or other fyue / can nother encrease ne minyssh  
thy glozy/but I (good lorde) haue nede of the: whi-  
che without the/am nothyng. Wherfoze blessed lorde  
receyue me in to thy grace and fauour/that I a wret-  
ched synner thy seruaunt by thy grace/may this day  
receyue the/my lorde/my god/my maker/ & redemer/  
to the helth & saluacion of my soule. Amen. This  
sayd / be nat aferd to go to receyue your saluacion.

**H**owe god gyueth vs other rychesse/as grace and  
vertues to strength vs in our pilgrimage: and of the  
dignitie of grace aboue all other rychesse.

### The seuenthe chapter.



What ouer al these/he hath gyuen to vs the  
inestimable treasur and inuisible ryches  
of the holy goste: of the whiche we spake  
before in the thyzde chapter/and reher-  
sed the excellent properties of the same.  
But there we named them nat: for their dignitie re-  
quyrezeth of greate cōueniency/that they shulde nat be  
named ne entreated there/where worldly rychesse be  
spoken of/and that for their dignite (as I sayd befo-  
re). And that hert that loueth the worldly rychesse &  
treasure/fixyng his affection or loue on them/can nat  
possesse and kepe these spirituall rychesse. In token  
wherof in our baptyme/euery man & woman for that  
they may be the moze apte to receiue this heuenly tre-  
sure & spirituall rychesse/renoucyng and utterly for-  
saketh the enemy and al his pompes/as we haue de-  
clared

clared before. These ryches is the grace of god/with  
the. vii. gyfts of the holy goste: of the whiche/ we shal  
speke moze here after. Also the thze vertues theologi-  
call: feyth/hope/ & charite: And the. iiii. vertues card-  
nall / with the vertues mozall. These/ with his holy  
lawe and innumerable mo gyfts & graces/ he hath  
gyuen to vs frely/ without greate labour on our par-  
ty: and that he neuer dyd to the philosophers ne yet  
to the iewes. I say without greate labour: for what  
so euer werke of grace/ feyth oz vertu any of the holy  
patriarkes oz fathers befoze vs hath wrought/ all re-  
doundeth to our profyte. Wherefoze ( as our sauour  
sayd) they laboured and dressed the wynyard of god  
by holy werkes of feyth / & we haue entred into their  
labours/ takyng the frute of the same: they dyd sowe  
and we do reape. In the whiche mercyfull liberalitie/  
I note the superabundaunt goodnesse of god: whiche  
hath gyuen to the chzisten man aboue all creatures/  
all the heuenly treasours & ryches/ with the perfecti-  
ons of grace that were gyuen to man in any state/  
from the fall of Adam/ both in the lawe of nature/ and  
lawe of Moyses / bothe to the philosophers & also to  
the iewes: all redoundeth to the perfection & profyte  
of the chzistian: for he possesseth & enioyneth all. The  
benediction that almyghty god promised to the holy  
patriarkes: Abraham/ Isaac / & Jacob/ we haue re-  
ceyued: that is the messyas and sauour of the world  
Iesuchriste. Also the lawe of Moyses & the holy mo-  
nitions and instructions of the prophetes / we haue  
to our greate illuminacion & singular doctrine: And  
the connyng of the philosophers: whiche was neuer  
goten without greate coste/ study/ & labour/ god hath  
ordeyned in his church to be declared to the feythfull

Ioh. iiii.

The pil. of per.

D. iiii.

people



## The first booke.

people/ as moche as is necessary / for the lyghnyng /  
confort/ and quyckenynge of their reason: Wherby (as  
I sayd) they may the better perceyue the lawe of god  
whiche sheweth the hye misteries of the feyth. Now  
ouer god gaue to vs the multitude of vertues moze all  
by the infusion of his grace. Whiche vertues: as cha-  
stite/ temperaunce/ patience/ abstinence/ iustice/ curtesy/  
gentilnesse/ liberalite/ mekenes/ good maner / & suche  
other. The philosophers & other moze as the romains  
and gentyls optayned and wonne with manueylous  
greate labour/ & dayly exercise: both in silence/ watch/  
cōtynence/ study/ and chastite. But almighty god gy-  
ueth them frely to the christen man & woman in the sa-  
cramētes of baptyme & penance. And in them that  
receyueth the said sacrament/ he requyrez but onely  
a disposicion in the person that hath the vse of reason/  
that he be repentaunt and sorry for his synnes and euyls  
past/ with a wyll neuer to cōmytte the same agayn/ or  
any other. This disposicion presupposed & had: and  
the holy sacramēt of baptyme in the feyth of y church  
receyued/ god gyueth his grace frely in to the soule of  
man. And (after saynt Thomas) he gyueth all ver-  
tues moze all/ and other gyftes of the holy goste with  
the same. This grace/ whiche maketh man in the fa-  
uour of god/ is of so hye & excellent dignitie/ that (af-  
ter the noble doctour & greate clerke Antonine) The  
lesse goodnes of grace/ is moze in valure/ than all the  
goodes of nature or fortune. Here parauenture the  
scrupulouse persone wyl stamble & say. Sith grace  
so farre exceedeth the goodes of nature & fortune/ who  
may redeme grace or recouer it/ whan he hath losse it/  
or who may meryt or deserue grace beyng in synne?  
Certenly (I dare say) no persone of iustice: for al the  
paynes!

Tertia parte  
quest. lxxc.  
articulus. iij. q. v.  
et. vi.

paynes/ aduersitees/ tribulacions/ passions/ tozmentes/ and all other labours & busynesses of this world/ be nat condigne/ worthy/ or lyke in valour to the lesse grace of god. Than/ if we be wout grace/ howe may we optayne & gete grace/ if we may nat meryt it. Certaynly / grace is in man the chiefe principle of meryt/ without the whiche we can nothyng meryt of iustice. Than/ if man be in dedly synne/ sith for that tyme he is without grace/ he may nother meryt grace/ ne yet any other goodnes. But yet/ all though man may nat in suche case/ condignely or worthely meryt grace: nevertheless/ hauyng grace and werkynge thereafter he may meryt / nat onely the encrease of the sayd grace: but also by the vertue of the same/ he may meryt and deserue the crowne of glozy and kyngdome of heuen. For the greate clerke Duns sayth: that euery acte or werke of man/ done after the inclinacion of grace / is worthe the kyngdome of heuen/ and that of iustice: For what so euer god wyll/ that is mooste hye iustice/ and god hath promised to his spouse the churche/ that he wyll so accepte the dede of man: Wherfore/ he that is in dedly synne/ and wolde optayne the grace & fauour of god agayne/ must come to the churche/ in the true feyth of our lord Iesu/ and take his blessed sacramentes: accordyng to the institution & ordinaunce of this his present churche here in erthe. And so doyng & disposyng hymselfe / god wyll worke his grace frely i his soule. And this onely of his mere mercy he hath promised to his spouse the church militant/ by special obligacion & bonde of his holy lawe / that whan so euer any synner repēteth/ and is sorry for his offences towarde god/ and wayleth or wepeth for the losse of grace / & for that he hath offended or greued his lord

The pil. of per.

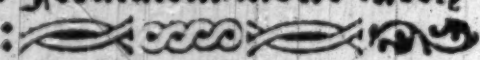
D. lill.

and



## The first booke.

and maker god (nat onely) forgyueth all his synnes: but also forgetteth them/ & wyl neuer remember them to his rebuke/ nother yet vpbraid ne checke hym for the same at any tyme. And moze ouer/ the synner can nat so sone prepare his hert to contricion: but god is as redy to here hym/ and with his grace to helpe and strength hym. And in this poynt standeth the greате effecte of the doctrine of holy church: that whan man disposeth hymselfe/ according to these p[re]misses/ god wyl forgyue hym his synnes/ and gyue hym grace/ r[est]oryng hym agayn to his fauour and mercy. And yet/ though god wyl nat/ that man shulde thynke/ that he myght gete grace of hymselfe/ & by his owne labours or wyl/ and that he myght of hymselfe come agayn in to the fauour of god/ that he hath losse (as he neuer can do) yet god wyl/ that suche gyftes & graces that he hath frely and without deseruyng/ gyuen to man/ shuldnat be taken in vayne: but whan he cometh to the peres of discrecion/ & hath the vse of reason/ he shuldnat labour and exercise hymselfe in them: for they be the talentes that god hath lent to man in this lyfe: of the whiche he wyl aske mooste streyt acco[un]te in the daye of iudgemēt. All this p[re]sse we haue made to shewe the prayse & dignite of grace/ to the great detestacion and vttermoost despysyng of all the transitory goodes and vayne pleasures of this worlde: whiche of themselves without grace/ can neuer helpe man to heuen: but rather let hym from that place. But grace eye/ the lest porcion of grace/ specially/ if it be well exercised or laboured/ is sufficiēt and able to conduction/ directe/ & leade man in this iourney through the byrers & perils of this worlde/ and byrnyng hym to the mooste pleasant/ swete & sure way/ that leadeth to the hie Jerusale[m]

saalem in heuen. This gyfte expelleth al vice and promoteh all vertu/ techyng man how he shuld labour and exercise hymselfe in the sayd vertues. This gyft suppresseth and putteth downe all carnalitees / and enhaunceth or lyfeth by the mynde of man to gostlynes and heuently meditacions: and for a short cōclusion/ man recepueth by grace/ all thynges expedient and necessary for hym in his biage and pilgrymage/ towarde the hye Ierusalem/ mozte surely and mozte plentuously. : 

**H**ow the iourney of euery chrissten man & woman/ begynneth in their baptyme / figured by the passage of the chyldren of Israel through the reed see.

And howe our kynge & leader/ is no angell  
ne onely man: but both god and man/  
whiche fulfilled in hymselfe/ euery  
thyng that he cōmaunded  
to his seruaūtes.

The eyght chapter.

**T**hese graces and heuently ryches/ man recepueth i his baptyme: For than euery chrissten man & woman taketh their pilgrymage and begynneth their iourney towarde heuen/ where is the celestiaall cite and triumphant Ierusalem. This spirituall iourney of the chrissten man or woman/ was figured in the pcesse of the chyldren of Israel out of Egypt through the reed see: whome kynge Pharaο/ kyng of Egypt/ persewpyng/ both he and all his people was drowned in the sayd see: where as the people of god passyng through the same see dyde fote/ were saued therby.

But this



**The first booke.**

In lib. de  
fide et ope  
rib<sup>9</sup>. ca. xi.

But this was but a figure: And saynt Austen sayth: that the passage of the chyldren of Israel from egypt/ signifyeth the separation of mannes soule from synne by the sacrament of baptyme/ as they were deliuered from Egypt by the reed see. It may signifye also/ that euery chrysten man and woman in the sacrament of baptyme/ scapeth the gostly ennemy/ and is deliuered from the dyuell and all his hoste or power: whiche all in that holy see of baptyme be utterly confounded/ deceyued/ and spoyled of their pray. And lyke as after the departyng of the chyldren of Israel from Egypt/ they were leed by Moyses/ as yonge infantes and tender babes in seyth: whome god almighty (Moyse goyng befoze them) protected/ defended/ saued/ & gouerned vnto they were growen in the knowledge of the seyth of god/ able to take the lawe. In the whiche meane tyme/ nat one of them all miscaryed: but were all safe and sounde. Euen so/ euery chrysten man and woman/ both yonge & olde after their baptyme: First/ be as infantes or tender babes nowe borne of their mother: And so saynt Peter in his epistle compareth vs all/ exhortyng vs as infantes and yonge chyldren in feythe: whome our mother holy churche hath brought forth/ by the regeneracion of baptyme in the feyth of Christ Iesu. Nowe in the last ende of the worlde / we be the yongest chyldren of god / and therfoze he maketh mooste of vs and cherissheth vs/ as the egle her byrdes: the broode hesie her cherykyns/ and the tender mother her yongest chylde. In token wherof he hath nat onely sent to vs his angelles/ as he dyd to the holy patriarches Abraham and Jacob: Noether hath prouided onely man to go befoze vs/ as Moyses went befoze the sewes/ and ledde them: but he

101. Pet.  
scdo.

but he hath sent his moſte bleſſed eternall ſonne / our ſauour Jeſu Chriſte / nat angell ne any onely man: but god and man in one perſone to be our gyde and gouerner / our lycht / our kynge / and defender: our biſhop / our honour / ioye / and gloze. He is (as ſaynt Poule ſayth) all in all. In our diſtreſſe / he is our comforte: In ieopardy and perill / he is our refuge and ſocour: In the darke nyght of ignoraunce / tribulation / miſery and aduerſite / he is our lycht / peace / and felicity. He nat onely precheth / declareth / and ſheweth to vs what we ſhuld do / as Moſes dyd to the ſewes: but euery thyng that he commaunded vs to do / he fulfilled it firſte in hymſelfe. He wolde nat that his worde onely ſhuld ſuffice to our example of lyueng: but he wold be in his owne perſone / the example of our hole iourney. He prouided and taſted euery thyng that he preached / and that to the vttermoſt extremite. He was tempted moſte ſuttelly / he watched / he faſted / he prayed moſte buſely / he neuer ceſſed from doyng of holy warkes ynd goſtly labours: but (as the prophet ſayth) He was in labours from the begynnyng of his yowthe / and in moſte profounde mekenes and continually obedience: Nat onely to his parentes Mary and Joſeph: but alſo vnto the croſſe / aſſayled and prouided in patience: ſuffering nat onely all contumelious & obprobrious blaſphemies of the ſewes: but alſo intollerable tormentes / ſlegellactons / and moſte cruell & bytter dethe / and all for vs wretches. We muſte all dye of neceſſite for originall synne: and for that we ſhuld nat feare to dye: he wold ſuffre the moſte ſhamefull and paynefull dethe before vs. And for that he neuer wolde bynde his ſeruautes to payne: but he ordeyned pleaſure to folowe / as he promiſed

1. Cor.  
xv.

1. Cor. xv.



## The first booke.

**Iob. xxi.**

myselfe to his apostles: that their sorowe and heuynesse  
 shulde be touned in to ioye and gladnesse. Wherfore  
 to shewe the ioyfull state of our immortallite / after  
 this life fortye dayes aft his resurrection that blessed  
 lord ascended aboue all the heuens and ierarchyes  
 of angelles. Wherfore he is now resident / equall in  
 glozy to the father of heuen / one god with hym and  
 the holy goste: in wyll / power / and wysdome / there  
 preparyng and ordeynyng mansions for his seruantes:  
 for euery good christen man and woman a taber-  
 nacle of glozy / accoꝝdyng to his merittes and deser-  
 uynge. Thus he hath gone before vs / shewyng vs in  
 his ascensioꝝ the streyt and redy way to heuen / and  
 in his blessed lyfe our hole iourney to the same: And  
 yet more ouer he hath nat lefte vs as chyldeꝝ coꝝfoꝝ-  
 lesse: but he hath lefte vs manyfolde coꝝfoꝝtes / nat  
 onely his graces and heuenly treasoꝝ / in that he hath  
 deputed his holy angelles to pꝛeserue and kepe vs:  
 but also he hath lefte hymselfe among vs in þe blessed  
 sacrament of the aulter / and so dayly and coꝝtinually  
 to remayne with vs / accoꝝdyng to his pꝛomesse to the  
 woꝝldes ende. All this he hath done for vs / and innu-  
 merable mo benefytes and coꝝsolacions he hath gy-  
 uen vs / as very pledges & sure tokens of loue: Nat  
 for that our coꝝnyng to hym may encrease any thyng  
 his glozy oꝝ his eternall pleasure in him selfe: but for  
 that his charite hath so longed for man perpetually /  
 that all his delyte / ioye and pleasure / is to be with  
 man (as scripture sayth) and to haue man with hym /  
 Wherfore moch blyssyd be we / if we desyre nat with  
 all the enforce and myght of our hertes to be wth hym  
 and to folowe the iourney / by the whiche he hath oꝝ-  
 deyned vs to come to his glozy.

**Matt.  
xxviii.**

**Proverb.  
viii.**

Howe at

Howe all chriſten people gothe in one company/  
vnto they come to the yeres of diſcreſcion: and than/  
ſome gothe by the worlde/ and ſome by religion: And  
howe theſe two wayes ben figured by the redde ſee / &  
the flood Iordayn.

The. ix. chapter.



His iourney / all chriſten people kepeth  
duely and iuſtly / from the tyme of their  
baptyme / vnto they come to the yeres of  
diſcreſcion . All this tyme we go hote to  
gyther i one way / and none miſcarveth /  
foz the eyes of our lord be euer open bp  
pon vs: In ſo moch / that of his great mercy / he often  
tymes / and in many places preſerueth vs & helpeth  
vs: whan we kne we nat the great peryles / in whiche  
we be all be wapped. Some he deliuereth frome the  
miſeries of this wretched worlde / & in maner eaſyng  
them of their labour and iourney / calleth them to the  
croune of glory: Some in their youthe: ſom in their  
myddell age / and ſome in their laſt dayes : And thus  
ineuery ſtate and age of man he helpeth many one.  
Sometyme he taketh chyldren whyles they be yong /  
out of the miſery of this worlde / and calleth them to  
his glory: whiche after their baptyme / vndouted / as  
ſoone as they ben departed the ſoule from the body /  
be holy ſayntes in heuen. And this he dothe foz great  
tender loue: outhet / bycauſe they ſhulde waxe feble  
afterwarde / and ſo to be nat able to mayntayne their  
iourney / oz els foz ſome other ſecrete cauſe / known  
onely to hymſelfe. This goyng togyther of al chriſten  
people in one iourney / may be expreſſy ſhewed in the  
begynnyng of chriſtes church: foz than al the church  
of the iewes querted to y feyth (as ſaint Thos ſayth)  
was

Opusculi  
xv. c. xv.



## The first booke.

Act. iiii.

was moch' persite & help: So that they vtterly despy  
led the worlde and had no property: but all was in  
comon: They solde their possessions / & brought the  
price therof: & layd it befoze the feyth of the apostles /  
and by them it was distributed or deuided to euery  
man & woman / as their necessitie requyzed / as it is  
open in the actes of the apostles: Than went all the  
chriſten people in one way & in one maner of lyueng  
and perfection: Than in maner went they all in one  
cōpany: for than were all holy. Than was the multi  
tude of chriſten people all of one feyth / of one loue / &  
of one hert & soule i our lord. But after wards whan  
the gentils were cōuerted to the feyth / they went also  
the same iourney: but nat in the same way of pſeccon  
as the iewes dyd. For (as saynt Thomas sayth) they  
had property and wolde nat forsake their goodes.  
So / in lyke wyse it is with vs continually: for from  
the tyme of our baptyſme / vnto we come to the yer of  
discreſcion / we go all to gyther in one cōpany / and in  
one maner of lyueng innocētes & holy. But whan we  
come to the yer of discreſcion / than we deuide i two  
partes: two cōpanyes and two wayes. Some gothe  
by the see and some by the lande: and yet both enten  
deth to go the iourney that ledeth to the hie Ierusa  
lem. And by both ways man may come thether right  
well: but nat both i lyke surty. Example we may take  
herof of the chyldzen of Iſrael that come out of egipt  
thzough the red see / the water deuydyng it selfe / and  
gyueng place to them for their passage / at the cōmaū  
demēt of god / they beyng at that tyme in nombze / six  
hundred thousand and many mo / of the which nom  
bze / none came to the land of Ierusalem here in erth /  
but onely two / Josue & Caleph / as it is open in the  
boke of

boke of nombres/and this figureth the way by the see  
 But as touchynge those people of Israel that came  
 ouer the seconde floodde/called Jordayn/duke Josue  
 beyng their capitayne/and cōducting the greate mul-  
 titude of them/sewe of them oz none in respecte of the  
 hole miscaried: but what by batels and other trou-  
 bles/they came surely to the lande of promission/and  
 this figureth the religiouse lyfe oz the way by the  
 lande. The first people was persewed of kyng Pha-  
 rao/and so entred & passed the reed see. The seconde  
 voluntarily / and nat persewed ne constrayned / but  
 onely of their owne free wyl/in the true seyth of god  
 at his cōmaundemēt/ & at the cōductyng oz leadyng  
 of his holy angell/ which attended on them/as their  
 prince and capitayne/moste ioyfully entred the sayd  
 doon Jordayn: whiche in lyke maner as the reed see/  
 deuidyng it selfe/gaue them passage/as it is open in  
 the boke of Josue. All this (as I haue sayd) was but  
 figures of the spirituall iourney of the chrissten man  
 and woman toward heuen. After Origen these two  
 sortes of the chyldren of Israel/signifieth the two cō-  
 panys of the chrissten people/of the whiche/some  
 gothe to heuen by the see/and some by the land. The  
 see signifyeth the lyfe of the world: and the lande the  
 holy lyfe of religion/of the which we shal speke moze  
 largely hereafter by the grace of god/in the seconde &  
 thyrde boke of this treatyse. These two floodes after  
 the sayd doctour/ben figures of two baptyms. The  
 first baptyme of the chrissten man/ represented by the  
 passyng through y reed see/is at the font stone/where  
 man is deliuered from Egypt/ and from the daunger  
 of Pharaao: that is to say / from synne & from the ty-  
 ranny and power of our gostly enemy the dyuell.  
 Of this

Josue.iii.

Sup Jo  
sue.omef.  
quarta.



The first boke.

**Pr. Cor.**  
**Decio.**

**Josue. v.**

**Cap. l. vi.**

Scda scda. q.  
L. lxxix.  
Act. 3. i. fine.  
Ibid. in quar.  
Distin. iiii. q.  
3. Act. 3. i. fine.  
3. in fine.

Parte scda.  
lib. de pudē  
tia et cōtem  
plar. in trāsa  
tiōe Johis sō  
diacōi. Rōe  
secūe.

**Daniel. iiii.**

Of this baptyme spekethe saynt Poule wytyng to the Corinthes sayeng / that their fore fathers were baptised in the reed see: whiche they passed throughe. The seconde baptyme is represented by the entraunce of Jordayn: In the which passage the foresayd people of Israel / lyke as they were deliuered from Egypt by the reed see / so they took possession by Jordayn of the land of repromission. In token wherof / anone as they were passed the sayd flood of Jordayn / they tasted & ate of the frutes of the same countre. This passyng throughe the flood of Jordayn / representeth the entraunce in to religion / as our holy mother saynt Bzigitte also sheweth in the. vi. boke of her reuelacions: And afterwarde we shall shewe the same / whiche entraunce in to religion / is as a seconde baptyme: And so sayth saynt Thomas / for the cōformite that it hath with the first baptyme / that is sacramentall: for the holy lyfe of religion / is the consummacion & perfeccion of holynes. In the whiche / it is lyke to the sacramēt of baptyme: for as we rede in Uitas patruū and he reherfeth the same / that god gyueth as moche grace to them that entreth religion / as he dothe to them that recepueth the sacrament of baptyme at the font stone. And he cōcludeth there / that / that must nedes be plenaty remission of all synnes & paynes due for the same: and this is his reason. Sith man may by almesdede / redeme al his synnes & peynes due for the same (as we rede in Daniel) whiche counsayled Nabugodonosor to redeme his synnes by almesdede / wherby he myght scape the manasses or threttes of god: moche more than the entraunce in to religion / by solemne profession of the thre bowes / obedience / chastite / & wylfull pouerty / must nedes acqyte man from all

from all synne and peyne/ordeyned for synne. Nat  
onely for that he entreth religion: but for that he so  
boyng for the loue of god gyueth fro hymselfe frely &  
wylfully / that he loueth moste & aboue all thyng / that  
is his proper wyl. This gyfte passeth all almyde  
and all satisfaction & penaunce / both sacramentall / whi  
che is secret / and also solemne or open penaunce: It  
may nat be enioyned in penaunce for any maner of  
syn / as this holy doctour and saynt concludeth in an  
other place. It dissolueth & loseth all bowes / and exce  
deth them all in goodnesse / both the bowe of pilgri  
mage to Ierusalem here in erthe / and all other.

Ubi sup.  
secunda scde.

**H**owe although al chrysten people be called the be  
ry chyldren of Israel / for they by baptyme hath pas  
sed the reed see / yet the religious persons ben the spi  
rituall Israel / whiche passed ouer Iordayn: And  
howe we all be pilgrims in this worlde / and the  
cause why.

The .x. chapter.

**I**n this digression we haue made to shewe the  
surety of the holy way of religion. In to this  
we entre / as the chyldren of Israel entred in  
to Iordayn: that is to say. We dispise the worlde and  
ouercome our fleshe / & take on our neckes the yoke  
of god: whiche is full swete: that is to say. We take on  
vs the holy bowes of pouerty / chastite / & obedience.  
Wherfore we be the spirituall chyldren of Israel: of  
whome saynt Poule speketh in the last chapter of his  
epistle to the Galathees / sayeng: Who so euer folowe  
the rule of this doctrine (that is to say / hath no glozy  
ne soye / but in the crosse of Chyste: by the which they  
crucifie the worlde & hath victozy of it / and the worlde

Galath. vi.

The pil. of p.

C. i.

cruct.



The first booke.

crucifyeth/tozmeteth & hateth them). Saynt Poule  
besecheth god that his peas and mercy may be vpon  
all suche/that foloweth this holy rule/and specially  
vpon holy Israel: whiche is vnderstande holy reli-  
gious persons: for they befoze all other/ben admitted  
first and principally to tast & fede of the heuently frutes  
of the lande of lyfe: whiche ben the . xii . frutes of the  
holy goste/as we shall declare and shewe here after.

This way of religion is by the lande; and therfoze  
the moze laborious: for in this way we must clyme  
ouer hye montayns/and labour in the hote countrees:  
where somtyme we muste leaue out hourse behynde  
vs/as we shal shewe hereafter/whan we come to that  
place. Also greate batayles we haue to fyght in this  
way: but lyke as god cōforted the chyldzen of Israel/  
after they had passed Iordayn and bad them to be  
strong and nat to drepe/for he wolde be with them at  
all tymes/a defender & sauegarde/and gaue them the  
victory of their ennemyes: so / and moch moze he wyl  
be gracious father / lord / & defender to his electe or  
chosen chyldzen in religion: whiche/ wylfully for his  
loue/hath taken the sayd yoke & labour vpon them/ &  
dayly applyeth all their study and diligence to fulfill  
and kepe his cōmaundementes & counselles. But all  
they that lyueth in the worlde gothe by the see/which  
is the other way: And there be no mo general ways/  
but these two. Of the which two wayes/the sayeng of  
the prophet Dauid in his psalme/may be vnderstode  
and verisfyeth / where he sayth. All the wayes of god  
ben these twayn: outher the way of mercy/or the way  
of lyght & truth. The way of mercy/is the way of the  
worlde: and the way of lyght & truth/is the way of re-  
ligion. Some parauenture wyl thynke thus. If the

way of

Josue.  
viii.

Vniuersa  
vie domi-  
ni mia et  
veritas.  
ps. cxiii.

way of the worlde be the waye of mercy / it is good  
 goyng by the worlde & by the see / better than by the  
 lande & religion. To this I answered thus / & say / that  
 the way of the worlde is nat called the way of mercy /  
 bycause euery persone that walketh therin / shalbe sa-  
 ued by the mercy of god / for lyke as he is mercyfull :  
 so he is also iuste & ryghtuous : and as by his mercy /  
 he leueth no good dede ouerwarded / so by his iustice  
 he leaueth no syn unpunished. But it may be called  
 the way of mercy / for that / if the greates mercy of god were  
 nat / fewe that gothe that way shulde be saued : for  
 lyke as they that sayleth on the see / all though they  
 may lye in the shyppe and take moze ease bodely / thā  
 they that gothe by the lande : yet they be in moze pe-  
 ryll and ieopardy of lyfe many wayes. Euen so / they  
 that gothe by the way of the worlde / and sayleth on the  
 see / they lye in the shyp if Christe : that is / this present  
 churche / and do but lytell good / they reste in bodely  
 pleasure / ease / & worldely felicity : but they be euer in  
 peryll of their soules : for as the pphet Dauid sayth .  
 The eleuacions of wawes of the see ben meruelous :  
 for nowe they lyfte by man to honours & dignities /  
 and anone they depresse hym a lowe in misery and  
 wretchednes. Nowe they reere hym by prosperite : &  
 anone they ouerthrowe hym as depe in aduersite .  
 Somtyme they promysse man long lyfe / & worldely  
 felicity / and than comonly they moste deceyue / and  
 bypnyng finally to perpetuall payne & misery . I wypte  
 nat this for the discomfort of the worldly people / for I  
 doute nat but tha many of them lyue ryght well and  
 vertuously / and shall come ryght well to their four-  
 nys ende and be saued : but yet / nat so well ne so su-  
 rely / as they that lyueth the holy lyfe of religion : for

The pil. of per.

C.ii.

copare

Mirab-  
 les elatio-  
 nes mar-  
 psal . xcii.



**The first booke .**

**Gene. xii.**

**Ibid.  
xlvii.**

compare the worlde to religion: nombze for nombze/  
and multitude for multitude: and I doute nat / but  
many mo in religion attayneth to their iouneys ende  
in moze holynesse / surety / & perfection / than they do  
or may do that lyueth in the worlde . Yet / we all religi-  
gious and other be pilgrims / and go all one pilgrim-  
mage: And nat onely we: but also al the feythfull peo-  
ple of god / fro the creation of the worlde vnto this  
tyme: and so holy scripture sheweth. In testimony of  
this / our lord god sayde to Abraham. Go in to the  
lande of Canaan and be a pilgrime there: for I shall  
gyue that lande to the and to thyne heyres. Also the  
holy patriarche Jacob / whan he with his. xii. sonnes  
and their chyliden / by the prouision of god / and his  
son Joseph came in to Egypt / demaunded by Pharaon  
of what age he was. Jacob answered. The dayes of  
the pilgrimage of my lyfe ben. C. xxi. yeres / fewe &  
euyll / and come nat to the dayes of my forefathers / in  
the whiche they were pilgrims in this worlde.  
Here some wyl muse / parauenture howe it might be  
that god gaue the lande of repromission to the pa-  
triarckes and to their chyliden: and yet their yllwyl-  
nat to be named possessioners: but to haue the name  
of pilgrims / as straungers / and nat as inheritours.  
To this it may be thus answered / that the purpose of  
god / fro the begynnyng / was so to endewe man / that  
he shulde neuer thynke this worlde his finall habita-  
cion & resting place. And though he gaue hym for the  
tyme sure state and possession in the lande of repro-  
mission here in erth: yet he wold nat that man shuld  
thynke that lande to be the finall rewarde that god  
had prepared & ordayned for man: but this lande of  
repromission was but as a figure of the land of lyfe.  
And this

And this erthly cite of Jerusalem/ is but as a figure  
of the hye triumphat Jerusalem in heuen: wherunto  
we al go in pilgrimage. And (as saynt Poule sayth)  
we haue no dwelling place ne cite here permanent:  
but we seke and labour for the cite that is to come/  
where we shall neuer moze be straungers: but our na-  
mes shall be wyrtten in the boke of lyfe / and in maner  
as by acte of parlyamēt: so our assuraunce shall be sta-  
blished in the cōsistoꝝ of the trinite/ whan our lord  
god omnipotēt the father/ the sonne/ & the holy goste/  
shall admyt vs as citezys of the celestial Jerusalem.  
And shall do to be proclaimed among all his angelles  
that by the adopcion of his grace / we be chosen the  
chilozen of the father of heuen/ heyes to þ kyngdome  
of god/ and ryght inheritoꝝ with our sautour Jesu  
christ the son of god/ to euerlastyng gloꝝ. This shall  
be the tptell of euery christen man & woman that shall  
be saued. Wherfoze/ we be nat worthy to come to that  
vnspectable gloꝝ / except we thynke our selfe pilgri-  
mes & straungers in this worlde. And to that / saynt  
Peter exhorteþ vs in his epistle/ sayng in this wyse.  
I requyre you as pilgrimes and straungers in this  
worlde/ to cōteyne & kepe your selfe from the desyres  
of the fleshe/ whiche warreth agaynst the soule. And  
saint Poule also agreeth to the same/ sayng. As long  
as we be in this worlde / we be but pilgrims. And  
therfoze/ though man haue neuer so great possessiōs  
in this worlde/ let hym thynke hym selfe but a pilgrime  
and a stranger: And that the true inheritaunce of  
man/ that neuer shall fayle/ is i heuen. And in wytnesse  
of this/ the noble kyng Dauid: which came by lyneal  
discent of Abraham / to whome the promission was  
first made/ had of god/ gyuen to hym þ ful possession

The ps. of p.

E. iiii.

of the

Hebre.  
xiii.Dñ. Pet.  
scdo.Secūda  
Coꝝ. b.



The first booke.

Aduena  
et peregrini  
nus ego  
sum: sicut  
omnes pa  
tres mei.  
ps. xxxviii.

Psalm. xliii.

of the hole lande of Israel: and yet he sayd of hym  
selfe. I am in this worlde but as a pilgrime & a straū  
ger/as al my forfathers hath ben befoze me. By these  
testimonies of scripture/it may euidently apere to al  
christen people/that all the feythfull seruaūtes of god  
that hath ben befoze vs/were pilgrimes/and accom  
ted themselfe none other / but as straungers in this  
worlde. And lyke wyse / they that shal come after vs  
to the worldes ende/be none other. And therfor/after  
the exhortacion & byddyng of the prophet in his psal.  
Let euery persone make hymselfe redy / to go forthe  
strongly i that way that he hath chosen by grace/per  
forming his pilgrimage to our lord god/and with  
perseueraunce continue his iourney/ folowynge hym  
that hath ascended and gone befoze vs/for to prepare  
our way/our sauour Christ Iesus. . . .

**H**owe after the example of the chyldren of Israel  
whan we come to the yeres of discrecion/we be as re  
bellys to god & ydolaters / couetyng inordinatly the  
goodes of this worlde / to the cōtempt & despising of  
grace/and sell heuen for no thyng: nat withstādyng  
that the son of god & other holy sayntes/hath gyuen  
vs example to the cōtrary. The.xi.chapter.

**B**ut I feare sore / that many christen  
people of the worlde do as the chyldren  
of Israel dyd/that came out of Egypt.  
For vnto the tyme that they shulde take  
the lawe of god/writen i tables of stone/  
cōteynynge expressly the.x.cōmaundemētes god / they  
went hole togyther and prospered ryght wel in their  
iourney/so that none of them was sicke or miscarped  
by the

by the way. But whan they shulde haue receyued the lawe/ and kept the cōmaundemētes of god/ than they fell to synne / as to ydolatry/ to scismes / & rebellions agaynst their prelates & heddes. And therfore they were destroyed & slayne in desert oꝝ wyldernesse/ in greate multitude. And yet in that they nat correct ne amended: but afterwarde in desert/ nat withstādyng the greate wonders & manyfolde miracles that god had shewed foꝝ them/ in deliueyng them from Egypt they murmured & grutched agaynst god/ and in maner despyed & set at nought that celestiaall fode manna / that god sent to t. hē from heuen/ as most singular treasure/ and moſte lyke to angels fode. Foꝝ the fode of angelles/ is moſte perſyte poſſeſſion & replenishment of all gloꝝy/ and all maner of spirituall delectacion. And so this manna / was in maner to the chyldren of Iſrael / foꝝ it gaue in their mouthes the taſte of all thyng that myght be pleaſaūt to them: yet they were nat contented / but wyſhed that they had nat come out of Egypt / remembryng in maner to the exprobracion and reproue of god/ the potage pot with fleſhe / the onyons & garlyke that they were wont to eate in Egypt. Also/ to the moze prouocation of god to displeaſure / whan they were at the poynt to haue paſſed ouer the ſeconde flood called Jordayn / as is aboue ſayd/ and after the pmyſſe of god to haue takyn poſſeſſion of the lande of repromiſſion/ and had ſent their ſpyes to take the beue of the countre/ than they fell to deſpeyre/ thynkyng that it was impoſſible foꝝ them to optayne and wyſhe the ſayd land/ ſayeng that the people were ſo myghty & ſtrong/ and in number ſo greate a multitude: foꝝ the whiche/ god ſoze diſpleaſed/ of his iuſtice wold nat ſuffre them to paſſe Jordayn/

Humeri. xl.

Sa. cvi.

Humeri. xlii.  
et. xlii.



The first booke.

Numeri. xliij.

Exodi. v.

Colocēf.  
tertio.

Jordayn but caused them to retourne backwarde to the wyldernesse. And there they laboꝝyng the space of. xl. yeres in their iourney in desert / and lytell of nothyng pꝛofityng in the same. All that came out of Egypt dyed there in desert / onely twayne / Josue and Caleph except. And the chyldzen that came of this sayd blypynd people / boꝝne there in desert / god reſerued and afterwarde gaue the lande of repꝛomiſſion to them / neuer one of the fiſt multitude remaynyng in lyfe / but onely twayne / as it is ſayd. So the chriſten people of the woꝝlde that ben deliuered frome Egypt: that is from ſyn by the ſacramēt of baptyſme and goyng in to the deſert of penaunce / labouryng there thꝛe dayes: that is to ſay: in cōtricion / cōfeſſion / and ſatiſſaction: in the whiche they ſhulde offeꝛ them ſelfe to god by penaunce in ſacrifice: whiche ſacrifice was figured i the act of the chyldzen of Iſrael: Whan Moſes made peticion foꝝ them to Pharao / requyryng hym that they all myght depart out of Egypt / and go in to the deſert. iij. dayes iourney / foꝝ to do ſacrifice to their loꝝde & god. But lyke as the chyldzen of Iſrael: ſo the chriſten people whan they come to the yeres of diſcrecion / and ſhulde begyn to exerciſe the graces gꝛuen to them of god in their baptyſme: whan they ſhulde fulfyll the cōmaundemētes of god / to the whiche they haue bounde themſelfe: than lyke as the other beſtial people / mutmuryng & grutchyng agaynſt god / and rebellyng agaynſt their pꝛelates & curates they fall to the ſyn of couetuoſnes: Whiche ſaynt Poule calleth ydolatry / wyſchyng & deſiryng moꝝe the dꝛoſſe & mocke of this woꝝldly Egypt / and to fede of the pleaſures of this woꝝlde / whoſe rycheſſe is no moꝝe in compariſon to the ſpirituall rycheſſe / & celeſtiall

celestiall meate of heuen/ than the onyons/ garlickes/  
and potage of Egypt/ was cōpared to the blessed fode  
sent from heuen / called manna. And also/ moche lesse  
of valure than is y<sup>e</sup> horse breed/ or the most vile meate  
that is vsually ordayned for beestes/ compared to the  
moste hye dentyes or delicat dishes/ that can or may  
be deuysed for a kyng. Wherfore/ sith for this transi-  
toz<sup>y</sup> worlde/ they wylfully wyl lese the eternall inhe-  
ritance: And for the corruptible substance of this  
worlde/ wyl refuse the euerlastyng rychesse & treasure  
of heuen. And oftentymes/ as at Ester & other tymes  
of their lyfe/ whan by the grace of god and his greate  
tender mercy/ they be at the poynt i maner to optayne  
the ende of their iourney: that is the kyngdome of  
heuen/ as the children of Israel<sup>y</sup> came out of Egypt/  
were in poynt to entre the land of repromission/ than  
they wyl spoze agaynst god ( as the other bestly  
people dyd) and utterly refuse & forsake the batayle  
of vertue: whiche is/ to resist temptacion/ and to exer-  
cise themselfe in the actes of vertue & good leuyng/  
and dispeyre in the grace of god/ and retorne to their  
olde accustomed worldly leuyng/ as the dogge to his  
bompt. And therfore almyghty god/ sith they wyl  
take no labour for the crowne of gloz<sup>y</sup>/ and he of his  
infinyt charite hath shewed in his holy scripture: that  
he wyl neuer suffre man or woman to be tempted  
aboue that they may easely ouercome: but he hath or-  
dayned in euery temptacion that is resisted / greate  
profyte therby to ryse to man: And so in maner for no-  
thyng ( as scripture sayth) He wyl gyue heuen to the  
christen man. In testimony wherof/ he sent his onely  
eternal & best beloued son in to this worlde: whome  
for to gyue us example/ boldnesse/ and assuraunce of

The pil. of per.

J. i.

mercy

Dxi. Cor  
Decio.

psal. lv.



## The first booke.

Sermoe.  
xxxviii. de  
vobis dñi.

Job. xxi.

mercy & grace/he suffered aboue all other to be assailed & tempted moste subtelly of the pñnce of darkness the greate tyzan of hell Lucifer. And mozeouer / suffered hym to be proued to the vttermost in paynes / tribulations / and tormētes vnspekable. And all this dyd to gyue vs an occasion of reuerent familiarity that we shuld in no wyse be afrayd to folowe hym / suffer for hym and to fulfyl his cōmaundemētes: as the chyld to the father: so we shuld be bolde of his grace ( As saynt Iusten sayth ) and exhorteth vs to trust in his mercy / and in all temptacions & troubles to run to his goodnesse / and ley our heed in his lap as in the lap of our moste tender loupng lord & father. And thus to do / by the holp loue of charite we may haue great cōfidence & meke boldnesse / for the same tender loupnge lord / that wolde bouchsaue redeme his ennemys / and them that were losse / w neuer lese them / that he hath redemed and so derely bought / and chosen out of the hole worlde / to be his owne chyldren by adoption of grace. And thus the christen man may neuer miscary: but if he wyl w fully lese hymselfe. Wherfoze / sith greate multitudes of the people of the worlde be moche vnkynde & negligent / voluntarily dispysng & reputyng as nought this inestimable benefyte of the helth of soules: whiche / god offereth to man / onely of his habundant mercy & charite. No maruell though many that gothe to the wayes of the worlde / perysshed and come nat to their tourneys end: but takyng the wrong way / they lyue here a whyle in worldly pleasure & ease / and in the streyt and narrow poynt of dethe / they descent to hell ( as Job sayth ). These maner of people sell paradys for an apple / with Adam and Eue. Some for a few

a fewe tythes / with Cayn / careth nat to lese the eternall  
 tythes of heuen. Some other / for the fylthy and stynkyng  
 lust of the body / w the people of Sodome and Gomoze /  
 careth nat with byrmstone & synche to burne in the depe  
 dongeon of hell perpetually. And som for a messe of porage /  
 with Elau careth nat to sell the euerlastyng inheritaunce of  
 heuen. Some with Pharaon / nat onely to oppresse innocentes:  
 but also in the same to resiste and persewe the kyng of all  
 kynges. Some spare nat to make insurrection and rebell agaynst  
 their prelates and heddes / w Chozee / Datan / and Abyron /  
 with other of their retynue / of the whiche cōpany greate  
 multitude was slayne by the vengeance of god. And the .iii.  
 befoze named / the erthe openned & swalowed them downe  
 quicke / as it apereth in the boke of nombres. Some feare  
 nat to be made as abominable to god / as lepre is to man /  
 by surpyng by tempoꝝall mayntenaunce / the spirituall  
 power of the churche / with kyng Dyras / which toke the  
 censur and executed the office of a pzeest: wherfoze he was  
 smytten leper streygth way / as it apereth in the seconde  
 boke of Paralipomenon. Some lese the crowne of gloꝝy for  
 disobedience with kyng Saul / whiche disobeyd the cōmaundemēt  
 of god. And some thynketh themselves as wylse in their  
 pouth / as Salomon / whose ende in age is very folyschnes.  
 Some be as proude as Nabugodonosor / whome for their  
 pryde and sacrilege / god suffreth ostentymes to make an  
 ende lyke as a beest / and vterly to be thzowen out fro  
 the kyngdome of gloꝝy and company of heuen / amongst the  
 bestes of hell. And nat onely these / but innumerable mo  
 other maner of people be reherfed

The ps. of p.

J. ii.

in scri

Genes. ii.

Ibid. iii.

Genes. xix.

Ibid. xix.

Exod. i.

Numeri. xv.

Secdo Paralipo. xxvi.

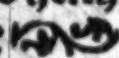
Ibid. regum. xv.

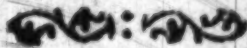
Ibid. regum. ii.

Daniel. ii.



The first booke.

in scripture: whiche of the contrary wyse / were ho  
of leuyng / as Abel / Enoc / Noe / Abraham / Isaac  
and Jacob : Moyses / Samson / and Dauid / wi  
many mo / bothe apostles / prophettes / martyrs / co  
fessours / and virgins . And all these be rememb  
in the scripture of god : by cause / that lyke as the ho  
lyse and ende of sayntes / is example of vertue / an  
occasion to prospere and go forwarde in our iou  
ney . So / the perillous ende of the synfull peopl  
myght be correction to other / that rede oz here of t  
same / and occasion to eschewe vice and synne : f  
as the poet sayth . Happy be they and blessed / that ca  
take experience and beware by other mennes payl  
to eschewe leoperdyes . And all these payls for  
neth on them that gothe by the worlde / by cause the  
dispile the grace of god / without the whiche / the  
may be no holynesse / no dede meritorious / ne an  
sure passage throught the payls of this worlde  
where grace is abset : whiche grace / vnder god / is th  
chefe gouernour of mannes soule . Grace directeth  
man / grace illumineth oz gyueth lyght to man /  
and techeth hym the way of his tourney : It  
is all thyng that necessarily is requy  
red to the welth and helthe of  
mannes soule . : 



Howe no person shalde be curious in askyng que  
stions cōcernyng the secretes of god : And howe one  
we be saued by grace / and that is shewed in example  
by the . vii . gyftes of grace / applyed to the . vii .  
ages of man . The . xii . chapter.



Here myght some parauenture aske a question: Why almyghty god wolde nat grue to man suche grace/wherby he myght haue ben so stablysshed in god/that in this world he myght neuer haue synned. In this parplous question/and in all other lyke/euery christen man and woman ought to be contented with the answere of saynt Austen: whiche forbydeth any persone to inqurye any suche question. Why/ god wolde this or that/sayeng. If thou wylt nat erre/and go out of the ryght way/haue no wyl to moue any suche questions: but put them out of thy mynde/and muse nat on the hye misteries of god and his holy feyth: For if thou do/it wyl bryng the into erroure. And he that wyl serche the secrete magestye of god by natural reason (sayth the wyse man) The eyes of his soule shalbe darked and oppressed of the incomprehenible gloze of god/ whose wysdome/ power/iustice/goodnesse/and mercy/hath nother begynnyng ne ende. Than/sith the wyl of god is causer of all thynges: If I myght demaunde or aske: Why god wyl this or that/ it shulde be a lyke question/as I myght aske/ What is the causer of the wyl of god: And that were a lyke question/as to aske. What is the causer of it/that is the causer of all causes/and that were no reasonable question. But knowe this for certainty/that though god of his absolute power/may saue man without grace/or with grace at his pleasure. For as scripture sayth: He may tourne the wyl of man whiche way he wyl:yet/standyng that he hath ordred his power/mercy/and iustice/to saue man and to make hym partener of his gloze by a cer-

The pil. of p.

f. lli.

tapp

Sup J  
tract. xvProverb  
xv.Proverb  
xli.



The first booke.

Cap. iiii.

2d. Cor. ii.

Hierony.

Matt. v.

2d. Cor. i.

taun meane/and certayn order / it is conuenient that  
order nat to be broken. God hath gyuen to man a free  
wyl / wherby he wolde man to werke with god/and  
helpe to his owne saluacion. For as our holy father  
saynt Austen sayth in his rule: so / god saueh man/as  
of man / that is by mannes owne helpe. And saynt  
Boule sayth: that we be the coaditours & helpers of  
god: for whan we dispose our wyl to receyue grace/  
or to worke after the inclinacion or mouing of grace  
than we helpe god to his greate honour/ pmoion of  
our owne soules/ and bitter confusio to the enemy.  
For as saynt Hierome sayth. God is honered in eue  
ry holy werke & good dede that y christen man dothe/  
accoyding to the sayeng of our sauour in the gospel/  
where he sayth. Let the people se/that our werkes be  
good / that they may glorify your father in heuen al  
myghty god. For certaynly: it is no lytell honour to  
god/that so weake and feble a creature/as man is/all  
corruptible and wrapped in miseries/byeng so farre  
from heuen/ in the desert of this worlde / be the helpe  
of grace/may atayne and come to that glory of god:  
whiche/the greate & myghty tyran Lucifer/ with all  
his adherentes & retinewe/wold wylfully lese/in re  
bellng agaynst god/and contempnyng or dispisng  
hym/in his pride: whiche was before the moste beau  
tyful of al creatures in nature/creat in heuen or erth.  
Therefore let vs apply our wylles at all tymes/to be  
vesselles of grace/and that al our actes & dedes be or  
dered & wrought after the inclinacion or motion of gra  
ce: And than (as saynt Boule exhorte) all our wer  
kes shalbe to the honour & glory of god. For grace (if  
we put our good wylles/and wyl be ruled therby) is  
sufficiēt

sufficient to cōduct and gyde vs safe through the per-  
 ples of this worlde/and bypnyng vs to the glozy euer-  
 lastyng. This may be well shewed in al the hole pro-  
 cesse of the lyfe of man. For (as saynt Thomas sayth)  
 Grace maketh nature partypre/and though it may nat  
 compell the wpll of man: yet lyke as a counsellor to a  
 kyng dothe perswade & moue the wpll of the kyng: so/  
 grace inclineth and moueth the wpll of man/to euery  
 thyng y is good/and techeth hym to refuse all that is  
 yuell. Exāple of this. Lyke as in the nature of man/  
 god hath made. vii. Distinct ages in eueryche of the  
 which/man hath nede of counsell & helpe: So/in gra-  
 ce he hath wrought. vii. singular gyfts / called y gyfts  
 of the holy goste / or the gyftes of grace/ to refoyme &  
 direct man in y same ages of his lyfe. For lyke as the  
 infauit or yong babe in nature is meke lyke a lambe:  
 so / after the sacrament of baptye / the first gyft of  
 the holy goste / called reuerent feare: whose opera-  
 tion is/to make man poze in hert and spirit/inclineth  
 hym to the same/and sayth. Blessed be they that be  
 poze in spirit/for of suche is the kyngdome of heuen.  
 Also/whan the chyld cometh to the age of. vii. yeres/  
 than the father and mother commonly techeth it noz/  
 toure/curtesy and good maner. And than the seconde  
 gyft of the holy goste/ called gostely pytte / inclineth  
 hym to the same/by inspiracion/sayeng. Blessed be  
 they that be mylde and gentyll in outwarde conuer-  
 sacion/ for they shall possesse the lande of lyfe. And  
 whan he cometh to the yeres of discrecion: whiche is  
 about the . xiiii. yeres of his age / than he is a scryp-  
 pling/al be set about with ennemyes/the worlde/the  
 flesshe/and the dyuell: whiche than begyn to assaile  
 hym

Dis pte  
 summe. q.  
 p.ia. art.  
 viii.

Reuerent  
 feare. i.  
 Math. v.

Gostly py-  
 tte. ii.  
 Math. v.



## The first boke.

Gostly  
science.  
iii.

Math. v.

Prisca.  
q. lxxiii.

Gostly  
strength.  
iiii.

Math. v.

hym with cōtinuall batayle. Than begynneth his body to rebell agaynst his soule / and his senses to repugne agaynst his reason / so that they wyl nat be ruled. Than the thyrd gyft of the holy goste / called gostly science / conforteth and techeth hym / sayeng. Crucify and punish the thy body with werkes of penance / and subdue it / with cōtricion / confession / and satisfaction / weyle and wepe for thy synnes / for the fauour of the worlde hath promysed and sayde.

Blessed be they that wepe the teares of contricion in this worlde: for they shall haue euerlastyng ioye and consolacion in the worlde to come. And though the gyftes of the holy goste / speketh nat formally all these wordes befoze sayd: yet after saynt Thomas. This is their propre werke and inclinacion in the soule of man. But after / whan he cometh to the age of. xxb. yeres or there about / than he is a yong man / than he begynneth to loke on the worlde / & to haue a worldly hunger / and to thyrst the baūtage of the same: whome anone the. iiii. gyft of grace / called gostly strength correcteth and sayth. Nay sir / ye may nat set your desyre and affection on this worldly substance / that is transitory and euery daye decayeng more & more / and nat abydyng parmanent / but deceyuyng them that trusteth therein / but with all your myght / hunger and thyrst the commaundementes of god: and fixe al your study and put your felicitye / howe to kepe and fulfyll them: for the sonne of god hath promysed and sayd. Blessed be they that hunger & thyrst iustice / for they shall be replenished & fulfylled w<sup>th</sup> the ryches that neuer shall fayle: that is / with eternall glozy and ioye euerlastyng in heuen. Than after this / whan he groweth

groweth bp towarde .xl. yeres of age / he is than a  
 parfyte man / endowed with greate rychesse / than he  
 begynneth to spare his goodes / and wareth a negon.  
 Agaynst whose auarice & couetuousnesse / the fyfthe  
 gyfte of the holy goste / called gostly counsell / labou-  
 reth and sayth : sir / ye may nat thus inordinatly loue  
 and kepe your goodes : but sith god hath shewed to  
 you his bountuous liberalite and mercy / endowynge  
 you with greate substaunce of goodes / and all bycause  
 that he ke as he is mercyfull to you / and relyueth your  
 necessitees : so you shulde be mercyfull to your poze  
 neyghbour in his nede / for the maker of the worlde  
 sayth. Blessed be they that be mercyfull / for they shal  
 optayne and gete the mercy of god. After this age he  
 begynneth within a whyle to drawe homewarde /  
 toward deth : And than the .vi. gyfte of the holy goste /  
 called gostly vnderstādyng / gyueth hym monicion /  
 that in any wyse / he se his conscience to be clere / and  
 his hert pure and clene : for the redemer of the worlde  
 hath promysed to all suche ful felicitye / that is the clere  
 vision and syght of his deite / sayeng. Blessed be they  
 that ben pure and clene in hert / for they shall se god.  
 And in this laste tyme / whan he is an olde man / and  
 parauenture a crepyll for age / nat able to go wout a  
 staffe / than the miseries of age assaileth hym / as fe-  
 blenesse / bonie ache / paulsey / with suche other / than he  
 wareth testy and wepwarde / and for euery trifull is  
 impaciet and angry : Whome anone the .vii. gyfte of  
 the holy gost / called godly wysdome / pacifyeth / put-  
 tyng hym in remembraunce / that he is at the poynt of  
 deth / & exhortyng hym / for no cause to lese the crowne  
 of glozy / whiche is onely promysed to them that hath  
 peace with god / peace w man / & peace in their owne  
 soules

Gostly  
counsell.Math. v.  
v.Gostly vn-  
derstan-  
dyng.Math. v.  
vi.Gostly  
wysdome.



The first boke.

Gostly  
science.  
iii.

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Math. v.

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Prisca.  
q. lxxiii.

Gostly  
strength.  
iiii.

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Math. v.

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 Agaynst whole auarice & couetuousnesse / the fyfthe  
 gyfte of the holy goste / called gostly counsell / labou-  
 reth and sayth : sit / ye may nat thus inordinatly loue  
 and kepe your goodes : but sith god hath shewed to  
 you his bountuous liberalite and mercy / endowynge  
 you with greate substaunce of goodes / and all bycause  
 that he as he is mercyfull to you / and relyueth your  
 necessitees : so you shulde be mercyfull to your poore  
 neyghbour in his nede / for the maker of the worlde  
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 towarde deth: And than the .vi. gyfte of the holy goste /  
 called gostly vnderstādyng / gyueth hym monicion /  
 that in any wyse / he se his conscience to be clere / and  
 his hert pure and clene: for the redemer of the worlde  
 hath promysed to all suche ful felicitye / that is the clere  
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 And in this laste tyme / whan he is an olde man / and  
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 staffe / than the miseries of age assaileth hym / as fe-  
 blenesse / bone ache / paulsey / with suche other / than he  
 wareth testy and wepwarde / and for euery trifull is  
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 tyng hym in remembraunce / that he is at the poynt of  
 deth / & exhortyng hym / for no cause to lese the crowne  
 of glozy / whiche is onely promysed to them that hath  
 peace with god / peace w man / & peace in their owne  
 soules

Gostly  
counsell.

Math. v.  
b.

Gostly vn-  
derstan-  
dyng.

Math. v.  
vi.

Gostly  
wysdome



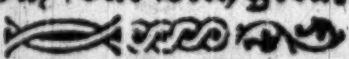
## The first booke.

Matt. v.  
vlt.

Matte. (iii. c.)  
rule. vii. ca. v.  
s. p. 10 cr. vii.

Esa. xxviii.

soules/accoꝝdyng to the woꝝdes of the most merciful  
sauour of the woꝝld/that sayth. Blessed be they that  
ben peassable and quyet in their couersacion/foꝝ they  
shal be called the chyldzen of god. Noche of this  
mater we take of Antonine i his summe. So/by this  
it is euident/that grace is the moſte ſure ſafeconduct  
to gyde man thꝛough the troubles of this woꝝlde / if  
he wyl be ruled after the inclinacion of the ſame.  
But lyke as the ſewes in olde tyme/ſo many woꝝldly  
lyuyng chꝛiſten people nowe of dayes / diſpereth of  
the grace of god/and fireth their hertes and putteth  
their aſſuraunce in the goodes of the woꝝld. Wherefoꝝ  
god of his iuſtice ſuffreth them to go backwarde in  
the wyldernes of this woꝝlde/where they labour and  
wꝛoote in the erthe / and pꝛoſyte no thyng in their  
iourney/but ſpent all their lyfe in vanite / to the leſſe  
of their owne ſoules/a yuell example to many other.  
The pꝛophetes of god & pꝛechers of his holy woꝝde/  
calleth on them dayly/by mouth and by good exam-  
ple/ſayeng. Come on foꝝ ſhame/ and go foꝝwarde in  
your iourney: why abyde you behynde your compa-  
ny/hurtyng your ſelfe and many other. To whome  
they anſwere agayn / acoꝝdyng to the ſayeng of the  
pꝛophet Eſay (ſpoken be the ſewes/foꝝ ſo in their lyfe  
they anſwered and ſayd). Commaunde and better  
cōmaūde/call and better call/abyde and better abyde/  
we wyl be a lptell here and a lptell there / as though  
they ſhulde ſay : We wyl tary and take pleaſure of  
euery thyng that is in our waye oꝝ we go : foꝝ we ſa-  
uourenat the thynges that be foꝝ to come. Of this  
iourney of the woꝝlde I wyl ſpeke na moꝝe : but I  
wyl retourne to our firſte purpoſe/and entre the no-  
ble iourney and pilgrimage of perfeccion / whiche is  
the holy

the holy lyfe of religion: this is the streight waye lea-  
dyng man to euerlastynst lyfe & ioye (as our sauiour  
sayth) and fewe gothe therin. The way of the worlde  
is the brode waye: whiche oftentymes leadeth man  
to perdicion: and yet many mo incomparably gothe  
by that way | than by this way of religion: nat with-  
standyng the greate payrles that ben therin. For (as  
saint Poule sayth) Therin is payrles of theues and  
no suretie / nother in kynndman / ne yet in other ac-  
queyntaunce / nother in company / ne yet in beyng  
alone / nother in see / ne yet by the lande / nother in  
brother / ne yet in frende. All the worlde (as saint Au-  
sten sayth) is cupnous and bytter falsenes: and fewe  
there be that gothe safely by this way / but with great  
difficultie and harde scapyng. 

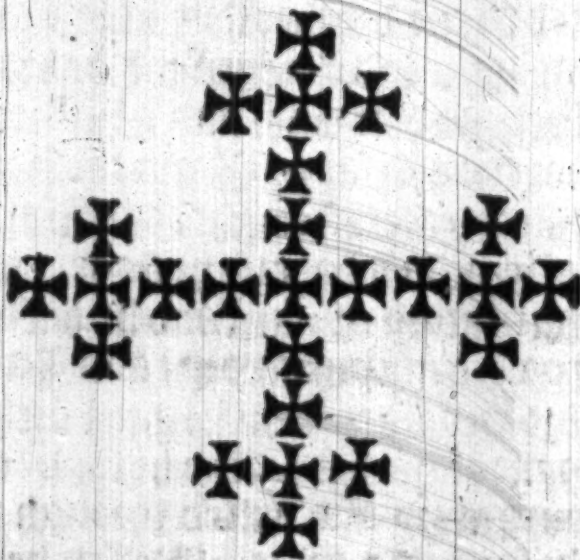
I rede a story of an holy monke / whiche in the point  
of his deth / todaynly gaue a great spyng bpward /  
so that his body lyfted aboue his bedde . iiii . fote or  
more: and anone / fallng downe agayn / he gaue bp  
the goste and dyed. The next nyght folowng / the  
soule appered to the brother that kept and watched  
hym in great lyght and clerenesse. The brother halfe  
abasthed / asked who he was / and wherfore he come.  
And he answerde and sayd. I am the soule of hym  
that thou watched the last nyght. Than the brother  
demaunded of hym / in what case he stode / and whether  
he was in purgatory or nay: and he answered and  
sayd. I am passed my purgatory / and I am saued.  
Than the brother asked / why he gaue suche a spyng  
in the last poynt of his deth. And he sayd / for than I  
began my purgatory and passed through the same:  
and therto he sayd this more. Blessed be our lord  
for the



**The first boke.**

foz the tyme that euer I came to religion. And I  
counsell you to exhorte as many as ye can / men and  
women to entre religion : foz in comparisson / fewe of  
the worlde be saued / and they that be saued of them /  
passe with great difficultie & hardnesse. Wherfoze /  
we may say. All glozy / honour / and thanks of  
hert / be to our lord god : foz that it hath  
lyked his grace to encline our hertes  
to go in that waye that is mooste  
sure : that is / the waye of  
holy religion.  
Amen.

**There endeth the firste boke of the pilgrim  
mage of perfection : And here after fo  
loweth the seconde.**



The first chapter of the seconde boke/sheweth how the pilgrimage of religion hath many names: And howe our lord conforteth suche pilgrims by the waye/ refreshyng them with the frutes of the holy goste/ & many other comfitees folowynge of the same.



**T**he waye of perfection or religion/whiche we sayd before was by the lande / hath many names. It is called the waye of lyght/and the waye of trouthe: whiche the prophet Dauid in spirit chole before all other wayes. It is also the waye of grace / and the moste compendious & bzeft way that may be to þy kyngdome of heuen: for it hath but .viij. dayes iourney to the lande of lyfe. This is the moste excellent waye next martyrdome/after saynt Thomas: whiche onely except/ there is no waye so noble/ and that for thre causes. One is/for the surety of the waye: for the holy company of religion / whiche of long experience hath practised the same by holy lyueng/ be so sure/ and knoweth the waye to heuen so well / that none of the yong pilgrimes or begynners of perfection / may miscary that gothe the sayd waye of religion/ if they wyll folowe counsell. Of this way saynt Bernard sayth. If paradise be in this world/ it is no where but in religion: And that for the gostly pleasure of the soule / and assuraunce of the lyfe to come. The seconde cause why it is moste excellent next martyrdome/ as it is before sayd: is / that it is the waye of charite and loue: whiche waye saynt Poule prayseth aboue al other and sayth / after that he hath

The pil. of per.

G. i.

reher

Vitam be  
ritatis ele  
gi. &c.  
Psal. C. viij.

Opuscl. xviij  
cap. x.  
. i.

. ii.

Ps. C. xij.



The secende boke.

Dr. Cox  
xiii.

.iii.

reherſed many offices and dignities of the church:  
wherin man gothe to heuen, as apostles prophetes/  
euangelistes/doctozs/and other mo: than he openeth  
his hert / & moze playnly declareth the secrete mystery  
of the same/and sayth. Yet I shall shewe you a more  
excellent waye/and than foloweth. If I had a tonge  
that coude speke lyke an angell:and if I had all pro-  
pheties/and knewe all mysteries and scriptures: If  
I had suche feyth that I might do miracles/as to re-  
moue montayns & hylles and grace to cure & heale al  
diseases oꝝ sycknesse / hauyng no charite / I were no  
thyng. For it is nat the dignite of the church/ neyther  
the state oꝝ habyt of religion / that can bryng man to  
heuen/but the holy exercise of spirituall loue and cha-  
rite/whiche is in gostly cōuersacion. The thyꝛde cau-  
se wherfoze the waye of religion is moze noble than  
any other / is the great cōsolacion and gostly confort  
that is in the sayd way of religion: for to all that pro-  
fyteth oꝝ gothe forth in this holy way/and nother de-  
clineth on the ryght hande/seduced by any prosperite  
oꝝ worldly delygth: ne on the lefte hande/broken by  
any aduersite/but tredyng vnder fote & bitterly despi-  
syng all worldly pleasure & payne/gothe forth to the  
ende of their iourney/as streygth as the hawke fleeth  
to here praye. To all suche our mercyfull lord and  
sauour Iesu chryste the son of god/hath promysed in  
the gospell/that he wyll come and mette them by the  
way to cōforte them / and bryng with hym the frutes  
of the heuenly countre/wherto they go/ and refreſhe  
them in their iourney / that they may tast partly in  
this lyfe / what swetenesse is incomparably moze in  
heuen/whiche swetenes after they haue ones parfetyly  
tasted in spirit/it shall neuer moze be any labour/but  
rather/

rather all gostly ioye and pleasure / to go forth in the  
sayd iourney to their lyues ende. These heuenly fru-  
tes and swetenesse of grace / some persons receyue  
moze / and some lesse / as it pleaseth our sayd lord to  
deuide it / and as their perfection requyeth / & abilitie  
is to receyue it. To som he apereth in spirit / by the in-  
warde cōsolacion & swetenesse of grace : to som visi-  
bly / as to our holy mother saynt Brigit : whiche all  
though she were nat in the p̄fessed habit of religion :  
yet in hert & werke she was all religiouse / for all here  
lyfe was pouertie / chastite / and obedience. Of this  
manifestacion or metyng of our lord / speketh saynt  
Johan in his gospel in the person of Chryste / sayeng.  
Who so loueth me / shalbe loued of my father : and I  
shal loue hym / and shewe my selfe to hym. Also in an  
other place. Who so loueth me / wyll kepe my cōmaun-  
demētes / and my father shal loue hym : and we shal  
come to hym / and bylde our mansions or tabernacles  
in his soule. This manifestacion is vnderstande / nat  
onely of the ostencion in glozy : but also here i the way  
of our iourney by grace. Saynt Austen wytnesseth  
bpon the same text / sayeng. God cometh to a mannes  
soule thre maner of wayes / and in lyke wyse / we go  
towarde hym. First he cometh to vs & replenyssheth  
or fylleth vs with the effectes of his grace / and we go  
towarde hym to receyue the same. Secondarely / he  
cometh to vs by illustration of his grace / illuminyng  
or lyghtenyng our soules : and we runne towarde  
hym by holy meditacion and consideracion agayn.  
Thyrdly / he cometh to vs helpyng or strengthynge  
vs : and we reaunder to his grace / and go towarde  
hym by holy obediēce / keepyng his cōmaundementes /  
and folowyng his blessed inspiracions. But ye must  
The pil. of per. G. ii. knowe

Johis. xiiij.

Ibid.

Sup Johes.  
tract. lxxvi.

.i.

.ii.

.iii.



## The seconde boke.

*Iohis. xliij.  
lectioe. vi.*

*Sap. vi.*

*Ecclesiast. xliij.*

*Ibid. xv.*

*Ibid. xliij. et  
xv.*

*Lib. b.*

knowe that this comyng of god / is nat vnderstande  
of cozpozall mouyng oꝝ local mouyng / as fro place to  
place / as saynt Thomas sayth vpon the same text:  
foz god is in euery place & euery where: but it is to be  
vnderstande (spiritually) that than god commeth to  
our soules / whan he visiteh vs with a newe effect of  
his grace: foz we may neuer come to hym / but onely  
by the helpe of his grace: and his grace preuēteth vs/  
befoze we mete with it / accordyng to the sayeng of  
the wyse man. It occuppeth befoze the hertes of them  
that desyꝛeth it / and sheweth it selfe befoze to them.

Also the wyse man sayth / that who so euer obserue &  
kepe well the werkes of iustice: that is to say / the cō-  
maundemētes of god / he shall optayne & gete the sayd  
grace: And it shall mete hym / as an honorable ma-  
trone oꝝ mother. And as y tender mother noꝝysseth  
the chylde it shaall noꝝysse the man / and fede hym with  
frutes of the holy goste: whiche after he hath ones  
tasted / as scripture recordeth in the place aboue re-  
herled / his iourney shalbe no moze laborious oꝝ te-  
dious to hym / but rather pleasure and delectacion:  
foz that thyng wherfoze he laboꝛeth in this woꝛlde /  
shall euer be in his possession / as in the gates of his  
soule. Those soules that may attayne to this perfecti-  
on of grace / moſte properly ascendeth to Ierusalem.  
To whome (as saynt Gregoꝝy sayth in his Moral-  
les) our loꝛde Iesus cometh / and with greate hast  
draweth nere oꝝ moze verely is present / and speketh  
swetely in their soules. Thus we haue shewed the  
commoditees of the waye of religion / whiche  
is of moch moze dignitie and of better  
suretie / than is the waye of the

woꝛlde. 

*Howe*

Howe holy fathers hath compared the lyfe of religion to diuerse thynges: and of the exercise & labour of perfection: and of the ende and frute that cometh of the same. The secende chapter.



This waye of religion / whiche is the streyght waye to perfection of grace / many holy fathers hath compared to diuerse thyng / for that shuld be the better impzinted & bozne in mannes mynde.

Some copared it to a bryght sterre flourishyng with goodly beames / and so it may well be lykened. For the holy lyfe of religion / presuposeth grace / whose beames ben the. vii. gyftes of the holy goste: And lyke as the sonne or sterre may nat shyne ne cast out her beames to the syght of man / as long as the derke cloudes be bytwene them. So in lyke wyse / grace may nat clerely cast out her. vii. beames and shyne in the soule of man / except the cloudes of al carnalite be mortifyed and slayne / and the euill customs plucked out of mannes soule by holy exercise: And that so done / with grace he shal pcede fro vertue to vertue / and fro the lesse grace to the more continually / vnto he come to the hpye Jerusalem / where he may se clerely almyghty god in Syon / accorpyng to the sayeng of the prophet Dauid in his psalme.

Some compareth it to a tree / and so it may be assembled coueniently: for lyke as a tree first spryngeth in the stocke / and after in the bzaunches / after that in leaues / than in flours / and at the last in frute. So the tree of perfection / first presuposeth as the root / grace and spireth out the stocke of feyth / whose sap is the holy loue of god / charite for nothyng can be quicke &

The pil. of p.

E. iii.

lyueng /

. i.  
Richard<sup>9</sup>  
in contem  
platione.

. ii.  
Bonauēture.



The seconde boke.

lyueng/ without that say/ the barke/ hope/ whiche des-  
fendeth all the tree fro tempestes & frozmes: the prin-  
cipall braunches/ the. vii. gyftes of the holy goste: the  
iiii. pety braunches/ the. iiii. cardinall vertues: the  
leues/ the morall vertues: the flours/ the operations  
& werkes of the sayd gyftes of grace: whiche ben cal-  
led the beatitudes of the gospel: and the frutes ben  
the. xii. frutes of the holy goste: Whiche ben none other/  
but the sure tastes of the sweteness of the lyfe to come:  
whiche ones tasted (as saynt Bernard sayth) all car-  
nalite banysyth away. It is / & may be called a pre-  
cious tree: wherof / the stocke is saundes: the barke  
synnynom: the frute nutmyges or maces: But yet/  
moche moze precious & noble is the tree of grace: In  
the whiche blessed ben they that clyme / for their labo-  
meryteth or deserueth eternal glozy. Some compa-  
reth religion to a fornace of fyre / for lyke as spluer &  
golde is tried & purifyed in the fyre/ so is man morty-  
fyed in religion. Some compareth the holy lyfe of  
religion to the arke of Noe / whiche was neuer lyfted  
bp from the erthe by the flodes/ ne yet sayled directly  
toward Jerusalem / vnto the tyme that Noe with  
his wyfe and chyldzen were in the same. So / in lyke  
wyse/ the holy lyfe of religion/ byngeth nat man di-  
rectly to the hye Jerusalem/ vnto the tyme that Noe:  
that is to say/ mannes soule and his wyfe/ that is his  
body/ and their chyldzen/ the. v. senses/ be brought in  
to the arke of grace/ that is / vnto the body be morty-  
fyed by grace/ and by the holy exercise of the same.  
Some compareth a religious persone to a mellowe  
apple: whiche/ whā it is first taken out of the archard  
is grene/ bytter/ sharpe and sowre: but whan it hath  
leyen ouer all the wynter/ and is well bytten with the  
colde

colde frost / and sommer draweth nere / it wareth me /  
lowe / douse & pleasaunt. So the religious pson / whā  
he is newe taken out of the archard of the worlde / he  
is after the worldly cōuersacion / pauenture / sturdy /  
frowarde / and vntuly: but whan he hath well exerci-  
sed hymselfe in mekenesse / pacience / and obedience /  
suffryng many wronges & despeccions / he kepeth pa-  
ciently his obedience / and gothe forth strongly in his  
iourney: Than sommer drawyng nere / that is / whā  
the sone of iustice and sterre of grace / resisteth and en-  
creaseth in his hert / than begynneth he to be melow /  
swete / gentyl and kynde to euery persone for the loue  
of god / as well to his foes as to his nere frendes.

Some cōpareth the state of religion to the two wy-  
ues of Jacob / Lya & Rachel. To Lya with here .v.  
chyl dren / signifyng the exercyse of the actiue lyfe.

To Rachel w<sup>th</sup> her two chyl dren / signifyng the con-  
templatiue lyfe: for bothe muste be in religion / as I  
shall declare moze largely here after. Some assem-  
bled the lyfe of the religious person / to a man that la-  
bozeth continually in beryng vp a heuy stone / to the  
top of an hye montayn or hyll. And that the reuela-  
cion of our holy mother saynt Bzigit / confirmyng in  
the firste boke of her reuelacions / the .xv. chapitre:  
whiche stone is so boystuous and heuy that it falleth  
from hym euer by the way: Whome a gracious lord  
spyttyng aboue the heyth of the sayd moūt / beholdyng  
& sepyng the cōtinuall labour / diligent enforse / & good  
wyll of the sayde man / haupyng cōpassion or ppye on  
hym / cometh downe and helpeth hym / and byngeth  
bothe the man and his stone also where he wolde be.  
So the religious person labouryng vp the mount of  
cōtemplacion / caryeth with hym agaynst the hye hyll  
a heuy

bi.

bii.



The seconde boke.

a heuy stone / that is his body / whiche euer dra'weth hym downwarde. But let hym cōtinue his labour / & neuer gyue ouer: and the lord of the mount / that is / the kyng of glozy / wpll haue mercy and pytie on hym and come & helpe hym / strength hym / and byrnyng hym with his stone / where he wolde be. Some assemble religion to an house that is buylded vpon the stone: whiche is the moſte ſure foundacion that may be: And in this / they reſt to the ſayeng of our ſauſour in the laſt wordes that he ſpake in his holy ſermon made in the mount to his diſciples: wherein he ſayd thus. He that kepeth theſe my wordes that I haue ſpoken / and foloweth the ſame / I ſhall ſhewe you to whome he may be compared: He is lyke to a man that buyldeth his houſe on the ſure ſtone: which no tempeſtes / wyndes ne floodes can remoue or hurt: ſuche is the holy lyfe of religion. And contrary wyſe / the worldly lyfe is aſſembled to hym that buyldeth vpon the ſande: whiche is but a weake foundacion / and therfore ſoone ouerthrowen / ſuche foundacion is the pſperite of the worlde / to all them that truſteth in it. Some compareth the exerciſe of religion to the labour of the plowe man / as it apereth in the begynnyng of the collacions of the holy fathers: And this is their ſimilitude. Lyke as the plowman / and generally euery crafty man ſpareth no labo<sup>r</sup> in his occupacion / and can neuer in maner be wery of labour / if he haue hope of good wyynyng. And ſpecially for this our purpoſe / the plowman that in the colde wynter and in the greate heate of the ſommer / ſpareth nat his body / but laboreth to the vttermoſt for the frutes of the erth / of the whiche he hath no ſurety / but onely in hope of the goodneſſe of god he breketh his lande oftentynges / & plucketh  
by the

Mat. x.

Mat. xii.

ix.

by the beeres/wedes / & grasse by the rotes: And lyke  
wylle the busshes/ that myght in any wyse let the come  
to growe. After that he tempereth it with dong/ than  
cutteth it/ soweth it/ and haroweth it. And he spyleth  
his barnes for the seede/ and spendeth his goodes to  
sowe his grounde/ and all in hope of frute. After that  
he wedeth it/ repeth it/ byndeth it/ & shoketh it/ and at  
the last carryeth it home to his barne / that he and his  
wyfe & chyldren may lyue therewith the yere to come.  
So/ in lyke wyse in the holy lyfe and exercise of reli-  
gion/ our soyle or lande is our hertes/ which we care  
and breke with the plough of abstinence/ watch/ holy  
meditation/ and deuout redyng of holy booke & exā-  
ples/ with silence/ chastite/ pouertie / & obediēce/ with  
other exercises in holy vertues / whiche we vse as in-  
strumentes to plucke by the thornes and bryamble by  
the rootes that groweth in our hertes: that is to say/  
the euill customes of syn that of long tyme hath ben  
rooted in our soules. And also / thā we ley out our mo-  
ney/ spende our substance/ and carry out our corne of  
our barnes for our seede: Whan for the loue of god we  
spare nat to forsake father & mother/ suster & brother/  
kyn and frendes / all our inheritance / possessions/  
with other worldly rychesse & possibilitie to the same:  
and more ouer forsake our owne wyll / puttynge vs  
hooly in to the handes of our moste mercyfull lord/  
and trustyng in the hope of his grace & mercy/ to haue  
greate profyte and encrease of our seede/ that we haue  
so sowne for his loue. And so vndouted we shal haue  
incomparably moche more frute of our seede/ than the  
plowman hath or may haue of his seede. Our lord to  
wytnesse in his blessed promise/ whiche is infalible/  
sayeng in the gospel. Who so leaueth or forsaketh his

The pil. of per.

Mat. xix.

father/



The seconde booke.

a heuy stone / that is his body / whiche euer dra weth  
hym downwarde. But let hym cōtinue his labour / &  
neuer gyue ouer: and the lord of the mount / that is /  
the kyng of glozy / wll haue mercy and pytie on hym  
and come & helpe hym / strength hym / and byng hym  
with his stone / where he wolde be. Some assemble  
religion to an house that is buylded vpon the stone:  
whiche is the moſte ſure foundacion that may be: And  
in this / they reſt to the ſayeng of our ſauour in the  
laſt wordes that he ſpake in his holy ſermon made in  
the mount to his diſciples: wherin he ſayd thus. He  
that kepeth theſe my wordes that I haue ſpoken / and  
ſoloweth the ſame / I ſhall ſhewe you to whome he  
may be compared: He is lyke to a man that buyldeth  
his houſe on the ſure ſtone: which no tempeſtes / wyndes  
ne flodes can remoue or hurt: ſuche is the holy  
lyfe of religion. And contrary wyſe / the worldly lyfe  
is aſſembled to hym that buyldeth vpon the ſande:  
whiche is but a weake foundacion / and therfore ſoone  
ouerthrowen / ſuche foundacion is the pſperite of the  
world / to all them that truſteth in it. Some compa  
reth the exerciſe of religion to the labour of the plowe  
man / as it apereth in the begynnyng of the collacions  
of the holy fathers: And this is their ſimilitude. Lyke  
as the plowman / and generally euery crafty man ſpa  
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nyng. And ſpecially for this our purpoſe / the plow  
man that in the colde wynter and in the greate heate  
of the ſommer / ſpareth nat his body / but labourereth to  
the vttermoſt for the frutes of the erth / of the whiche  
he hath no ſurety / but onely in hope of the goodneſſe  
of god he byeketh his lande oftentymes / & plucketh  
by the

Mat. iii.

Mat. xiii.

ix.

by the breeches/wedges / & grasse by the rotes: And lyke  
 wyle the bushes / that myght in any wyle let the corne  
 to growe. After that he tempereth it with dong / than  
 eateth it / soweth it / and haroweth it. And he spoyleth  
 his barnes for the seede / and spendeth his goodes to  
 sowe his grounde / and all in hope of frute. After that  
 he wedeth it / repeth it / byndeth it / & shocketh it / and at  
 the last carpeth it home to his barne / that he and his  
 wyfe & chyliden may lyue therewith the yere to come.  
 So / in lyke wyle in the holy lyfe and exercise of reli-  
 gion / our soyle or lande is our hertes / which we eare  
 and breke with the plough of abstinence / watch / holy  
 meditacion / and deuout redyng of holy bookes & ex-  
 amples / with silence / chastite / pouertie / & obediēce / with  
 other exercises in holy vertues / whiche we vse as in-  
 strumentes to p'ucke by the thornes and bryamble by  
 the rootes that groweth in our hertes: that is to say /  
 the euill customes of syn that of long tyme hath ben  
 rooted in our soules. And also / thā we ley out our mo-  
 ney / spende our substaunce / and carpe out our corne of  
 our barnes for our seede: Whan for the loue of god we  
 spare nat to forsake father & mother / sister & brother /  
 kyn and frendes / all our inheritaunce / possessions /  
 with other worldly rycheffe & possibilite to the same:  
 and moze ouer forsake our owne wyll / puttynge vs  
 hooly in to the handes of our moste mercyfull lord /  
 and trustynge in the hope of his grace & mercy / to haue  
 greate profyte and encrease of our seede / that we haue  
 so sownen for his loue. And so vndouted we shal haue  
 incomparably moche moze frute of our seede / than the  
 plowman hath or may haue of his seede. Our lord to  
 wytnesse in his blessed promesse / whiche is infalible /  
 sayeng in the gospels. Who so leaueth or forsaketh his

Mat. xix.

The pil. of per.

M. i.

father /



## The seconde booke.

father / mother / suster oz brother / lande oz possessions  
for my loue / he shall receyue for eche a hundred folde  
as moche / and at his bodely deathe / eternall lyf.  
Than be we moche to blame / if we be wery to do so  
lytell labour for so greate frute / sith certaynly for the  
forsakyng of one worlde / we shall haue moze dignite /  
rychesse and spirituall pleasure / than there is oz may  
be in a hundred / ye / a hundred thousande worlde.  
Wherfore / sith the plowman oz other crafty man of  
the worlde / be neuet wery to labo<sup>r</sup> for this erthly dust  
and rychesse : I feare lest / if we be negligent oz slowe  
at any tyme to labour for the helth of our soules / then  
shall an other day condemne vs in that they spare no  
labour for the helth of their bodyes and goodes of the  
worlde : And we set so lytell by the helth of our soules  
and goodes eternal. Also lyke as the plowman enten-  
deth two thynges. One principally / that is the susten-  
tation of hymselfe / his wyfe & his chyldezen / whiche he  
can nat byng to passe / except he sowe his lande / and  
by his labours wyn the frutes therof : so the ende that  
euery religious persone shulde principally entended  
is the kyngdome of heuen and lyfe eternall. But to  
this ende he may nat attayne / except at the lesse he en-  
tende an other thyng before / whiche is a meane moste  
necessary to come to heuen / for the whiche we ought  
to bestowe and spende all our labour in religion : and  
that is to haue a clene hert : for as saynt Austen sayth.

It pertayneth onely to a clene hert to se god / for  
this we labour / for this we sowe our seede /  
we weede our lande / that is our her-  
tes : and cōtinuallly exercise vs  
in vertues & other gostly  
conuerfaction.

Howe holy

Li. p. 10 de  
p. mōe dñi  
in monte.  
ca. iiii.

Howe holy fathers entreated the secretes of religion vnder parables and similitudes/ and the cause why they dyd so: and howe the holy lyfe of religion is called conueniently a iourney oꝝ a pilgrimage. The thyzde chapt.

**T**his we haue shewed you the dignite of religion/ and howe diuerse doctours diuersly compareth it to diuerse thynges. And vnder suche similitudes: some sheweth one poynt of pfection/ and some another: some moze / some lesse: but very fewe oꝝ none entreateth in speciall the hole somme of perfection. For (as. s. Thoas sayth) There is no one religion/ that conteyneth in the rule all perfeccions in speciall: but some religion byndeth to moze/ and some to lesse. Some is very streyt/ and some is moze easy and commaundeth lesse perfection. And I suppose that holy fathers & doctours/ writeth the secretes of religion and the perfeccions of the same/ vnder suche cloudes / parables & similitudes of creatures for the noblenesse therof/ folowynge in that the example of our sauour: whiche prached the misteryes of our feyth to the iewes in parables/ for the greate dignite of the same/ whiche they were nat worthy to know: And the same selfe misteries / he afterwarde declared to his disciples/ sayeng. To you it is giuen to knowe the misteryes of god/ and nat to other / but vnder parables: And therfore the holy fathers thought it nat expedient to disclose the secretemisteryes of the holy lyfe of religion to euery worldly person / lest in so doyng/ they shulde haue offended agaynst his commaundemēt in an other place/ where he sayth. Cast nat your perles

The ps. of p,

Mat. ii.

before

Opuscul. xix.  
Ca. pmo.  
Secda sede. q.  
Lxxviii.

Lu. viii.

Mat. viii.



## The seconde boke.

father / mother / suster oꝛ bꝛother / lande oꝛ possessions  
foꝛ my loue / he shall receyue foꝛ eche a hundred folde  
as moche / and at his bodely dethe / euertlastyng lyf.  
¶ Than be we moche to blame / if we be wery to do so  
lytell labour foꝛ so greate frute / sith certaynly foꝛ the  
foꝛsakyng of one woꝛlde / we shall haue moze dignite /  
rychesse and spirituall pleasure / than there is oꝛ may  
be in a hundred / ye / a hundred thousande woꝛldes.  
Wherfoꝛ / sith the plowman oꝛ other crafty man of  
the woꝛlde / he neuert wery to laboꝛ foꝛ this erthly dust  
and rychesse : I feare lest / if we be negligent oꝛ slowe  
at any tyme to labour foꝛ the helth of our soules / then  
shall an other day condemne vs in that they spare no  
labour foꝛ the helth of their bodyes and goodes of the  
woꝛlde : And we set so lytell by the helth of our soules  
and goodes eternal. Also lyke as the plowman enten-  
deth two thynges. One principally / that is the susten-  
tation of hymselfe / his wyfe & his chyldren / whiche he  
can nat byng to passe / except he sowe his lande / and  
by his labours wyne the frutes therof : so the ende that  
euery religious persone shulde principally entended  
is the kyngdome of heuen and lyfe eternall. But to  
this ende he may nat attayne / except at the leste he en-  
tende an other thyng befoꝛe / whiche is a meane moſte  
necessary to come to heuen / foꝛ the whiche we ought  
to bestowe and spende all our labour in religion : and  
that is to haue a clene hert : foꝛ as saynt Austen sayth.

It pertaineth onely to a clene hert to se god / foꝛ  
this we labour / foꝛ this we sowe our sede /  
we weede our lande / that is our her-  
tes : and cōtinually exercise vs  
in vertues & other godly  
conuersacion.

Howe holy

Al. pꝛo de  
pꝛmo dñi  
in monte.  
ca. iiii.

Howe holy fathers entreated the secretes of religion vnder parables and similitudes/ and the cause why they dyd so: and howe the holy lyfe of religion is called conueniently a iourney or a pilgrimage. The thyzde chapt.

**T**his we haue shewed you the dignite of religion/ and howe diuerse doctours diuerfly compareth it to diuerse thynges. And vnder suche similitudes: some sheweth one poynt of pfection/ and some another: some moze / some lesse: but very fewe or none entreateth in speciall the hole somme of perfection. For (as. s. Thōas sayth) There is no one religion/ that conteyneth in the rule all perfections in speciall: but some religion byndeth to moze/ and some to lesse. Some is very streyt/ and some is moze easy and commaundeth lesse perfection. And I suppose that holy fathers & doctours/ writeth the secretes of religion and the perfections of the same/ vnder suche cloudes / parables & similitudes of creatures for the noblenesse therof/ folowynge in that the example of our sauour: whiche preached the misteryes of our feyth to the fewes in parables/ for the greate dignite of the same/ whiche they were nat worthy to know: And the same selfe misteries / he afterwarde declared to his disciples/ sayeng. To you it is giuen to knowe the misteryes of god/ and nat to other / but vnder parables: And therfore the holy fathers thought it nat expedient to disclose the secretes misteryes of the holy lyfe of religion to euery worldly person / lest in so doyng/ they shulde haue offended agaynst his comaundemēt in an other place/ where he sayth. Cast nat your perles

The pil. of p.

Mat.

before

Opuscul. xix.  
Ca. pmo.  
Secda sede. q.  
Lxxviii.

Lu. viii.

Mat. viii.



## The seconde boke.

befoze hogges. And therfoze our poze purpose at this  
 tyme is to cast such floures and sentēces/as we haue  
 gathered of holy fathers / sayntes and doctours to  
 gyther/as in one fardell/or in maner of a garlande/  
 whiche shall shewe the hole processe and entent of re-  
 ligion: what is the labour & exercise/ the begynnyng/  
 the myddes / the ende/ and the rewarde of religion:  
 That in speciall for that feare passeth my power: and  
 therfoze I leaue euery persone to their propre graces  
 so to exercise themselves in special/as the holy gost shal  
 enspire them. But yet/ who so lusteth to rede this lytel  
 treatyse / he shall se in generall/as in a myrrour or lo-  
 kyng glasse/ howe he oughteth to go to the hye Jeru-  
 salem: that is to say/ howe he shulde exercise hymselfe  
 in the waye of perfection/ whiche is the holy lyfe of re-  
 ligion. The hole processe & somme of the whiche he  
 may se here in general/ though nat euery thyng in spe-  
 ciall. Example. Many may rede the itineraries of  
 them that hath ben at Jerusalem here ierthe/ & marke  
 therein the citees names & other places in his mynde/  
 though he were neuer there. And so in this treatyse he  
 may lerne a generall syght of the principles and pro-  
 cesse of very religion. All the pcesse of this poze mas-  
 ter that foloweth/ shalbe founded on the sermon of our  
 sauitour made to his disciples in the mount/as it appe-  
 reth in the gospell of Mathew/ wherein sufficiently &  
 abundantly all perfection is cōteyned / as saynt Au-  
 sten wytnesseth vpon the same/ sayeng. I thynke our  
 lord wold neuer haue sayd in the last ende of his ser-  
 mon. Who so kepeth these my wordes/ may be assem-  
 bled or lykened to a man that buyldeth his house  
 vpon the sure stone: which no tempestes/ wyndes/ ne  
 flodes can remoue or hurt. He wold neuer haue sayd  
 these

155.

Math. v.  
 vi. et. vii.  
 In plogo  
 sermonis  
 dñi i mote

these wordes (as semeth me) excepte his sermon before rehearsed in the sayd mount had ben sufficient for all perfection. And for as moche as our lord in his gospel where so euer he speketh of pfection/ comenly compareth it to a iourney/ or a folowynge. Therfore/ we (vsynge the same similitudes & examles aboue rehearsed/ in tyme and place conuenient/ as our purpose shal requyre) shall entrete of this holy iourney the pilgrimage of perfection. But first/ we shall shewe by autorite/ that the holy state of perfection/ may wel be copared to a iourney. Secondarily/ we shal declare the sayd iourney/ and shewe what it is. For the firste/ we haue autorite in the gospel of our lord / & example of the same in diuers places. First/ whā a certayn yong man came to our lord & sayd. Maistre: What may I do to come to the kyngdome of heuen? And our lord answered & sayd. Kepe the comaundementes of god. To whome the yong man sayd agayn. Master. I haue kept them euer from my youth. Then sayd our sautour: yet thou wantest one thyng / and that is this. If thou wylt be persyte & holy/ go and sell all that thou hast/ and gyue the prynces to the pore people and come & folowe me. It myght be a question/ whether he shulde folowe hym. Certaynly in the example of holy lrueng/ whiche he hath left behynde for hym / and to all that be in the state of perfection. And this example is none other/ but the pilgrimage of pfection/ on the holy lyfe of religion. Also in an other place he sayth. Who so wyl be my disciple/ let hym forsake his owne wyl/ and take his crosse of penaunce on hym/ & so folowe me. Also in an other place/ whan saynt Peter sayd to hym. Se maister/ we haue left & forsaken all the world for thy loue/ and haue folowed the/ what

Mat. xix.

Mat. xxi.

Mat. xix.

The pil. of per.

D. lli.

shal be



The seconde boke.

In gmet.  
sup M.  
xix.

Ibid.

In. iiii. distin.  
xvii. q. pua.  
art scdo. q. ii.

Sup Ezechl.  
omel. xx. vers  
sus finem.

Epistol. xix.  
Ca. pua.

Psal. xix.

shalbe our rewarde: Our lord answered and sayd.  
Certaynly/you that hath folowed me/shall syt in tro  
nes in the daye of iudgement/ & iudge the. xii. tribus  
of Israel. Upon the which text saynt Hierome sayth.  
Our lord sayde nat ye that hath left all / shall syt in  
trones to iudge the tribus of Israel: for so dyd So  
crates and many other philosophers / but he sayd/ye  
that hath foloweth me (for that longeth to pfection)  
in the last regeneracion of man/shall syt in. xii. setes/  
and iudge the. xii. tribus of Israel: Whiche regenera  
cion (after saynt Hierome) shalbe whā man shal rylse  
from deth to lyfe/fro the state of coruption to y state  
of glory. Than (after saynt Thomas) nat onely the  
apostles of Chryste/but also all that foloweth the it  
steppes/as dothe all good religious psons/shal haue  
the same prerogatiue & reward. This folowynge (af  
ter. s. Hierome) is nat to be vnderstāde in the pases  
oz fote steppes of the body/but rather in folowynge in  
the pases of the soule. Nothet (as Cassidore sayth)  
by the steppes of the fote/but by the steppes of the  
mynde/as by holy meditacion & other exercises of ho  
ly religyon / for that is moſte perſyte sacrifice (after  
saynt Gregoꝝy) and rendzeth moſte honour/laude/&  
pꝛayse to god: whan man offred hymselfe hole to al  
myghty god/bothe soule & body/goodes/hert/& wyl/  
nothyng reseruyng to hymselfe / but gyueng all to  
god. And that sacrifice playnly (sayth saynt Thoas)  
is in holy religyon/by the reason of the thre essencial  
bowes/for they man moſt surely & perſytly foloweth  
the lyfe and charite of the holy apostles. There is the  
iourney (as the pꝛophet Dauid sayth) in the whiche  
the son of god shal shewe hymselfe in his grāce to all  
them that waketh perſytly in the same: For as saynt  
Iusten

Justen sayth vpon the same. Chyste with grace cometh to vs/ and that he pueth by the wordes of saynt Poule: which couēd in hym no lyfe i maner/ sayeng. There is in me no lyfe/ but the lyfe of grace: Whiche wordes saynt Thomas expounyng/ sayth. There properly is the lyfe of man / where is his affection & loue. Some makes lyfe / is huntynge/ som hawkynge/ some the fylthy pleasure of the flesshe / some other bayne disportes and worldy felicities. But saynt Poule sayd: that none of these lyues wer in hym/ for in his hert & affection was nothyng lyueng but chyste. He was all his desyre / loue and delectacion: for all worldy ryches he put away by the bowe of pouertie: All pleasure of the body he shet out of his hert by the bowe of chastite: All honours/ dignitees/ properties/ and pride/ were vtterly excluded by the bowe of obedience. Wherfore it is euident/ that chyste (after the maner befoze rehersted) shewed hym selfe to saynt Paule In this lyfe I meane/ and nat of that excellent vision that he had in glozy / whan he was rapt & taken vp in to the thirde heuen: that is to say/ after saint Justen to the glozy of the trinite: but I meane of the shewyng of the son of god to makes soule in this lyfe/ by the ostencion or shewyng of grace / of the whiche ostencion / the wyle man speketh & sayth. God leadeth the iuste man by ryghtuous wayes / and sheweth to hym the kyngdome of god: Whiche text/ the solemne clerke Hugo de scō Victore expounyng/ sayth. God sheweth his kyngdome to makes soule/ whan in hope by grace in this lyfe/ he gyueth hym a tast of the glozy and ioye that is to come. So (sayth this clerke) he gaue moste singular taste to saynt Peter / to saynt Iohan the euāgeliste/ and to saynt James in his glo-

The pil. of p.

H. iiii.

rious

Sup psal.  
xlii. in fine.

Galat. ii.

Galat. ii.

56a Cox. xl.  
De Genesi ad  
I sam lib. xij.  
Ca. xxvij.

Sapi. i.

Ma. xlii.



The seconde boke.

rious transfiguration. And here is to be noted / that the wyse man sayth nat / that god shal gyue to man in this lyfe the kyngdome of god / for that shalbe after his dethe and nat in this lyf. : but he sayth / that god shal shewe hym the sayd kyngdome / lyke as a marchaūt sheweth his marchaūdisse or chaffer to them / whome he supposeth wyl bye therof / or as the vyntenar gyueth freely to his customers or byers a taste of his wyne / though he gyue nat a hole vessel at ones / but he sheweth the vessel & gyueth of the same a taste or a say. So almyghty god hath done to many and diuers sayntes / as to Iacob whan he shewed hym a ladder / whose toppe towched heuen / and angelles ascendyng and descendyng in the same. Also to saynt Iohan the baptiste / and to many and diuers martyrs / confessours / and holy virgins / to whome he shewed singular reuelacions / to some moze and to some lesse / as it hath pleased his grace.

Thus we haue shewed you by auoizite / how the state of perfection / that is the holy lyfe of religion / is conueniently compared to a iourney / or a folowynge. Nowe we shall entreate by goodes grace / what is the selfe iourney.

Howe the lyfe & iourney of religion in the begynnyng / processe / and ende : and in the greate gostly profyte that cometh of the same / is declared by the example of. iiii. maner of pilgrims : In the whiche example we be taught / howe we shulde prepare our selfe to take our iourney / to make our banke / our testament / and to prouide our habit / & other necessaryes. The fourthe chapt.

This

Genes.  
xxviii.

No. pxi<sup>o</sup>.



His pilgrimage of perfection / we shall  
 declare by. iiii. examples / of thze maner  
 of people / that ascended to Jerusalem  
 here in erthe / to do homage and honour  
 to almyghty god. The first whome we  
 knowe best / be our common pilgrims that dayly ta-  
 keth their iourney out of christendome to the holy  
 lande / there to honour our lord at his blessed sepul-  
 cre. The seconde / were the iewes that came out of  
 Egypt & passed ouer / nat onely the red see / but also the  
 floode of Iordayn : and by greate labour & many ba-  
 tayles optayned and wone the possession of the lande  
 of repromission / wher they serued god peasably ma-  
 ny yeres. The thyrde / were the thze kyngs that came  
 out of farre countres from the West to Jerusalem / to  
 seke our lord Iesu the very Messias & saulour of the  
 worlde / with greate presentes & gyftes to do honour  
 and homage to his grace in his blessed natyuite /  
 whome they knewe to be bozne by a certayn sterre  
 apperpyng in the heuen / aboue the course of nature /  
 goyng befoze them and leadyng them as their gyde :  
 whiche sterre / as long as they had insight & folowed  
 it / so long they went streight in their iourney / and the  
 ryght wape to our lord. But whan they lost the sight  
 of the sayd sterre / than they yede wrong & out of their  
 wape to kyng Herode / to their great peryl & leopdr.  
 Of these. iiii. examples / we may take a genetal induc-  
 tion oz informacion to our sayde iourney / what we  
 shuldr do in al the same / fro the begynnyng to the ende.  
 Of the christen pilgrims that go to Jerusalem / we  
 may lerne the begynnyng of our iourney / of the iewes  
 we may lerne the myddes / and of the thze kynges the  
 ende of our iourney. Of the first we may lerne howe  
 to prepa-

.i.

.ii.

.iii.

Math. ii.



## The seconde booke.

to prepare vs towarde our iourney / and what thyngs  
we ought to do / to considere and prouide / befoze we  
procede in our iourney. Of the iewes and theire pro  
gresse we may lerne / what shulde be our exercise by  
the waye. Of the .iii. kynges we may also perceyue  
many thynges / nat onely what we shulde chose and  
take / and what we shulde leane and forlake: but also  
howe we shuld folowe the sterre of grace / by the whi  
che as long as we kepe it in the inwarde sight & pre  
sence of our soules / goyng forwarde euer / after the  
inclination of y<sup>e</sup> same / we shal haue nat onely a lyght  
oz a coniecture howe we profyte in our iourney: but  
also we shalbe in surety to come to our iourneys ende  
and to the sight of our lord Iesu Christe / here by the  
clerenesse of grace / and after this lyfe by the clerenes  
of glozy. The pilgrim that gothe out of christendome  
to Ierusalem disposeth and prepareth thre thynges.  
First he maketh his banke & exchange with some tra  
che marchaunt / whiche putteth hym in surety of as  
moche lawfull money to be deliuered to hym in an  
other coultre / accoording to the maner of y<sup>e</sup> sayd other  
countre where he shal become / for the copyn of one cou  
tre wyl nat serue / ne be admytted oz receyued in an  
other countre. Secondly / he prouideth his habit /  
in the whiche he bereth a crosse / in token that he is a  
pilgrim of Iesu chyste that was crucified. Thyrde /  
he maketh his testament oz last wyl / and so leaueth  
wyfe & chyldren / goodes and frendes and taketh his  
iourney. So / in lyke wyse must euery pilgrim do that  
entendeth to entre the iourney of religion. firste he  
must make his exchaunge & prouide suche money that  
may byng hym whether he entendeth. O mercyfull  
god / what money is able to byng man to heuen: oz  
where

where myght we fynde a marchaunt in this worlde  
 able to make this banke. Certaynly none suche may  
 be foude. Nat the ryche man/ of whome is made men  
 tion in y<sup>e</sup> gospell/ for all his greate festes/ pye & gay  
 arayment of purpall. But if we wyl haue one able to  
 make this exchange. surely we must haue recours to  
 hym alone that is the marchaunt of al marchautes/ the  
 son of god almyghty: which bought al mankynde (as  
 saynt Peter sayth;) nat w<sup>th</sup> corruptible golde or syluer/  
 but w<sup>th</sup> his precious blod/ which he shed whan he was  
 wylfully offred on the crosse lyke a lambe immaculat &  
 bntspotted for our redempcion. He hath payded money  
 for vs/ whiche nat onely shal sue vs in all our pilgri  
 mage (except we wyl wylfully lese it) but also moste  
 surely shall byng vs to our iourneys ende. Also we  
 must take on vs a poze habyt w<sup>th</sup> a crosse. Al religions  
 & religious p<sup>er</sup>sons/ hath or shold haue this poze habit  
 with a crosse / at the lest in their hertes/ in token that  
 they be the pilgrims of chryst: but some religiōs hath  
 it also in their habittes. Than let vs (as. s. Austen  
 sayth) adresse our selfe to go forward in this holy iou  
 ney of lyfe/ w<sup>th</sup> all our myght & power. Our exchange  
 or banke we made in our entraunce in to religion.  
 Than we made our last wyl & testamēt/ whan we left  
 to the worlde our kyn & frendes/ and bequethed our  
 goodes & possessiōs to the poze people of god/ & gaue  
 our selfe/ bothe body & soule with y<sup>e</sup> hole dispensacion  
 and ordyng of our lyfe & wyl frely to god. Of the  
 whiche our lord hath assigned our prelates as de  
 puties vnder hym/ to haue the cure & general dispens  
 sacion/ so that to vs is no thyng refused/ but onely to  
 do good werkes in the p<sup>er</sup>fyte loue & reuerent drede of  
 god/ dispysng & vtterly forsakng al the worlde with  
 the plea

Lu. xxi.

Mat. xxi.  
p. 10.



## The seconde boke.

the pleasures & delytes of the same / for the loue of Iesu  
christe. These ben the sedes that we haue to sowe  
for the multiplicacion of frute. But let vs kepe our  
pmyse well & duely to god / & suche sedes y we haue  
layde out of our spirituall barnes for his loue / let vs  
neuer reuoke or call agayn: for if we do / we lese y mul  
tiplicacion and encrease of the frute that shulde come  
therof. Here what the son of god our lord Iesu sayth  
in the gospell of Iohan: whome it pleased to copare  
hymselfe to the corne of whete sown in y grounde. He  
sayth in this wyse: Except the corne of whete sown in  
the grounde be mortified & deed it can nat multiply /  
but remayne euer onely the same y was sown: but if  
it be mortified & deed / it yeldeth than great multipli  
cation & encrease of frute. xl. cornes for one. This ye  
may se dayly (as. s. Doule sayth) In the felde by ex  
periēce that the sede that y tylman soweth / first putri  
fieth and roteth or that it spryng and multiply. That  
blessed corne of whete our saui<sup>r</sup> Christe was morti  
fied throught all his lyfe from the begynnyng to the  
vttermost poynt of his blessed passion: wherfore he  
hath multiplied his frute in all the world. Than thou  
religious pson that hast entred the lyfe & pilgrimage  
of pfection / the holy lyfe of religion / wherin y ought  
to folowe hym / more or lesse euery pson after his ha  
bilitie of nature & grace. Mortify thy sede by holy exer  
cise / that thou maist optayne of god great multiplica  
cion of frute / thou hast sown thy frendes for the loue  
of Iesu / be than mortified from them / that is / forgete  
them and put out of thy mynde all carnall affection  
concernyng them. And if at any tyme thou remem  
bre them / let nat thy thought be carnall but all spiri  
tual / as in good holy and deuout prayer or other  
medita<sup>ti</sup>

Ioh. xii.

Mat. Cor  
xv.

meditacion/as god shall put in thy mynde. If at any tyme thou speke with them/beware of carnall cōuersacion/and let thy gostly example edifye them/for all cōuersacion in religion shulde be spiritual & heuenly (as saynt Poule sayth) Our conuersacion is in heuen. Thus doyng thy sede shalbe wel mortified/and greate multipl:cacion & abundaunce of frut / shall ryse therof / as our lord promysed in the gospel / sayeng. Who so euer forsake father or mother / sister or brother / lande / possessions / felde or house for my loue / he shall receyue for it a hundred folde more in this lyfe / & he shalde that / euerlastyng lyfe in heuen. Example of this. For one father and one mother thou shalte haue a hundred / yee / innumerable fathers & mothers : nat carnally bnderstādyng this rewarde for them / for the leauyng of one wyfe thou shuldest haue a hundred wyues : and that were agaynst the doctrine of our sauio<sup>r</sup> in an other place / where he sayth. In the worlde to come / they shal noother mary ne be maryed / but all shalbe as angelles of god. Wherfore it must nedes be bnderstande & taken spiritually / that for one father & one mother lyueng / all the holy sayntes of heuen / as apostles / martyrs / cōfessours / virgyns / & holy matrones / shalbe their fathers & mothers : And all the good christen men & women of the worlde / shalbe there brethren and sisters. And for that thou hast forsaken marriage & hast cōmytted thy body cōsecrat to the custodie and keepyng of god / dispisyng the fylthy pleasure of the fleshe / and settyng at nought the cōforte of carnall chyldren / whiche thou were parauētūre in possibylite to haue had / if thou had ben maryed / thou shalt receyue (as I sayd) a hundred fold more : Nat onely thou shalt be spoused to the son of god in this worlde  
and

Philip. 3.

Mat. xix.

H3.

Math. xxii.



## The seconde booke.

and byng forth to his grace many spirituall chyldren by thy good example & holy lyfe: but also whan this mariage betwene the sonne of god and thy soule shalbe complished and perfozmed / and thou bynt & knyt to our sayd lord in eternall glory: whiche sarre exceedeth or passeth all dignitees and honours of mariage in this worlde vnspekably / than shalt thou be father or mother to innumerable chyldren / for than by holy suffrage and prayers / thou shalt socoure and helpe all the hole worlde / as the mother or father helpeth the chyld. Also / whan thou sowest thy house / thy lande or thy other goodes for the loue of god / if it be well mortified / it shall render and yelde to the a hundred folde frute. But some paraenture wyll aske. Whan is this sede wel mortified? Surely whan thou remembrest thy departyng from thy goodes / & nouthere repentest the / ne murmurest / nor art sorry or bayne gloriouse for thy so doyng: but in a clep simple mynde and meke remembraunce / thou art glade that our lordes pore people be refreshed w thy goodes / wysshynge after the wyl of god that it had ben moche more. And more ouer than is thy sede well mortified / whan thou art in thy soule / nat onely glad that thou art delpyered fro the burdon of the worlde and tempozall rychesse: but also thy hert is so surely fixed in the loue of our lord / that it wyl nat admyt or receyue consolacion or pleasure of any thyng in this worlde / outhere that is present or for to come / as in clothyng / meat / drynkes bayne trisylls or other cherisshemetes / to the whiche we be full prone & redy to fall. All suche be to all them that hath appetites or desyrs to them / as burdons or clogges retaryng or lettynge them in theire iourney. Wherefore the religious person / that iournyeth to the

bye

hye Ierusalem / shulde be no moze glad to desyre any  
suche delites oz pleasures / aboue his very necessitie /  
thā the erthly pilgrim / wolde be glad to cary a webbe  
of lced to Ierusalem. Thus hauyng thy hert lose fro  
all worldly pleasure / thy sede shal be well mortified /  
and byyng forth the abundaunt frute. For certaynly it  
is nat the bodely oz worldly pouerty that maketh the  
soule perfyte / but it is the pouerty of the spirit that  
molte nye promoteth therunto. To leaue the goodes  
of the worlde it is but an instrumēt of perfeccion (as  
saynt Thomas sayth) for therby man leaueth but a  
clogge behynde hym : whiche if he carped with hym /  
it wolde trouble and let hym. And that our sauour  
shewed well in the gospell / whan he sayd to the yong  
man that had greate possessions & ryches / of whome  
we spake befoze in this wyse. If thou wylt be perfyte /  
go and sell all that thou hast and gyue the prce to the  
poze people / and than come and folowe me : And it  
foloweth in the letter : He departed and went awaye  
in greate heuynesse. The cause of whose heuynes the  
euangeliste noteth in that he sayth / he had great pos-  
sessions : And that may ryght well be proued by the  
wordes of our sautour / whiche immediatly sayd to  
his disciples. Se howe hard it is for a man that hath  
rychesse to entre in to the kyngdome of heuen. Cer-  
taynly moze easly may a camel passe through the eye  
of a nedyll / than a ryche man come to the kyngdome  
of heuen. For as saynt Poule sayth. If I distribute  
oz deale in almes all my possessions / ye all the  
ryches of the worlde / and haue nat cha-  
rite and grace / it may nothpyng  
auayle oz profyte me.



A declarac

Scba scba. h.  
L. lxxxvi. q.  
pisa.

Mat. xix.

Pr. Cox  
xiii.



The seconde booke.

**A** declaracion of certayn articles cōtayned in the  
obligacion / made byt wene god and his pilgrims:  
And of the vnspekable rycheſſe that man hath  
by the ſame. The fyfthe chapt.



**A**hus we may perceyue the excellent dig-  
nite of the vnspekable rycheſſe / with  
the whiche our lord maketh our banke  
and exchaunge in his holy iourney of  
perfection. For certaynly all the worlde  
is nat able to bypnyng one man to heuen:  
but the leſſe grace that our lord gyueth to vs for our  
ſaluacion in any tyme of our lyfe / if it be kept and nat  
loſt befoze our deth / is ſufficiēt to bypnyng vs to heuen.  
Wherfoze the holy lyfe of religion may well be called  
the pilgrimage of perfection. For our lord in our ex-  
chaunge gyueth vs for euery thyng that we offre to  
his grace / a hundred folde moze treaſure in valoure:  
And nat onely in the benefytes reherſed / which ſhal be  
gyuen to vs in heuen: but alſo in this worlde / he hath  
gyuen & wyl gyue (whan ſo euer we haue nede & call)  
rycheſſe and treaſoure ſpiritua'l: whiche be in valour  
vnthynkable / and that of diuers ſoztes: and all for to  
kepe the lyfe of grace in our ſoules. Some benefytes  
ſupporteth the ſame: ſome releueth our infirmities:  
ſome be as preſeruatiues from greate ſickenefſe: and  
ſome fro ſmall diſeaſes: ſome be cordiall / and ſome  
other be medicins. And of all theſe / ſome we muſt be-  
leue: ſome we muſt kepe: ſome we muſt honour / and  
ſome we muſt vſe / diſpenſe and expende and truly di-  
ſtribute for the proſyte of other: And theſe ben as ſpi-  
ritual talentes / whiche our lord hath deputed to our  
credēce / truly and juſtly to be diſpenſed to his people /  
for whome

for to home they be gyuen. I say they be as talentes gyuen to vs/nat for our selfe/but for other whiche if we distribute well/accozdyng to the wpll of god we shall nat onely meryt our selfe/but also we shal byng many other to the seruite of god to his greate hono<sup>r</sup> and our singular profyte. But aboue all these he hath gyuen vs rycheffe of an other dignitie and of an hyper excellency/whiche nat onely helpeth to cōserue & kepe the lyfe of the soule/but also spirituallly gyueth lyfe to the soule/and all other benefytes be gyuen in order to it/as to their perfection & ende. This gyft is it/that he wolde we shulde dispende & occupy by the waye. This ryches he hath gyuen to vs as a stocke to occupy in our dayly exercise/for the profyte of our owne soules: And he wpll that we shal be countable of the same to his grace in y<sup>e</sup> daye of iudgemēt. And though of all these benefytes and all other he wpll requyre streight accountes and loketh for our encrease & wynnynge/ yet in this last rycheffe specially aboue other/he wpll aske most streyght rekenyng/bycause it is moze noble and ordayned immediatly to a moze noble end and effecte than the other: for it is of suche excellent dignite/that the moze it be wel spent/the moze it encreaseth: and it can neuer be losse/except man wpll lese it wylfully. Many of the other spirituall benefytes rehersed/wel bled & encreased/gyueth to man certayn singular glozves & accidentall ioyes in heuen/but this heuenly talent gyueth to man the substantial crowne of glozpe/ the clere vision and fruicion of the godhed/whiche gyft if man haue nat at his deth/he can neuer attayne to the glozpe & lyfe eternall. And though euery pson in the worlde that is in the fauour of god hath this noble treasure: yet the good religious persone

The pil. of per.

J. i.

hath



## The seconde boke.

hath it so moch the moze multiplied / that his fede that he hath sown for the loue of god / is of moze balure than the fede of the worlde. All these rychesse be as popytes / articles & cōdicions / conteyned in our obligacion that we haue receyued of god / & for our owne saluacion haue bounde our selfe to vse the same / accor- dyng to the wyll of god / therfore by their parcelles singlarly they be to be declared. Our obligacion / whiche I call the lawe of the gospel of god / expresteth and sheweth all these to vs. Nat onely these that ben reherced / but also these of the whiche we shall entreate here after. First the .xii. articles of our feyth / which we must beleue feythfully and stedfastly / for they be the .xii. foundations of the lyfe of grace / & the suppo- rtacion of the same / as maister Nicol de Lyra noteth vpon the Apocalips. Also the gospell expresteth the .x. cōmaundementes / whiche we must nedes kepe & fulfyl / for they be to the soule of man / as preseruatiues fro the deedly woundes of synne / accor dyng to the sayeng of the wyse man. Kepe the cōmaundementes of god / and they shall kepe the fro mortall synne. To these our lord hath added and put to special pre rogatiues / his blessed and holy counselles / of the whi che he taught a great nombze in his sermon that he made in the mount. These well obserued and kept / nat onely preserueth man fro deedly synne / but also moche from veniall.ouer these he hath gyuen vs the benefites of his blessed sacramentes conteyned here in his church militant / whiche with all reueren- ce we ought to honour & worshyp. These be as souer- raynt medecyns / nat onely agaynst al spiritual disca- ses / but also cordialles and restozatiues of the lyfe of the soule whan it decayeth or waxeth weake: and spe- cially

Our obli-  
gacion  
what it is.

The .xii.  
articles of  
our feyth.

Math. xii.

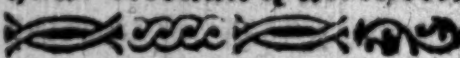
The .x. cō-  
mandemē-  
tes of god.

Ecclesi. xv.

The coun-  
selles of y  
gospell.

Math. v. vi.  
et. vii.

The .vi.  
sacramen-  
tes.

cially that most excellent & singlar cordiall / the blessed sacrament of the aultar / whiche our lord hath lefte here in the myddes of his churche militat / as the tree of lyfe in the myddes of paradise / as we sayd before / by the fedying of the whiche tree / Adam & Eve shulde haue ben preserued euer and lyued a lyfe immortall. So our blessed lord hath left this hye & glorious sacrament as the spiritual tree of lyfe / here in his churche militat / and as the moste singlar token of his tender loue & pledge of our saluacion: In the which is cōteyned the price of our redemption / the blessed body and blode of our most gracious sauour Jesu christ / whiche we ought euery day to honour & worshyp & haue in memozy. Therfore in the masse after the cōsecracion / we ought to beleue that our sayd swete lord & rede-mar is there present: and so beleuyng to honour hym and honoryng hym to beseeche hym that we may haue grace worthely to receyue hym / and receyuyng hym to meryt the lyfe euerlastyng. For who-so euer receyue worthely this gracious cordiall the blessed sacrament and neuer leseth the effect of the same / but at his ende carpyng it out of this worlde with hym / he shal neuer dye / but finally haue euerlastyng lyfe: As wytnesseth our blessed sauto<sup>r</sup> in y<sup>e</sup> gospel / sayng. Who so fedeth on my body and drynketh my blode / shall neuer dye / but he shall haue eternall lyue / euermore remainyng in hym. 

Joh. vi.

Howe there be diuerse graces and of the declaration of them / and what they be / and for what ende they be gyuen to vs of god.

The syxte chapiter.

The ps. of per.

J. ii.

But



The seconde boke.

**B**ut ouer and aboue all these / he hath gy-  
 uen to vs the gyftes of grace / whiche (as  
 we sayd befoze) god hath gyuen vs a cer-  
 tayne talentes oz treasures / wyllyng vs to  
 occupy them by maner of a stocke: and fi-  
 nally / euery persone to be countable to our sayd lord:  
 whiche at the houre of our iudgement shall ponder &  
 wey euery mannes encrease oz decrease / and reward  
 them after their meryttes & deseruyng some to glory  
 and some to payne. But for as moche as saynt Doule  
 sayth / that there be many deuisions of graces / so that  
 some be of one maner / and some of an other. Therfor  
 (as saynt Thomas sayth) some be called graces frely  
 gyuen / and some be called graces that maketh man  
 acceptable to god oz in the fauour of god. But for by  
 cause these names be somewhat diffuse and straunge to  
 perceyue / we shal vse other names to y same graces / &  
 say in this wyse. Some maner of graces may be  
 called graces of prerogatiue / and some other maner  
 of graces may be called graces of lyfe. This grace  
 of lyfe is the moste hye and excellent grace / for it ma-  
 keth man to be in the fauour of god (as saynt Doule  
 sayth) and the father of heuen by this grace hath ac-  
 cepted & admytted vs to his fauour / and taketh vs as  
 his welbeloued chyldzen in his eternall beloued son /  
 our sauour Iesu Christe. This grace may well be  
 called the grace of lyfe / for it gyueth lyfe to the soule /  
 and without it there may be no lyfe spirituall in the  
 soule of man: And nat onely that / but also it bzigeeth to  
 euerlastyng lyfe: accordyng to the sayeng of y apostle.  
 The grace of god / is lyfe eternall. By this grace we  
 meryt our saluacion: And this grace is the nobler y-  
 chesse / of the which we spake in the first parte of this  
 treatyse /

Ps. Cxx. xii.  
 Deuisions  
 of graces.

Ps. lxxv. q.  
 L. xl. are. p. ic.

The gra-  
 ce of lyfe.  
 Ephe. i.

Ros. vi.

Ca. iii. et. vij.

treatyse/foz it gyueth to man all thyng that is necessa-  
 ry foz the helth of his soule. This grace of lyfe (saynt  
 Thoas sayth) is a spiritual lpght/whiche almyghthy  
 god sendeth in to mannes soule: And it cometh from  
 god/as the beame frome the sonne / and knytteth the  
 loue of man to god/and god to man. foz lyke as the  
 beame of the materiall sonne/where so euet it shyneth/  
 causeth a splendour oz bryghtnesse & by reason of the  
 grete reflection oz rebownyng of y sayd beame/it cau-  
 seth an heate oz warmenes: So fro the son of iustice  
 cometh in to our soules the beame of grace/and cau-  
 seth there/nat onely a beautifull clerenesse / but also a  
 godly heate oz warmenes / whiche is the holy loue of  
 god/charite. And so moche more is the splendour and  
 warmenes/whan the beame of grace fully & perfyty  
 entreth the hert of man. This grace is the lpght/and  
 the soule of man is the lanterne/of the whiche our sa-  
 uiour speketh in the gospel of Luke/sayeng. If the  
 lanterne of thy body be all clere/haupng in it no spot  
 of derkenesse/than in all thyne hole body & soule thou  
 shalt be clere & beautifull in the syght of god / signi-  
 fyng that whan the soule of man receyueth the grace  
 of god plentuously/and by holy exercise of the same/  
 plucketh out by the rotes / & wedeth awaye al the yuel  
 customes of synne/ whiche he hath befoze nouryshed  
 in y world: And so ordzeth hym that grace may haue  
 the hole possession of his hert/than grace spredeth her  
 beames / that all the soule of man is bryght as a lan-  
 terne and shyneth in the syght of god: nat onely to  
 his owne saluacion/but also by his good example of  
 lyfe/to the grete edifyng of Christes people.  
 That soule is than perfyte / foz the tree of grace hath  
 sprede in it/his bzaunches brought forth his leues/

The pil. of per.

J.iii.

and

Qua scilicet. J.  
 L. x. art. p. 10.  
 Opuscolo. ix.  
 Ca. p. 10.

Luce. vi.



## The seconde boke.

fr. graces.  
1<sup>st</sup> Cor. xli.

i.

ii.

iii.

Ros. x.

Mat. xli.

Ibid.

and burgened his floures redy to bypnyng for the frute) as we shall shewe hereafter. The other graces / called graces of prerogative be. ix. whiche saynt Poule reciteth / sayeng. To some persons is gyuen singular good betteraunce or eloquence / to preche & declare the heuenly wysdome & holy scripture of god. To other after the mocion of the same spirit / is gyuen singular abundaunce of conyng / to preche / declare and teche / the holy lawe of god. To some in the same spirit / is gyuen the strength of assured feyth boldly to preche the same lawe & feyth. These. iiii. rehersted graces be moche necessary to the precher / if he shal edifye the people: for no man can receyue the feyth of Jesu Christe / that had it nat before: but onely (as saynt Poule sayth) by hearpyng of the woꝛde of god: And feyth cometh in to mannes soule / onely by the hearpyng of the woꝛde of god. Thus excellently preched the holy apostles: but (as saynt Charnis sayth) if the apostles shulde onely haue preched the woꝛde of god / and nat haue proued their woꝛdes true by som werkes aboue nature / they shulde neuer haue profyted so moch / ne haue couerted so moche people to god as they dyd. Wherefore god prouided well for them / in that he prouided the truthe of their holy woꝛdes / nat by naturall reason / ne yet by any werke of nature / but by werkes aboue nature (as it is open in the gospel of marke) that the apostles preched all ouer and euery where: And our lord wrought with them / confirmyng their holy sermons by wondrous signes and miracles folowyng of the same / so fatte aboue reason and nature that no man myght denye / but that their holy woꝛdes were true. Wherefore to these. iiii. before rehersted graces / saynt Poule additeth & ioyneth other. vi. concernyng the same

same sayd werkes aboue nature: As the grace of mi-  
 racles doyng in curyng oꝝ gyueng helth to them þ̄ be  
 sicke oꝝ diseased / oꝝ lyfe to them that be deed. To some  
 the operacion of vertues / whiche be greate wonders /  
 and directly agaynst the cours of nature: In whan  
 Moyses deuised the reed see / and Josue commaunded  
 the sonne to stande styll in one place / vnto he were re-  
 uenged vpon his ennemies / and so it dyd a longesea-  
 son / as scriptur sheweth. To some he gyueth the gyft  
 of pꝛophecy. To some the grace to discerne spirit fro  
 spirit / the good from þ̄ bad / the true reuelacion from  
 the false illusion / and the good inspiration from the  
 disceyptfull suggestiō. To some to speke the langage  
 and tonges of many people. And to some the grace to  
 interprete and translat the scripture. These. ix. be cal-  
 led graces of pꝛerogatiue / foꝝ they be gyuen to man /  
 nat foꝝ that cōsideracion that man receyuyng them of  
 god / is in the fayour of god / foꝝ that man hath onely  
 by the grace of lyfe. foꝝ ( as saynt Poule sayth ) If  
 I coude pꝛeche and speke lyke an angell and had all  
 sayth / and knewe all the misteries of scripture / and  
 had nat the grace of lyfe / charite / I were lyke a bell of  
 pleasaunt sounde / whiche the moze that it is tong foꝝ  
 the cōtentacion & pleasure of other / the moze it cōsu-  
 meth and wasteth it selfe. Lyke wyse it is of the gyft  
 of pꝛophecy / and grace to do miracles. All these may  
 stande with deedly syn: foꝝ many pꝛophecyed that  
 were nat good / as Balaam / Saul / & Cayphas: And  
 many dyd myꝛacles that were nought of lyueng / as  
 the enchaūtours of Pharaō / whiche by their enchaū-  
 temētes made serpentes of styckes / cōterfeatyng the  
 myꝛacles of Moyses. I say they dyd conterfet myꝛa-  
 cles / foꝝ their werkes were nat very myꝛacles / as the  
 werkes

iiii.

b.

Exo. xliii.

Josue. x.

bt.

bii.

biii.

ix.

2i. Cor  
xiii.

Num. xliii.

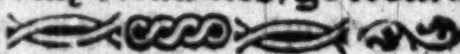
Philo reg. x.

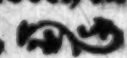
Exo. bii.



The seconde boke.

Mat. vii.  
Luce. ix.

werkes of Moyses were/as we shal shewe hereafter.  
Also / we rede of many in the gospel / that dyd very  
myracles aboue nature & in the name of Christe/as to  
caste out dyuelles fro psons possessed / & many other  
bertues & wonders / to whome our sautour Christe  
shal say in the daye of iudgemēt. Go from me I knowe  
you nat/as though he sayd/ye were nat of my flocke/  
ye were none of my seruantes/go from me in to euer/  
lastyng syer. 

**H**owe the grace of prerogatiue/perteyneth nat di-  
rectly to this pilgrimage/but onely the grace of lyfe:  
And howe we shuldi orde out felynges & reuelaciōs/  
to eschewe the illusions of the ennemy / whiche often  
tymes transfigureth hymselfe/and apereth in the  
similitude of an angell of lyght. 

The seuenthe chapiter.



At yet some maye aske / why almyghty  
god woldi gyue them these noble graces  
that were nat good/but synners & wret-  
ched lyuers. To this the-greate clerke  
Antonine answereth / sayeng. Bycause  
none of his seruantes shuldi desyre them / nouthur pro-  
phcyes / reuelaciōs / ne myracles doyng : for these  
gyftes ben nat ordayned of god to the saluacion of  
hym / to whome they be gyuen: But (as .s. Thomas  
sayth) god gyueth them without any meryt or deser-  
uyng of the person that recepueth them / onely for this  
cōsideracion / that by them he schulde reduce / bypnyng &  
helpe other to the seruice and fauour of god : whiche  
fauour / man hath onely by the grace of lyfe. Exam-  
ple of this. If the kyng wolde take one to his seruice  
and singu-

De lafche. q.  
L. xi. art. p. ii.

and singular fauour without any deseruyng of the person/this shulde be a speciall grace/but yet further/  
If the kyng besyde this/wold gyue hym a comission to go to his countre/and byrnyng suche as he thought apt & couenient to the kyngs seruite/that they myght be in the kynges fauour & loue/lyke as he hymselfe is this comission / all though it be of a singular grace & prerogative / yet it is nat the cause that this man is in the fauour & loue of the kyng/foz that he had by the first grace/before this comission was gauen to hym.  
Suche differēce is betwene the grace of lyfe / and the grace of prerogative. For by the grace of lyfe we be in fauour w<sup>th</sup> the kyng of all kynges / and by the grace of prerogative / we haue comission to helpe other to the fauour & p<sup>er</sup>uice of god. For (as saynt Doule sayth,) Lyke as the partes of mānes body/hath nat their office for them onely impropried/but for the comon wele of the hole body / as in example / the werkes of the handes is nat onely for the handes/nother the werkes of the syght & eares onely for their priuat p<sup>ro</sup>fyte/but for the comon wele & p<sup>ro</sup>fyte of all partes of the body / as we may se in dayly experience / the handes defend the syght/and the eyes iudgeth what the handes shulde do/the eares and the fete ministrerth to bothe / & they to them agayn / & so of the other parts of mannes body. Lyke wyle it is in these graces of prerogative reherced/whiche (as saynt Austen sayth) be gauen/nat for the particuler & priuat p<sup>ro</sup>fyte of any one person/but for the comon wele of the hole churche of god.  
Therefore seyth this holy doctoz. Haue thou charite & all shalbe thyne/all reuelacions/all prophecyes & miracles that any saynt hath done/fro the begynnyng of Christes churche to this houre / shall rebounde to thy  
The pil. of per. R. i. p<sup>ro</sup>fyte

The difference betwene the grace of lyfe / & the grace of prerogative.  
Du. Cor. 12.

Super psal. C. xxx.

Super Job. tract. xxx.



The secende boke.

Act. vi.

In the sto-  
ry of y<sup>e</sup> in-  
uencion  
of saynt  
Stephen.

profyte. This I write/ because I wold exhorthe euery  
persone / that hereafter shall practise any poynt that  
foloweth in the exercise shewed in this poze treatyse/  
in any wyse to beware/ that they neuer wysse o<sup>r</sup> de-  
sire to haue any reuelacion/ grace of pphery/ o<sup>r</sup> mira-  
cles/ for feare of illusion: except the sayd p<sup>er</sup>son be to-  
ched by y<sup>e</sup> holy gost/ & certified by y<sup>e</sup> light of his grace  
of the truthe/ as we rede of saynt Stephen/ of whom  
scripture spekech in this wyse. Stephen full of grace  
wrought many greate wonders & myracles among  
the people. But if the grace of lyfe be nat presuposed  
in this mater / reuelacions / p<sup>ro</sup>pheryes o<sup>r</sup> miracles  
doynge/ may nat auayle to the doer / as cōcernyng the  
meryt of saluacion. And althoughe thou be in grace/  
and thynne exercyse be neuer so perfyte: yet if reuela-  
cion / o<sup>r</sup> any other of these p<sup>re</sup>rogatiues reherised be  
moued to the/ requyre counsell of thy gostly fathers/  
and take good deliberacion o<sup>r</sup> thou cōsent/ folowynge  
the example of the holy p<sup>re</sup>est Lucian/ to whome/ whā  
it pleased almyghty god that the body of his seruant  
& p<sup>ro</sup>thomartyr saynt Stephen/ of whome we spake  
before/ with the bodies of his holy saynt Gamaliel/  
Nichodeme/ & Abibon/ shulde be taken vp/ and hono-  
red here in erthe/ a vision was shewed to the sayd ho-  
ly p<sup>re</sup>est Lucian/ in this maner. Gamaliel somtyme  
maister to saynt Poule apered and shewed the wyl of  
god in this thyng to the sayde holy man on a good  
friday: In the which vision the holy Lucian thought  
nat to be to hasty for feare of illusion/ but toke delibe-  
racion vnto the next goodfriday: And than agayn/  
hauyng the same reuelacion: yet wolde he nat bitterly  
beleue it / ne rest to moche therto/ but fell to prayer / &  
humble besought god/ that if the sayd vision were a  
true

true reuelacion & no illusion of the enemy / it myght  
 appere to hym agayn the thyrde tyme / and so it dyd.  
 This example wolde be noted / and specially of them  
 that intendeth perfection / lest at any tyme / they be de-  
 ceuyed by illusion. For (as saynt Thomas sayth) All  
 the graces of prerogative befoze reherfed / be neuer  
 gyuen / but for one of these two causes / outher to con-  
 firme the holy doctrine & prechynge of the feyth / as it  
 was in the apostles & holy fathers in the begynnyng  
 of christes church / or els for the confirmation of the  
 feyth / in tyme & case of necessity / whan it shulde seme  
 to decay: except some myracle were shewed / than the  
 persone so toched by the holy goste / myght humbly  
 beseeche god for the same / or els in no wyse. For (as  
 the great clerke & holy bysshop Antonine sayth) In-  
 numerable soules now of dayes ben deceuyed by  
 suche maner: For whan they haue exercised themselve  
 a good longe season in holy lyueng / than they begyn  
 to recount with themselve / what they haue done / and  
 loketh vpon their dedes / hauynge greate reioyse or  
 pleasure in them: And cōparynge them to the dedes of  
 other / they thynke them moche to exceed. & passe the  
 dedes of other to their owne exaltacion / & despeccion  
 of other: wher vpon they begyn to presume / that they  
 be in the fauour of god. And so / many that hath lyued  
 in greate perfection / in great watche / abstinence / si-  
 lence / solitarines / in great & hie prayer and cōtempla-  
 tion / al togyther gyuen to subdue their wyl i pfoūde  
 mekenes / simplicitie & obedience (as this reuerēt do-  
 cto<sup>r</sup> sayth) be oftentimes ouerthrowen by the subtell  
 and crafty suggestiōs of the enemy / whiche maketh  
 them in their contemplacion / vnder the coloure and  
 pretense of meke familiarite with god to aske some

The pil. of per.

lii.

token

Dei. scōe. 5.  
 l. xi. art. iiii.

For what  
 causes mi-  
 racles or  
 reuelaci-  
 ons be  
 shewed.

In. iiii. page  
 sume titulo.  
 xvi. §. viii.

Ibid.



The seconde booke,

token of loue aboue the course of nature and comon  
graces of other/that loueth & dzebeth god most truly/  
as tastynge of felynges of his goodnes/reuelaciōs/  
pꝛophetꝝ/oz miracles/whiche they despyze as some  
token of loue/wherby they may know of suretie/that  
their seruice is acceptable & pleasant to his grace: & so  
doyng/they bterly lese the selfe & al their pfection/and  
caste them selfe out of the fauour of god: for suche mo  
ciōs can nat be but of the rote of pride & presumption.  
And outher they rype of som vaine curiosite about the  
secrettes of god/oz els of weakenesse of feyth (as this  
doctoz sayth) And bothe the wayes suche despyzes be  
vnlawfull. And so their presumption is to god moſte  
detestable & hatefull/and moſte lyke to the pꝛeſūpcion  
and syn of the angel Lucifer/whome whā almyghty  
god had made moſte beautifull in nature/and moſte  
perſyte in grace: yet he was nat cōtented w his owne  
state / but pꝛeſumed to ascende to the gloꝝy of god.  
And therfoze almyghty god of his iuſtice ſuffreth ſu  
che perſons / if they do nat anone woꝛthy frute of pe  
naunce / to be illuded of the ennemy / to whome they  
haue cōfoꝛmed and made lyke themſelfe / by pꝛeſum  
pcion & pride: for the ennemy hath his felynges / his  
faſe reuelaciōs & illuſtiōs / his blynde pꝛphetꝝ &  
deceytfull intracles/wherby he deceyueth many ſou  
les. First / I ſayd he hath his felynges/and that both  
within foꝛthe and outwarde. Within by curiosite  
appetites and ſingular inflaciōs & elaciōs of the  
mynde: As whan a perſon in his pꝛayer & cōtempla  
cion/feleth a ſweetenes & cōſolacion/ by reaſon wherof  
he begynneth to pꝛeſume / and to haue an eſtimacion  
of hymſelfe / thynkyng that he is good & holy / where  
as in very truthe he is nought / and ſo begynneth to  
be ambis

Whi ſup.

.i.

be ambitious and desirous of honour / and to loke a  
 hye ouer other / thynkynge hymselfe worthy the ioyes  
 of heuen. This is the ende of the felynges that the en-  
 nemy gyueth. Wherefore if at any tyme in your prayer  
 or contemplacion / ye fortune to haue any illustration  
 or lychtenyng of mynde or swete felyng of deuocion  
 in spirit / tary nat therupon as puttyng your pleasure  
 or final ioye therein / but receyue your meditation with  
 all mekenes / simplicitie / and reuerent feare to god / of  
 whome cometh all suche true gostly swetenesse / ioye /  
 delectacion & felicitye. There fyre your pleasure & hole  
 affeccion / and folowe the counsell of the pphet Dauid /  
 whose soule refused al consolacion / and onely dellyted  
 in god : In whome onely his meditation founde de-  
 lectacion as he sayth in his psalme. Outwardly also  
 in the senses the ennemy casteth his felyng / diuersly :  
 as I rede of an holy father saynt Iordan the seconde  
 maister of the religion of saynt Dominike / to whome  
 the ennemy caused oftentymes whan he was at masse  
 a merueylous swete sauour to respire & smell about  
 his fyngers / whiche sauour he perceyuyng & fearyng  
 illusion besought god / that if that sweteness were nat  
 of hym / it myght sone cesse and depart / and so it dyd.  
 Also the ennemy hath his false reuelacions : wherby /  
 both slepyng & wakyng he deceyueth many one. And  
 that somtyme by dremes / somtyme by other fanta-  
 lies. And somtyme (as saynt Boule sayth) he transfi-  
 gureth hymselfe in to the similitude of an angell & f  
 lyght & sheweth fantastical illusions for betty visions.  
 Somtyme he sheweth hymselfe as he were christ / co-  
 trefeatyng the ymage of chryste / and apperpyng in his  
 similitude is nat abasshed to afferme & say that he is  
 chryste Iesus / and so deceyueth many / as we rede of

The pil. of per.

R. liii.

one /

Psal. lxxvi.

Renuntia  
 solari aia  
 mea.

Antonius  
 vbi supra.

A narra-  
 cion.

.ii.

Sda Cox. ii.

.iii.

.iiii.

A narra-  
 cion.



## The seconde booke.

Collatione  
scda. ca. vj.

Genes.  
xiii.

A narra-  
tion.

In vitan pas-  
tri pte scda.  
libello de hys  
mutate vere  
his finem.

one / that was disposed to great pfection & holynes / to  
whome the ennemy vled custumably to asere i great  
lyght / shewyng hym many marueylous thynges that  
wer of very truth. And al bycause he wold accustome  
hym to haue beleue & trust in hym / þ therby he might  
the soner spede the intent of his illusion. And in cōclu-  
sion / long tyme after he had thus asered to hym ma-  
ny tymes / at the last he presumed to assemble hymselfe  
to the good angell of god / & say to hym in this wyse /  
thou knowest howe long I haue appered to the: And  
lyke as I haue nat founde the disobediēt to my byd-  
dynges / so no moze thou hast founde me false in any  
thyng / wherby thou mayst well knowe that I am of  
god. And nowe for to proue thyne obedience & for the  
crowne of glozy & thy great meryt the wyll of god is /  
that þ take thy son & offre hym to god in sacrifice / as  
he cōmaūded the patriarke Abraham to offre his son  
Isaac / whiche illusion and peryllous instigacion / as  
sone as it was detected & brought to lyght / that is to  
the knowlege & examinacion of holy fathers / anone it  
auoyded & was defeted. For as a thefe whan he is ta-  
ken w his theft & brought out to the iudge is cōfoun-  
ded & soze alhamed: Lyke wyse it is of the ennemy in  
his spirituall theft / that is temptacion wherby he ste-  
leth many a soule fro god for lacke of counsell / o: els  
bycause they wyll nat aske counsell & byyng the thefe /  
that is the gostly ennemy to the lyght & knowlege of  
the fuaūtes of god. But wolde god euery pson wold  
do / as I rede of one holy father / to whom þ dyuel ape-  
red in the similitude of chryste / he anone pcepyung the  
illusion & haupng recognicion o: knowledge of his  
owne scaplte / sayd in this wyse: I wyll nat se chryste  
in this worlde / I am nat worthy therto / for I am a  
spinner /

synner / but I beseeche his grace that I may se hym aff  
my deth and that shalbe sufficient to me.

Howe perillous singularite is in religion / & howe  
it byngeth to illusions of the enemy by dremes and  
falle pphcyes / & how many maner of dremes there  
be: and howe the enemy many tymes sheweth the  
truth to deceyue in cōclusion. The. viii. chapf.

**A**lso some tyme of fantasticall ymaginacion /  
whan a pson aff exercise declineth to the pre-  
sumpcion befoze reherled / than the enemy  
maketh suggestion that he is now pertyte & holy and  
that he may do miracles and loke for visions and so  
byngeth hym in to suche errour & folyfhenesse / that  
euery thyng that stereth by hym / or that he seeth or he-  
reth he iudgeth to be a reuelacion shewed to hym  
from god for his merites & holynesse. And this is the  
most perillous errour and illusion that may be: and  
specially (as saynt Gregoꝝ sayth) in them that be no-  
uices / newly conuerted to religion / whan they apply  
themselve to holy exercise / for the more hys pfection  
they entende / the more hard it is to remoue that erro-  
fro them / whiche is onely singularite and greate pre-  
sumpcion. A popson of all popsons in religion moſte  
to be feared & moſte cōtrary to the pfection of mānes  
soule moſte pcrillous kynde of leprey & woꝛst to be  
cured: for where is woꝛse leprey than ppertie in reli-  
gion. Saynt Bernard sayth that there ben two ma-  
ner of lepreys in religion. The first is the ppertie of  
wyl / and that other the pperty of counsell where no  
thyng shulde be propre / nothyng singular / but all in  
the wyl & dispensacion of our prelates and heddes /  
whome god hath made his bayleis & deputies. Whose

The pil. of per.

liiii.

counsell

Sermōe. liii.  
de reſur. dñi.

Two ma-  
ner of pro-  
perties  
moche pe-  
rillous in  
religion.



## The seconde booke.

Rös. xlii.

Deo regē.  
vii.

counsel whan we folowe nat/ but dysobey to their cō-  
maundemētes/ the iniury & offence is nat onely done  
to them but to god to our ferefull accusacion agaynst  
hym (as saynt Poule sayth) He that resisteth power/  
resisteth the ordynauce of god/ of whome all power is  
gyuen. And that is well lhered in the firste booke of  
kynges/ where we may se howe the it was nat cōten-  
ted with the goneruance & rule of the holy prophet  
Samuel / desired to haue a kyng as other nacions  
had/ wherupon god sayd to his sayd pphet. It is nat  
the that they despise but me. Suche lepre in mānes  
soule causeth singlarite. O singlarite singlarite/  
what art thou but the flayll & scourge of damnacion/  
whan we gyue to the handes of the enemy our wepen  
wherwith he may bete vs. And that we do/ as ofte as  
we lyue inordinatly/ lyuenge oz resting onely to our  
owne opinton oz affection of wyl/ thou wylt pauen-  
ture herecōsell/ but thou wylt folowe none. And if at  
any tyme thou haue recours to holy men for counsell/  
outhet it is vnder the cloke of ppoctis / bycause thy  
syn shulde seme the lesse/ oz els thy goyng is to suche/  
whiche thou supposeth wyl nat counsell the fro thyne  
opinton agaynst thyne owne blyndestimacion. And  
so by this pperity of wyl oz singlarite/ two dāmagi  
thou causeth in the soule / that thou posselst. Firste/  
thou makest it blynde wherupon thy soule wenyng  
that it gothe & right way to heuen/ it gothe & streyght  
way to hell: And where it weneth to go East/ it gothe  
West: and where it purposeth to go ouer the byrgge/  
it gothe besyde & falleth in the dyche. Secondarely/  
thou takest thy soule fro the frendeshyp of god & man  
and makest it familiar fuaunt to the ennemy/ whose  
cōsell onely it foloweth/ which is euer to despise and  
set at

set at nought the counsell of other and to lene and rest  
 al togyther to thynne owne reason & blyndest imacion  
 oꝝ iudgemēt. sayeng oꝝ at the lest thynkynge that thou  
 knowest best thynne owne pfection / thy holy purpose /  
 thynne abilitie / thy wyl and reason / and so do nat they.  
 And moze ouer the ennemy wyl adde somtyme / & say  
 this moze. Beware & take hede / foꝝ though some of  
 thy cōpany of good & simple mynde counsell the after  
 their knowledge / yet folowe them nat. but haue them  
 excused / foꝝ they haue lytell experieñce in this mater.  
 And some other counseyleth the / bycause they wolde  
 haue thy subiecte to their wylles & cōmaundement.  
 They enuy greatly that holy name of perfection that  
 thou hast & wolde haue it fro the / bycause it dymeth  
 oꝝ maketh deke their lytel holynesse / so that they can  
 nat haue the fauour and laude of the people as thou  
 hast. Therfoze fall to prayer & make thy petition to  
 god & he shall shewe the some token oꝝ reuelacion foꝝ  
 the greates iniuries & wronges that thou suffrest foꝝ  
 truthe / sleppynge oꝝ wakynge / whiche token oꝝ reuelaci-  
 on shal shewe befoze the al / that thynne opinion / godly  
 entent / and stedfast purpose is moſte true. Thus the  
 ennemy vseth the singular pson as his tables wherein  
 he writeth what so euer he wyl: foꝝ the singular per-  
 sone is apte to receyue al maner of illusions both sle-  
 ppynge and wakynge. God foꝝ his tender mercy gyue  
 them grace that entendeth to practyse this iourney to  
 beware of this vice. foꝝ singulartie blyndeth man &  
 maketh hym to thynke that al his werkes be accepted  
 in the syght of god / as moſt hye sacrifice: and therfoze  
 he trusteth moze in hymselfe & in his owne merittes /  
 than in all other. But let suche here / what scripture  
 sayth. Better is obediēce / than sacrifice. And better it  
 is to

Priso regum.  
 xv. et Eccles.  
 iii.



## The seconde booke.

is to here & folowe counsell / thā to make to god a great oblation. For scripture cōpareth inobediēce to encha- temēt / charmyng / or wpytche craft. And nat to folowe holy monition or gostly counsell / scripture assemblēth it to the abhominable syn of Idolatry / that is the wo- shippyng of false goddes (as it is open in y first booke of kyng). Also in the said singularite & p̄sūpcion the enemy / nat onely deceyueth many w his false reuela- ciōs / dremes / fāstical felyng / & other moze illusiōs: but also his blynde p̄phcyes & false miracles. For he wyl oftentyme shewe them of very true thynges to come: and al is / bycause he wold make them another tyme to encline the soner to his false suggestion or mo- tion / wherby he moueth thē to thynke / y euery dreme is a reuelacion or a p̄noscificacion / shewyng sōe thyng to come / shewed to them fro god for their merites and holy lyueng. But saynt Gregoꝝ i his dyalogues coun- selleth them & all suche to be ware in any wyse of suche illusions. And here is to be noted / that dremes maye come to vs. vi. maner of wayes. Somtyme by fe- blesnes of brayne. Somtyme of great replecion & fyll- yng of y stomacke or surfet. Of these two we haue ex- perieñce dayly & nyghtly: therfore to gyue any credēce to these is but foly / thenes. Crāple. The lay man dremeth that he is a p̄cest / & the p̄cest y he is a lay man / Shulde they whā they wake / cōstrue any truth to fol- lowe of this mater. Nay god forbede. Dremes com- meth also of god or his good angel / as i the patriarke Joseph the yongest son of Jacob. Also i the dreme of holy Joseph the spouse to Mary / the mother of Iesu: for they both had dremes that were of god & his good angel. Dremes also may cōme of the illusion of the gostly enemy / of y which dremes the wyse man sayth.

Where

ist. dial. g. ca.  
st. vii.

Of dremes.

i.  
all.

iii.  
Gene. xxxv.  
Math. p̄uo.

iiii.  
Eccles. v.

where many dzemes be/there is moche banite. And  
 in an other place. Care nat for dzemes/for they glad  
 beeth none but soles. And yet in an other place. Many  
 hath erred / bycause they haue gyuen credence & tru-  
 sted to dzemes. Somtyme dzemes may come of some  
 pmeditacion or thought that a pson hath had y day  
 befoze. And this may be well or puell / of god or of the  
 enemy / that it may be puell and of the illusion of the  
 enemy / experiece teacheth : As whā somtyme by hayne  
 syghthes / puell speche / vnlawfull tochnynges / or ydell  
 thoughtes in the day past / vnclene dzemes ensewe in  
 the nyght folowynge (as saynt Gregoꝝ sayth). And  
 somtyme god suffreth his holy seruantes to be troubled  
 wth suche illusions / bycause he wyl that no tyme shall  
 scape / but that in it they may meryt & buyde to their  
 crowne in heuen. Also that suche dzemes may come of  
 god / whā discrete meditacion hath gone befoze / saint  
 Thomas sheweth / sayeng / that somtyme the holy ser-  
 uantes of god dzemeth holy dzemes : And he gyueth  
 exāple of kyng Salomon / whiche in the tyme of his  
 holynes dzemed that almyghty god appered & sayde  
 to hym. Aske of me what thou wilt that I may gyue  
 it the. To whome he answered & sayd. Lorde for as  
 moche as thou hast ordayned me kyng & gouernat of  
 thy people / graūt me (I beseeche the) heuenly wysdōe /  
 to orde & rule them to thy pleasure. And bycause he  
 despyzed heuenly wysdome to gouerne his realme / &  
 nat worldly rychesse or tempoꝝall honour / god sent  
 hym them both / as long as he kept his cōmaūdemēt /  
 as it appereth in y thirde boke of kyngs. Moze euer  
 that dzemes may come of god or of his good angell /  
 scripture sheweth in y boke of Daniel : wher it sayth /  
 that Nabugodonosoz musyng on a tyme / what shuld  
 become of the world aft hym. Almyghty god shewed

Ecdia. xxviii

b.

ubi sup.

bi.

Seda scde. A.  
L. iust. art. v.

id. regum. id.

Ca. id.

Daniel. 6.



## The seconde booke.

hym in a terrible dreame or fereful vision what shulde come aft hym. The which dreame / that he myght haue interpreted & declared / what it might signifie / he sent for his astronomers / philosophers / enchauntours and other charmers or wyches / but none of them could interpret it / vnto the tyme that Daniel þe ſuant of god / by prayer had it reueled & shewed to hym of god: And than Daniel ſayd to the kynge i this wyſe. You muſed ſuche tyme / what ſhal come aft yo<sup>r</sup> dayes / & god hath ſhewed it to you in this dreame: and ſo expownded it to hym. In al theſe. vi. maner of dreames / it is þe counſell of ſaſt Grego<sup>r</sup> / that whā ſo euer we be vncertayn wher of they come / or what they meane / in no caſe to truſt or lene to the / as thynking þe they be of god / or coſtru<sup>y</sup>ng that they repreſent or betoken any thyng to come / but rather to rep<sup>u</sup>te & take them as vanities & ſhadowes or effectes of our ſyn or illuſions of the ennemy. And though þe enemy wold ſhewe thyngs of very truth for to come / yet in no wyſe we ſhuld admyt or beleue the. Alſo ( as Bonauenture ſayth ) the ennemy can ſhewe blynde pphcyes for. iiii. cauſes. One is for the cruel ſent wyth þe he hath aboue man / wherby he may ſhewe thyngs to come / ſo moch þe better that he knoweth the cauſe of them. Secondely be the reaſon of his greates experie<sup>n</sup>ce from þe begynn<sup>y</sup>ng of þe world to this houre. Thirde by falſe cautele & decept / as whā he entredeth to do an yuell dede & ſheweth it befoze. Fourthly whā he is ſuffred of god to knowe any thyng for to come / outhet of holy ſcripture or other doctrine / or els by lettyng of þe good angel by the ſufferaunce of god. Example. He wyll byd his ſuant ſay that ſuche a man ſhal be iſche a cite abut ſuch a day: & ſuche a woman ſhal co<sup>n</sup>ceyue a man chyld at ſuch a tyme: and ſuche a daye ſhal be

tit. dial. ca.  
xviij.

tit. parte cen.  
tuloquū: ſectio  
ne. xiiij.

Of blinde  
pphetes.

i.

ii.

iii.

iiii.

shal be great thounder and tempest : And suche a day  
shal suche a mannes house be bzenned with fyre / with  
suche other . As to chynge the first of these prophesyes  
he knoweth well that the marchaunt is comynge home-  
ward / and therfore he sheweth the more boldly where  
he shall be at this or that tyme. And lyke wyse he iud-  
geth in the other / whā he hath any certaintie or lykly-  
hod of the cause / or whan in any mater he is suffred of  
god to haue knowledge / outher by scripture / or other  
wyse. Than he spredeth his nettes of disceyt to ouer-  
throwe mannes soule / & suggesteth or moueth his ser-  
uaunt to clater for the his blynde pphecyes / for thyn-  
ges of very truthe / & as mater of moste surety / and it  
is all cōtrary in many & diuerse thynges / & specially  
in those that be for to come : whiche onely dependeth  
of the wyll of man / and angel / of the whiche god onely  
knoweth the certaintie & no creature / for he hath reser-  
ued it to hymselfe onely / and to some other to whome  
it pleaseth his grace to reuele & shewe the thyng . For  
a confirmation of this we rede that whan Symon  
magus sayd that he was god / saynt Peter sayd / shewe  
me what I thynke and I wyll beleue the / but that he  
coude nat do / as it appereth in the legende of the lyfe  
& passion of saynt Peter. But vndouted / if the crafte  
of the ennemy coude haue helpen hym any thyng in  
this case / he wolde haue done his vttermoste . For all  
though the ennemy hath no surety in al suche maters /  
yet he is nat abashed to prophesy : and therfore in all  
suche moste commonly he maketh lyes . Of this we  
myght brynge many examples / but I shall reherse one  
for all. I rede in the legende of the holy apostles Symon  
& Jude / that whan they went about to preche the  
worde of god / duke Waradacke demaunded of his

In lum-  
bardica  
legenda.



## The seconde booke.

pdoll by his prestes what ende shulde be of the warre that was toward / betwene hym & the Iudes. And the pdoll answered / that there shulde be a greate batayle / and many slayne of bothe the partes. But the sayd apostles prophced the cōtrary and sayde that there shulde be no batayle / but that the Iudes shulde come the next day & offce truce and peas as he wolde desyre And so it fortunēd as the apostles prophced to the confusio of the ennemy and all his ministres. In the whiche example ye may percepue the presumption of the ennemy / whiche is nat cōfounded oz aschamed to vsurpe and take vpon hym to prophced detestable & false lyes in those thynges that he knoweth nat for a certaynty / but onely the knowlege is reserued to god.

**H**owe Antichriste by his false prophces and cōterfet miracles / in maner shall decepue all the worlde: And what differēce is betwene miracles & matuelles And of charmers and other / whiche by scriptures & holy wordes myssuseth the name of god: And of the disputacion of saynt Siluester with the iewes: and betwene saynt Peter and Symon magus.

### The .ix. chapter.



And nat onely he decepueth many a soule by suche false pphecyes / but also in the last ende of the worlde / he shall decepue almoste all the hole worlde (as scripture recozdeth) and also / if it were possible / the elect & chosen chyldren of god shulde be decepued by hym and by his minister the Antichriste by false miracles / which I call false for in very dede they shal be no myzacles / but rather matuelles oz wonders / whiche

whiche that beest the Antichriste (as. i. Doule sayth) shall shewe whose cōpyng shal be by the operacion & werkynge of Sathanas in greate tyranny & secular power in oppreßion and slaughter of all true soules that resisteth hym: In false signes & wonders / false lesynges & contereated miracles. For god onely is the werker of true miracles and his holy sayntes and true seruautes ben as the instrumentes of god. At whose peticion & prayer to þ manifestacion & shewyng of their holynesse god sheweth greate miracles: And nat onely his holy seruautes hath done miracles / but also god hath shewed oftentymes true miracles for them that were nat good: Nat for themselves / but for to confirme & proue the doctrine of Christes seyth that they preched. For (as saynt Thomas sayth) No man may do o: werke true miracles that preched false doctrine. Of suche we rede in the gospel of christe / how the apostles cōplayned on them to our sauto<sup>r</sup> / sayeng. Lorde wese a man do miracles & cast out dyuelles in thy name / whiche foloweth nat the w<sup>o</sup>bs. To whome our lord answered / let hym alone & forbyde hym nat / for all suche werkes maketh for you. Wherefore / syth the doctrine of the dyuell and of his ministres is euer for a false entent / all the miracles & wonders that Antichriste and his prophetes shall werke / shal outhet be fantastical illusions / and nat as they apere / o: els they shalbe all wrought of the dyuell / in whose name they shall make inuocacion / and he subtelly shal werke the by the craft of nature / as I shall gyue example here after / o: els by fantastical bodyes of apre / o: other similitudes that he shall moue & stere by in the imagination of man / and make apere to the without for the suche thynges as they ymagine inwardly. In suche case be

Seca scbe. h.  
Lxxviii. art.  
scbe. ad. 3. sup  
scba3 thess.  
Ep. ii. lect. ii.  
in fine.

Luce. ix.



## The seconde booke.

case be men in the frenesy / whiche sayth that they se many and diuerse thynges of straunge similitude and stature befoze them whan it is nat so / but they were so / bycause their blode & ymaginacion is soze troubled. What shall we say than to these charmers nowe of dayes lyueng in the woꝛlde / whiche al though they be wretched lpuers and noughty pakes among : yet vsyng in their charmes the holy name of Iesu / oꝛ of his mother Mary / oꝛ any other saynt / oꝛ sayeng psalmes of the psalter / they wyl werke many maruelles / and cure oꝛ heale diuerse sicknesse & bone ache : And somtyme tel whether the sicke person shal dye oꝛ lyue : And by sayeng of their pater noster / make a treuet go round about the house / & a bouke to go mylke a cowe / and with suche holy woꝛdes do greates & maruelouse thynges. To this / answere may be taken of the woꝛdes of our sauour in the gospell / where he sayd that many shulde do greates maruelles in his name / and yet he shulde say to them in the day of iudgement / I know you nat. For sith there is no name vnder heuen (as .s. Peter sayth) in the whiche the helthe of mānes soule may stande : but onely in the name of Iesu. Therfoze the vertue of this holy name must nedes be known bothe to good people and also to bad / to the good for their saluacion / and to the yuell for their dānacion / bycause they shall haue none excuse / that they knowe hym nat. But the holy seruantes of god / certified by the inspiracion of the holy goste and moued by his godly instruction / to shewe the vertue of that holy name by the inuocacion of the same / wrought innumerable miracles aboue nature / as repyng the deed to lyfe / & curyng all maner of langours & sicknesse / I sayd moued of the holy gost. For who so euer  
bseth the

Mat. xii.

Act. iiii.

bleth the inuocation of the holy name Iesus / or any  
 other name of god / otherwyle than the holy gost hath  
 ordeyned & the churche determined / or maketh the si-  
 gne of the crosse / or cōfureth by his blessed passion / or  
 by the Vater noster / or any other scripture of god / cō-  
 trary to the ordinaunce of christs church / they mysuse  
 all the foresayd names & scripture / as all these wyches  
 dothe and charmers. Wherfore almyghty god of his  
 iustice suffreth them to be illuded of the ennemy. For  
 though the ennemy of his nature disdayne to serue  
 man / yet he is redy at all tymes to fulfyll the wyl of  
 man in all euill to mannes cōfusiō: And as farre as  
 nature may stretch / if he be suffred of god / he wyl nat  
 spare to labour to the bittermost if he may wyne ther-  
 by / but one soule / yf he wyl werke wonders / whiche  
 maye seme to some man as miracles. He is a great  
 phisicion / for there is no sickenes that may be cured  
 by nature / but if god suffre hym he can heale it. We  
 can iudge & derth of a man aboue all other phisicions /  
 yet he neuer sayth the truthe at any mannes request /  
 but it is of very purpose to deceiue hym. And if he say  
 ones the truthe in any thyng / he wyl lye. x. tymes for  
 it. I rede that saynt Peter & the other apostles of our  
 lord by the inuocation and callynge on the name of  
 Iesu reysed many fro dethe to lyfe / and cured many  
 defeases or sickeneses. I rede also in the actes of the  
 apostles / that the apostle saynt Barnabe / hauyng the  
 gospel of Mathew with hym / & layeng it vpon sicke  
 folkes cured them: yet neyther of these two thinges be  
 lawful for vs to do / except we be (as they were) certi-  
 fied of the holy gost / to do such thys. Wherfore I cō-  
 sell euery persone / man & woman / as they loue their  
 soules helth / to beware of all cōiurations / and nat to

The ps. of per.

L. i.

medell

Act. 3. 1. r.

In legen-  
 da lūbar  
 dica de sã  
 cto Bar-  
 nabã.



## The seconde booke.

medell with any orisons or prayers that hath crosses/  
or other scriptures be they neuer so deuout / excepte  
their autopes or makers be holy doctores or sayntes/  
or els / that suche wrytyng be aproued by well lerned  
and discret gostly fathers. Suche fantasies and illus-  
sions Antichriste shall werke by nicromancy or other  
wiche craft / makynge bodyes of ayer to compasse a  
man & make hym seme a hourse or an other beest : and  
sometymes to trouble the fantasy of man (as is aboue  
sayd) and make hym lykewyse to appere. This wyll  
the ennemy do in the fantasy of man in this case whā  
nature wyll nat serue hym otherwys / except he be let  
by the good angel: that is to say / whan nature can nat  
helpe hym to his purpose. For (as saith Thomas sayth)  
our sauour Iesus & his holy seruantes hath wrought  
many miracles that the dyuell coude neuer do / as ve-  
ryly to reple by the deed and restore hym to lyfe or to  
gyue syght to them that were bozne blinde & many  
suche other. Example of this. I rede in the lyfe of  
saynt Siluester / that whan quene Helen mother to  
Constantine the emperour was in iewry / Deceyued  
there by the doctrine of the iewes / so that she thought  
that there was no true secte religion or feyth but that/  
wherfore she had left her gentilitie & leaned holle to the  
sect of the sayd iewes / saynt Syluester beyng than  
pope / her son Constantine the emperour was couerted  
to the christen feyth : And his mothes herynge that/  
wrote to hym fro iewry / sayeng : I am glad dere son  
that you haue forsaken the errores of gentilitie / which  
worshypeth ther owne hādes wetke for their godds :  
but I maruell moche that you wyll beleue a man to  
be god / whiche was so betrayed / iudged / cōdemned/  
crucified and deed. To whome the emperour wrote  
agayn

*Idia scde. q.  
L. r. et L. rliij.  
art. iij. Item  
scda scde. q.  
L. lxxviii.*

*A narra-  
cion of. S.  
Siluester.*

agayn & sayd. It is nat for natural reason to discusse  
 the hye knowledge of god / wherfore come ye to Ro-  
 me / and byyng with you the best lerned of the iewes /  
 and we shal fynde an other lerned of the christen men /  
 and whether of them can ouercome other in his sepyth  
 we shall bothe beleue. This so done whan saint Sil-  
 uester had confounded & ouercome. xi. of the iewes  
 that Helen brought with her / the twelfth whose name  
 was zambry sayd / let vs leue this disputacion & reso-  
 nyng and go to þ doyng of wonders. I haue the hye  
 & almighty name of god / which no beest ne other crea-  
 ture may here / but he shal fal downe deed. Than sayd  
 saynt Siluester / howe lerned thou it thy selfe / that þ  
 dyed nat w / an it was taught the / for than thou must  
 nedes here it. To whome the iewe answered. Howe  
 so euer I lerned it / it is nat for the to knowe that mi-  
 stery / but byyng to me the wyldest bull that is / and I  
 sayeng it in his eare / shal see hym / and so he dyd be-  
 fore the emperour. That done the iewes made excla-  
 macion & cryed out agaynst saynt Siluester. And he  
 made answere befoze al the cōgregacion & sayd. This  
 name that he hath prounced & spoked in the eare of  
 this deed bull is nat the name of god but of the dyuel:  
 And therfore if thou wylt haue me to beleue i thy sect /  
 ryle bp agayn this deed bull to lyfe and I wyl beleue  
 as thou doest. For bestes hath power to see / as lyons  
 dragons & suche other / but they haue no power to re-  
 store to lyfe agayn: But my lord & god Jesu chreste  
 hath power / nat onely to see ( as scripture sayth ) but  
 also to restore to lyfe agayn / whome it pleaseh hym so  
 to do. Than the iewes sayde to the emperour / that if  
 Siluester coude ryle bp the deed bull to lyfe agayn /  
 they wolde all beleue on Jesu chreste. Than sayd saht

The pil. of per.

L. ii.

Siluester

Deut. xxxij.



## The seconde boke.

**S**iluester in the care of the deed bull: Thou name of  
 dethe/thou dyuell & moztall ennemy of mankynde/go  
 forth of this beest I charge the: And in the name of  
 my lord god Iesu Christe/thou deed bull rype by  
 quicke/and without any wylidenes/go home mekely  
 and tame to thy place/ & so he dyd. In this you may see/  
 that sith the dyuel cannat rype by a deed beest to lye/  
 moche lesse he can do to man: yet he is nat abashed to  
 pretende or shewe outwardly/as though he coude: as  
 we rede in the boke of kynges: howe at the inuoca-  
 tion of the woman called Whitonissa/the dyuell appe-  
 red in the lykenes of Samuel the holy pphet of god/  
 affirmynge & sayeng that he was Samuel: which/as  
 saynt Austen sayth in an epistle/and saynt Thomas also  
 recozdeyth the same) was a very dyuell that than appe-  
 red in the similitude of a man. And he nat onely thus  
 appereth in his owne person at the prayers & sacrifice  
 of his seruantes for to illude & deceyue man/ but also  
 he techeth his seruantes suche wyche craftes that they  
 by herbes or wordes can werke illusions that shall  
 appere for a whyle/as though they were truth/ but  
 they can nat long endure/for they be but fantasyes.

**S**o saynt Gregory reherseth in his dyalogues of saint  
 Benedic/whose disciple on a tyme bygynge for water  
 found an ydell of brasse/whiche he caried home and  
 leyde it in their kechynne/and anone by the craft of the  
 dyuell/sodapnly it appered all flampnge in fyre/as  
 though al the kechynne had ben in brennyng/whiche  
 sight made the disciples of the holy father Benedic  
 moche aferde/wherfoze in great hast they called their  
 father/but whā he came he sawe suche fyre: And than  
 he knowynge that it was the illusion of the ennemy/  
 made his prayer to god & shortly it banished a way/  
 and was

**A nother  
 example.**  
 Psal. regu.  
 xxviii.

Secunda scde. q.  
 L. lxxviii. art.  
 v in fine.

**A nother  
 example.**

and was neuer seen after. Also saynt Thomas reher-  
 seth that Symon magus by his enchauntementes/  
 made a shepe to appere in the similitude & lykenes of  
 hymselfe / & caused it to be hedded befoze all the people  
 sayeng that he wolde ryse hymselfe fro deth to lyfe the  
 thyrde daye : And so for the tyme he hydde hymselfe &  
 appered agayn after. iiii. dayes / in the meane tyme cō-  
 ueyng and hydyng the body of the deed shepe . And  
 also as Cathologus scōzum sayth by enchaūtemēt  
 and wytche craftes / he made a brason spent to moue /  
 stones to speke / dogges to syng / and many other mar-  
 uelles. But in all these & many other saynt Peter de-  
 tected and shewed openly his false craftes / bothe in  
 Jerusalem / and afterwarde in Rome : And specially  
 in the reysyng of a deed man that was nye kyn to Ne-  
 ro the emperour / whome he sayd he coude restore to  
 lyfe / and by suche craft he made his heed to moue / but  
 he coude do no moze : but saynt Peter reysed hym per-  
 fectly to lyfe to the cōfuston of the ennemy & all his mi-  
 nistres. And also (as saynt Thomas sayth) this Sy-  
 mon magus in lyke wyse / caused a man seme to be  
 hedded & afterwarde shewed hym alpyue / as though  
 he had done a great maruacle. But lyke as the dyuel  
 can nat reyse any thyng fro deth to lyfe / so he can nat  
 chaūge the nature of one thyng in to the nature of an  
 other without y craft & helpe of nature. And therfoze  
 though his doynges seme somtyme to be maruelles /  
 yet they be no miracles : As whan by secret & priuey  
 operations of the elemētes oz helpe of other hyd cau-  
 ses of nature / he chaungeth one thyng in to an other  
 sodaynly oz at the leste soner oz moze subtelly / than the  
 cōmon reason of man can perceyue : As the enchaun-  
 tours of kyng Pharaο made serpentes of stykes and

The pil. of per.

L.iii.

in ma

Sup scōz. ii.  
ibess. lect. ii.Of Sy-  
mon ma-  
gus.In legen-  
da sancti  
petri.Sup ca.  
scōz scōo  
thel. lect.  
scōa.

Cro. vii.



## The seconde booke.

in many other thynges dyd greate wonders / by the  
ayde & helpe of nature / contrefeatyng the miracles of  
Moyses: And therfore their werkes were maruelles  
but no miracles / for than the baker shuld do a mira-  
cle / for he by his craft / and by the helpe of nature / that  
is / of fyre / changeth one natural thyng in to an other  
natural thyng. Example / as by mixtyng water with  
floure and werkynge it in to paste / by the helpe of fyre /  
the sayd paste is tourned into breed. Also the artificer  
that maketh glasse / tempereth certayn asshes w<sup>th</sup> other  
thynges / and by the heet of the fyre chaūgeth them in  
to glasse / which is a thyng distinct in nature fro other  
thyng / yet this is no miracle. Lyke wyse though the  
ennemy shuld do the same thyng / or any other thing  
by the subtell operacion of nature / be it that he coude  
do it so subtelly & quykely that the sight of man coude  
nat perceyue it / as I dowt nat but that he can do in  
many thyng / yet though suche werkes of the enemy  
seme to be wonders & maruelles / for all that they be  
no miracles / bycause nature helpeth and werketh to  
the effect of the same: For (as saynt Thomas sayth)  
If any werke shulde be a miracle it must haue .iii. co-  
dicions. First it must be aboue nature / than nature  
may nat helpe to y<sup>e</sup> doynge therof / but onely the power  
of god by the inuocacion of his holy name / or by the  
vertue of the signe of the crosse. Secondly / that it be  
aboue al truste or hope of nature / so that nature haue  
no naturall ordre therto but onely in the obedience to  
god. Thyrdly / it must be suche a werke that is very  
rare or straunge and nat in vsuall custome of nature  
or craft. Example. Saynt Johan the euangeliste (as  
we rede) brake certayn Gemmes or precious stones /  
& by the inuocacion of the holy name of Jesu & vertue  
of the

Quia pte. q.  
L. v. art. viij.  
It pti. scde. q.  
C. xij. art. i.

In legen-  
da eius.

of the signe of the crosse/he made them hole agayn. This was a true miracle / for in this our lord god onely wrought without the helpe of nature. But if the ennemy had the craft by vertue of herbes oz els of other secret & hydde causes of nature to do the same be it that it were done so subtelly oz lyghtly / that the sight of man coude nat discernen oz perceyue the craft / wherby it is done: yet bycause nature helpeth to the effect of the thyng / it shuld be no miracle (as is befoze sayde). Also I rede / that some pagans objected to saynt Austen / that their false goddes dydde true miracles / and that they wolde haue prouided by this meanes / that in one of their temples / there was a lampe that brenned continually / & no wynd ne rayne coude quenche it ne put it out / whose opinion saynt Austen in his boke de Ciuitate dei cōfoundeth / sayeng: that it may be of a natural effect / for ther is a certayn stone called Albeston / whose nature is if he be ones set on fyre & througely kyndled to brenne euer & neruer to quenche / and that stone in dede was in the botom of þe sayd lampe. Therfore all the wonders that Antichrist shal werke by the power & opacion of the dyuel shalbe no miracles / for outhere they shall be wrought by the subtell operacion & craft of nature / oz els they shalbe fantastical illusions: that is to say / thynges appearing for a tyme / but nat longe enduryng.

Lib. xxi.  
de caritate dei, ca.  
vi.

Ibid. ca.  
v.

**H**owe the graces of prerogatiue reherſed aboue in the ſixte chapter be nat of neceſſite requyred to the iourney of perfection / but onely the grace of lyfe: and howe true reuelaciōs & true ſelyng cometh euer to the meke ſoule & nat to thoſe þe deſpyeth to haue them: and howe & wherin we ſhuld folow chriſte. The. x. cha.  
And all



The seconde boke.



**A**D all this degression we haue made / and all this longe pcesse we haue wryten besyde our purpose to gyue monicion & to warne them that entendeth perfection to beware in any wyse of false visions / false reuelacions / dzemes / or false felynges / which the ennemy somtyme sheweth or gyueth / and nat to admit or receyue them in any case / though he wolde proue them true by his false miracles. Also suche graces of prerogatiue / as we haue rehersted before. ix. in nombre we exclude them fro this exercise & iourney of pfecti- on / as thynges nat perteynyng therto / exhortyng in our lordes Jesu all them that entendeth to labo<sup>r</sup> this iourney / neuer to despyze any of these before rehersted gyftes. But if it shal please our lordes of his goodnes somtyme to sende the a true felyng or vision for thyne owne edificacion and cōfort / rest nat to moche therto / but referre al to the gyuer / & i hym fire al thy thanks with the loue & ioye of thyne hert. And if his goodnes gyue the / the grace of pphery / or of miracles doyng / or any other suche / se that thou be founde a true / meke / and feythfull disposer of the treasure of thy lordes god / knowyng that it is nat gyuen to the for thy selfe / but for the profite of other / and nat for thy merittes : therfore beware of bayne glozy / whiche in this case / is perillous popson. And to eschewe the same / folowe the counsell of saynt Grego<sup>r</sup>y / whiche whan he herde that saynt Austen / whome he sent in to Englande to couerte it to Christ / seyth / dyd many miracles / wrote to hym / byddyng hym i any wyse to beware of bayne glozy / sayeng / that god gaue hym those graces / nat for his owne merittes / but for the merittes & feyth of the people to whome he pzeched. And thus ordyng thyselfe /

Beda in  
histo An,  
gloz. lib.  
p<sup>r</sup>io. ca. 31.

thyselfe / byeng true & feythfull vpon so lytell treasure  
of thy lord in this worlde / thou shalt be in heuen ru-  
lar of incōparable moze treasure / ryches & dignitees /  
as it is shewed in the gospell of Mathewe / there to  
thy greate gloze & perpetuall triumphe / for that thou  
hast ben here / the true and feythfull scruant and mini-  
stre of god in so small treasure. Knowe also / that after  
the holy doctoz Antonine : and it is a notable sayeng /  
that true felynges cometh neuer to any soule that di-  
rectly hath wysshed or desired befoze to haue them by  
any meanes / but onely they come of the mere & pure  
goodnes of god in to a soule that is in greate actuall  
feate / profounde mekenes / & reuerence of god. And as  
he sayth moze. It is nat for any persons to exercise  
themselfe in mekenes of hert or reuerence of god / or in  
any other holy perfection the moze that they myght  
therby haue suche felynges or reuelacions. For than  
they shulde fall in to the same presumption and synne  
that they fall in whiche despyeth any suche / whome  
god oftentymes suffreth to be illuded for their curios-  
site / and suffreth the enemy to shew them many thyng-  
ges of truth to illude them in cōclusion. As the dyuel  
reyled in the similitude of the holy pphete Samuel  
(of whome we spake in the last chapter) shewed ma-  
ny thyngs of very truth cōcernyng kyng Saul / whi-  
che caused hym to be reyled. And after this fore sayd  
doctoz. It is to suppose / that the mooste part of the false  
prophetes of Antichriste / shalbe deceyued by the same  
meanes. And therfoze (as saynt Johan sayth) be nat  
lyght to beleue euery spirit or suggestion / but proue  
them / whether they be of god or no. For (as saynt Gre-  
goze sayth in y first boke of his dyalog) that mynde  
that is toched of the holy goste in such reuelacions or

The pil. of per.

D. l.

felynges

Ma. xrb.

Quarta  
pte sūme  
titul. xbi.  
pag. biii.

Ibid.

Pto reg. a.  
xxviii.

xvi sup.

Dra Jo.  
iiii.

Ca. p. 10.



## The seconde booke.

Ma. viii.

Mat. iiii.

felynges oꝛ other werkes aboue nature / hath his signes moſte euident: that is to ſay. It hath nat onely the vertue of miracles / but it hath alſo pfound mekenes / whiche miracles and mekenes reuelacions and mekenes / oꝛ other felynges & mekenes / where they be bothe ioyned togyther in one ſoule / it is playne to be ſuppoſed that they bere wytnes / that the holy goſte is there preſent / and that ſuche werkes oꝛ felynges be of hym. Therfoze in ſuche felyngs proue your owne conſcience / whether wout feyning theſe bothe ſayd thynges be togyther in your ſoule without ony mixture of the cōtrary. And if they be / than ye maye with feare & reuerence reputyng alwaye yourſelfe vnwoꝛthy ſuch graces / cōſecture & truſt that they be of the holy goſte oꝛ els in no wyſe to beleue them: And though they be neuer ſo ſwete & delectable / yet haue them ſuſpect / oꝛ if the enemy wolde ſay to you that thyng that is of very truthe / yet beleue hym nat in any wyſe / but ſolowe the example of our ſauour. There was neuer thyng ne may be moze true / than is the ſcripture of god / and that Jeſus chriſte was the very ſone of god: And yet whan the dyuelles / whome our ſayd lord dyd caſt out of men poſſeſſed / cryed Jeſu we knowe that thou art the ſonne of god / and that thou art alſo an holy man / why cōmeſt thou befoze the tyme to toꝛment vs: our ſauour cōmaunded them to ſilence / gyuing vs example & doctrine therin after holy doctours / that whan ſo euer any ſcripture oꝛ truthe be alleged oꝛ ſhewed to vs of the enemy we ought nat to gyue any credence therto / by the reaſon of his falſe ſuggeſtion. And in token of this / the enemy i his temptation that he miniſtered to our ſauour alleged to hym the holy ſcripture / but our lord wolde nat admyt it of his mouthe.

Euery

Euery acte of chryste is our instruction and lernynge (sayth saynt Poule) but nat so to vnderstande (as .s. Thoas sayth) that what so euer chryste dyd/ we shulde do the same/ but we shulde do as he wolde vs to do/ by the representacion or signification of the sayd acte or dede. He wolde nat vs to folowe hym in power/ knowledge/ glozy and reuelacion. In power & glozy/ the angell Lucifer and Nabugodonosor wolde haue folowed hym/ of the whiche the first that is the angel sayd. I wyll ascende in to heuen and be equall to god almygthy. And that other glozyed & reioysed in his power (as the pzophet Daniel sayth) as though he had had it of hymselfe/ but they bothe were degeecte & thzowen downe (as scripture sheweth.) An lykewyse in knowledge and connyng/ our foze parentes Adam and Eue presumed/ wherfoze they were sone expelled out of paradise. But he wolde vs to folowe hym in loue & mekenes. And to them bothe he exhorteeth vs: first to folowe hym in loue: for as he sayth by his euangeliste saynt Johan: In that we beknownen to be his disciples/ if we loue eche other. Therfor after that saint Poule had sayde. Be ye the folowers of god / as his moste dere beloued chylzen he added therto & sayd/ and walke in loue/ as chryste hath loued vs/ whose loue is as mekenes/ to the whiche he exhorteeth al his disciples and folowers / sayeng. Lerne of me/ for I am meke in hert/ and mylde in couersacion. And that we may lerne the sayd loue and mekenes / we shall leue al these graces of pzerogatiue reherfed/ as gyftes nat perpepning directly to our iourney & retourne to our purpose/ and entreate of the moste excellent treasure & gyft/ the grace of lyfe/ whiche is necessarily requyzed to all that entendeth this iourney of perfection.

The pil. of per.

M. ii.

Howe

Esa. xlii.

Daniel. ii.

Ubi sup.

Genes. 3.

Joh. xiii.

Ephes. v.

Mat. xi.



## The seconde booke.

**H**owe the grace of lyfe differeth fro the grace of prerogatiue: and howe god sheweth hymselfe more louyng to vs/ than euer he dyd to our fozfathers / and what ben these indulgences: and howe good lyfe is better than pardon without it. The. xi. chapter.



**T**his noble gyft the grace of lyfe in some thyngs is lyke to the other reherled graces/ but in many mo properties/ is it vnlyke. First it cometh frely of god wout any meryttes or deseruyng of the pson/ to whome it is gyuen/ and in that it agryeth with the other graces of prerogatiue. But the other graces of prerogatiue be gyuen to good people / and somtyme to badde/ nat onely prophesies & miracles doyng (as is befoze sayde) but also reuelacions / whiche many hath had that were nat good of their lyueng/ as kynge Pharao/ Nabugodonosor / & Balthazar that succeeded hym with other mo. But this holy grace of lyfe/ no person may haue / but foz the tyme that he hath it/ he must nedes be good. This grace maketh man or woman in the fauour of god/ by this we merpte the kynngdome of heuen/ this werketh the saluacion of the soule / who so hath this grace almyghty god inhabi- teth or dwelleth in their soules/ and the soule that hath this grace/ is the temple of the holy goste. The other graces whan they be psecuted and finisshed after the wyll of god they cesse/ foz in heuen shalbe no miracles/ ne pphesies/ no prechyng/ no interpytyng of the scripture/ but all shalbe knowen of euery man & woman. And (as saynt Gregozy sayth) better it is to haue a patient soule/ than to do miracles. But this holy grace of lyfe / the moze it is laboured the stronger it is / & the

Genes. xli.  
Daniel. ii. liij.  
et. vto.  
Et Johā. xi.

the moze it encrease. In the weyght of this noble treasure / standeth all the effect of the pilgrimage of perfection. Euery good christian that is in the fauour of god / & kepeth his comaundementes / hath this grace with all other vertues and gyftes that cometh with the same / of the whiche we shall speke herafter moze largely. But the worldely people ben so intriked or intangled in the affection or loue of worldely goodes and honours / that in many of them / this noble grace bereth no moze rule in their soules / than a sparke of fyre enclosed vnder the yce. Wherefore if the infinite goodnes & mercy of almyghty god were nat shewed habundantly nowe in the last ende of the worlde: I feare soze that many shulde miscary & peryshe. God sheweth hymselfe to vs nowe in the ende of the worlde / as the loupng mother to her yongest chyld. Our lord knoweth wel that we be wantons / & bothe i the worlde and also in religion / we be farre fro the holy lyfe of perfection that holy fathers had in the begynning of chrystes chutche: yet he wyll nat bet vs cruelly as he myght of iustice / but he hydeth the fearefull scourge of greuouse correction / & sheweth vs somtymes the soft rodde of his swete discipline / as sickenes / temptacions / tribulacions / & other small paynes / bycause he wolde saue vs fro the terrible or fearefull lasthe of the intollerable paynes of hell & purgatory. And farther moze to kepe vs from the same he hath ordeyned now in the laste ende of the worlde / ~~help indulgences or pardons & plenaty remission / whiche were neuer so common as they be now.~~ By the reason of these treasours of the chutche / of the whiche our holy father the pope hath the dispensacion for the doynge of some lytell meritorious dede / we receyue a full acquytaunce / whiche

The pil. of per.

M. lxx.

Chall



## The seconde boke.

shall discharge vs nat onely of all our synnes / of the  
which we haue ben cōfite & cōfessed / but also that de-  
liuer vs fro al the payne that we shuld suffre i purga-  
toꝝ foꝝ the same. Thus our holy father / Christes vi-  
capte here in erth recōpenseth our dette that we shuld  
suffre in purgatoꝝ / payeng foꝝ vs the treasure of the  
churche : that is to say / the merittes of the passion of  
our lord Jesu / with the merittes and werkes of hard  
penaunce / abstinence / watche / prayer / toꝝmentes and  
martyꝝdome / that the holy sayntes & seruantes of god  
hath suffred moze than their synne requyred. This  
treasure of the churche can nat be in bayne : And our  
lord of his goodnes hath reserued it to vs his yong/  
weake & feble chyldꝝen / whome his spouse the church  
militant hath brought foꝝthe nowe in the laste age of  
the worlde. Parauenture some wyll say that of this  
conclusion it semeth to folowe / that the people that be  
nowe in the worlde lyueng / be in better case / than they  
that were in the begynning of the churche / foꝝ nowe  
they haue pardons graunted of holy popes / whiche  
none had then. But to this it may be answerde / that  
better is one vnce of good lyfe / than .x. pounde of par-  
don. Foꝝ the good lyfe by the vertue of the sacramen-  
tes of the churche / wppeth awaye the synnes / but par-  
dons payeth moſte properly the ranſom of peyne  
due in purgatoꝝ. And where as our holy father the  
pope dothe graunte somtyme absolucions a pena et  
culpa / that is bothe from all maner of synne / and also  
fro the peyne due foꝝ those synnes / suche absolucions  
be nat gnuen in bayne / foꝝ they helpeth in suche cases /  
wherin their curates and propre pꝛiestes oꝝ byſhops  
may nat absolue / as it is in diuerſe cases / whiche the  
pope hath reserued to his owne persone and to suche  
other /

other/as he hath graunted suche speciall p<sup>r</sup>uilege/ but  
the plenarie remissions ben euer referred comonly to  
relaxacion of payne/ whiche remission o<sup>r</sup> releffing of  
payne/ whan it is ioyned to grace/ and good lyuenge  
goynge befoze o<sup>r</sup> folowynge after/ it is than moche pro-  
fitable / o<sup>r</sup> els it is lyke (as I myght put example) to  
an vnchrysty chylde that hath a good father / but he  
myspendeth his fathers goodes/ & byngeth hymselfe  
so farre in dette/ that he can come in no cōpany / coost  
ne countre/ but his creditours claymeth dette of hym/  
to his payne & great shame. What than can it auayle  
this good father to renewe the stocke of his vnchrysty  
son o<sup>r</sup> to pay his dettes/ if he amende nat his lyfe / su-  
relp nothyng/ sith he as fast as his father gyueth hym  
money/ spendeth it in vayne / & byngeth hymselfe in  
dette agayn. In suche case ben these worldly lyuers.  
Oftentymes they receyue greate treasure of grace/ of  
almighty god / but comonly they spende it in vayne/  
& byngeth themselfe in to dette agayn/ bothe toward  
god and man. And though they somtymes at mona-  
steries o<sup>r</sup> other holy places/ in the which be indulgen-  
ces o<sup>r</sup> pardons/ obayne a generall aquytaunce of all  
their dettes o<sup>r</sup> synnes: yet the next daye folowynge/ o<sup>r</sup>  
sone after they mysuse the grace of our lord / and by  
returynge to syn/ byndeth them to payne euerlastynge  
agayn. And so vnkynndly continuyng to their dethe/  
and neuer disposynge them in their lyfe to amende / &  
to do due frutes of penaunce. At the poynt of dethe  
whan the ennemy shal assaile them with greatest ba-  
tyle/ for lacke of good lyfe/ they shalbe weake in gra-  
ce and nat able to resiste. Than the greate synners of  
the worlde/ that neuer wolde amende/ but rather fire  
their hertes in the transitory pleasures of this worlde/

The ps. of pet.


M. lxxi.

shalbe



## The seconde boke.

Aug. s<sup>o</sup>e.  
iii. de In-  
nocētibz.

shalbe in greate leoparde and peryll of their soules/ acorpyng to the sayeng of saynt Augustine in this wyse. The synners of the worlde/that neuer wold amende whyle they myght/ of the iustice of god / be smytten with suche punysshement in their dethe/ that at that tyme whan their myndes shulde be holly occu- pyed about helth of their soules / than they forgete themselves/ onely remembryng the bayne pleasures of the worlde/ in the whiche they haue set all their felicity/ and with great murmur and grudgyng/ by dethe/ be compelled to leue them to their great confusion and miscoforte. Wherefore I say: good lyfe is moch worth/ for it maketh the herth of man in the tyme of his deth/ so fast in the loue of god/ that he despyseth the ennemy with his temptacions. Example of this. We haue in the lyfe of saynt Martine / to whome at the poynt of dethe the ennemy appered. And anone as the holy saynt percepueth hym/ he sayd. What doest thou here thou cruel beest: thou shalt fynde no puel in me/ where by thou maist clayme any tyle to my soule / but the bosom of Abraham shall receyue me. This the en- nemy heryng/ vanysshed awaye. Therfore (as I sayd) good lyfe is the best/ and that is our purpose nowe to declare in this chapiter next folowyng. 

**H**owe in the exercise of grace standeth the perfecti- on of mannes soule: and howe the wondes of origi- nall synne be helpen/ by feyth/ hope and charite: And howe by the. vii. gyftes of the holy goste we be made redy to obey to the holy goste / & to folowe his holy in- spiracions: and howe all these vertues be compa- reth to a tree.

The. xii. chapiter.

The



**T**he pzophet Dauid in his cōtemplacion/ demanded of god this question. Lorde in what thyng may man sonnest correct & amende the waye of his pilgrimage in this lyfe. And after . i . Bede in one homely/ he made the answere hymselfe by the inspiracion of the holy goste/ as it foloweth in the same verse/ and sayd. Lorde in keepng of thy cōmaundemētes. Than therbpon muste we founde ourselfe/ if we wyll pfyte in good lyfe. But (as saynt Poule sayth) syth of our selfe we be insufficiēt/ and all outwarde to all gostly thyngs/ as of our selfe/ we muste first seche out wherin standeth our pzincipall helpe & cōforte/ be the whiche we may be able to kepe the holy cōmandementes of god/ as we shuld do/ and to pforme & fulfyll the same. Saint Poule sayth. What so euer I am in any goodnes/ it is by the grace of god. Than it is playne that in the exercise of grace/ standeth the pfection of mannes lyfe. Therfore we shall first declare by oꝛde thze thynges/ and so procede in this poze collacion oꝛ treatyse. First we shal shewe/ whiche ben those gyfts/ vertues & grace/ in the whiche standeth the pzincipall helpe to direct man to perfection. Secundarely/ we shall declare in generall what is the maner to exercise man & woman i the same grace & vtues. And thirdly we shall shewe somwhat moze in spectall/ what oꝛde we shall kepe in the sayde exercises. As foꝛ the first/ to knowe the gyftes & vertues/ wherin our helpe standeth pzincipally/ I can nat declare it by any better meanes/ than firste to considere the hurtes and damage that man had by oꝛiginall synne/ whiche was the offence of oure fozefather Adam: foꝛ by that transgression we losse the fauour of god & the knowlege

In quo  
corrigit  
adolescē  
cioꝛ bīam  
suam.

In custo  
diēdo ser  
mones tu  
os.

Sda Cor. iij.

Ida Cor. xij.

. i .

. ii .

. iii .



The seconde boke.

ledge of god / by that we losse our confidence in god  
and the holy loue / wherwith we ought to haue loued  
god. But by holy gyft / god hath renewed these great  
losses of man. Firste by grace we be restored to the fa-  
uour of god / by the vertue of feyth we haue obteyned  
the knowledge of god / and by the vertue of hope we  
haue confidence in god / and by the vertue of charite  
we haue the holy loue of god / wherwith we may loue  
hym as we ought to do. In these gyfts (as saynt Gre-  
goz (sayth) standeth the weyght of all spiritual buy-  
dyng of grace. For no thing can be sure without these /  
no thyng can spiritually encrease without these.  
These. iiii. theologicall vertues / feyth / hope / and cha-  
rite / spryngeth out of the rote of grace. For as we sayd  
befoze / grace is assembled to a tree / of the which tree /  
feyth / hope and charite / be compared to the stocke / to  
the barke / and to the sappe. The stocke for that it su-  
stepneth all / is feyth. The barke that defendeth the tree  
fro stormes and tempestes / is hope. And the sappe that  
gyueth lyfe to bothe / is charite. For lyke as if y stocke  
or barke receyue no moystur fro the rote / they be both  
deed. So feyth and hope whan they be nat loyned to  
charite / they be in lyke wyse deed. Thus these graces  
and vertues presupposed / we shall clyme forther in  
this tree of grace. But though these graces reherfed /  
helpe man well fro the daungers of originall synne  
and actuall synne also : yet there is moze requyeth to  
the helpe of man. For necessary it is / that besyde these  
man haue som other gyft / wherby he may be prompt  
and redy to obey & folowe without contradiction the  
instructions or inspiracions of the holy goste and to  
werke after the same / to the accomplishyng or fulfyl-  
lyng of his commaundementes. And all this (after  
saynt

Super  
Ezechiel.  
omel. xvi.  
post prin.  
It omel.  
xvii. ante  
finem.

saynt  
ce / oth  
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saynt Thomas) man hath by the. vii. gyftes of grace/other wyse called the. vii. gyftes of the holy goste/whiche ben these.

Psiafcoe.  
quest. xviij.

The gyft of reuerent feare.	i.
The gyft of holy pytie.	ii.
The gyft of gostly connyng.	iii.
The gyft of spirituall strength.	iiii.
The gyft of heuenly counsell.	v.
The gyft of heuenly vnderstandyng.	vi.
The gyft of heuenly wysdome.	vii.

These. vii. gyftes ben as. vii. principall braunches of the tree of grace/spryngyng all out of grace and out of the other vertues reherfed / disposyng to the same/as it shall appere here after moze clerely.

Howe other. iiii. maner of wondes/followyng of originall synne/be moche spoken by the. iiii. cardinall vertues: And howe no morall vertue can profite man any thyng without grace: and of the. viii. beauties that also spryngeth of grace / and the other vertues/as the flours spryngeth of the tree.

The. xlii. chapter.

**B**ut yet many mo thynges be requyred of necessite to man if he wyl procede in perfection / for though the soule be neuer so well endowed with gyftes of grace: yet except sensualite be restreyned / & the body with the outwarde senses reformed & mortified / they shal be great let to the mynde / whiche is the principall part of the soule / accoording to the sayeng of scripture that sayth. The body that is corrupt / is moch nopsom and greate greuance and also let to the soule. And all that

Sapt. ix.



## The seconde boke.

that cometh to man by the reason of the greate woundes that he hath in all the powers of his soule / inflicted by originall synne / for by that the mynde is so wounded with ignoraunce & made so blynde that scantly it hath lyght to discerne & trye what it oughteth to do / in actes or dedes / concernynge the moralite or good maners of man. This wounde of reason is very moch releued and helpen by the cardinall vertue Prudence other wylse called discrecion or discret wysdome.

The wyl also of man is so sore wounded in the inordinat loue of it selfe / and is so affectionat to his owne profit / that it regardeth nat his neyghbours iniury or harme. And this wounde is well helpen by the cardinall vertue called Justice. The sensualite of man is all to gyther out of order / and by the reason of synne is so sore wounded & degeet or ouertrowen / that it requyeth no thyng but pleasures / delectacions / carnall lustes of the body / and ease without any hardenes / or labours / by the whiche man is made lyke a beest. And moche couenient it was that he that wolde nat knowe his dignitie / in the whiche he was create / but wolde presume to be equall to god in conyng or knowledg / shulde be degeet & trowen downe / and (as the pphet Dauid sayth) made lyke a beest. And so sensualite runneth so ferre in pleasures that it can nat susteyne or suffre any penaunce or other hardenes in labouryng for any vertue that shuld helpe to the helth of h soule / but euer importunatly & wout mesure calleth on the wyl of man to reuenge euery trifull that is displeasure / and to couet euery thyng that is delectable to the body & senses. This wonde in the appetite that sensualite hath to pleasures / is moche helpen by the cardinall vertue Temperance / whiche vertue repreffeth  
the sen-

Psal. xlviii.

the sensuall appetite from his inordinat pleasures of the body. And by the fourthe cardinall vertue Fortitude or spiritual strength or discret stedfastnes in aduersite / the fourthe wounde is cured in parte / wherby man coude beare no hardnes for his saluacion. These .iiii. woundes man caught by originall synne / by the whiche he losse the gyft of originall iustice / whiche kept man all in a due order to god / fixed in his grace & holy loue / and stablyshed in the same by the sayd gyft of originall iustice / as in a frame / so that as long as his wyll was conforable and obedient to the wyll of god / so long his body shulde haue ben all obedient to his soule / and his senses to reason. And soule and body / senses and reason / all shulde haue ben obedient to god / and we all so lyueng shulde haue ben immortall and neuer haue dyed. But whan our forefather Adam had consented to synne / he losse all these gyftes and we with hym. And thus as by treason and rebellion to god we were all as the chyldren of the greates traytoure cōdemned in the same & were sore wounded / as is aboue sayd. Of the whiche .iiii. woundes / the prophet Jeremy sayth. Wo be to vs that euer we synned / for therby the crowne of our heed hath fallen / our ioye is tourned to sorowe / our hert is all heuy / and our eyes ben derked. These woundes ben mocherelyued by these .iiii. cardinal vertues / Temperaunce / Justice / ciuile or moralle / Fortitudo or discret stedfastnes / and Prudence. They be called cardinall vertues / bycause they be among all morall vertues / as their principalles. For lyke as a man hath two handes and two feet / whiche in maner ruleth all his body. And euery hande and fote hath his fngers and toos particular distinct / so these .iiii. cardinall vertues bath

Trenor.  
b<sup>o</sup>.



The seconde booke.

bath vnder them / eche one certayne morall vertues /  
whiche werbeth to the same effecte that they do.

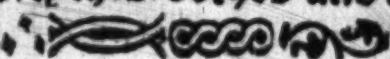
i. **T**emperance  
bath vnder it.

Meekenes.  
Obedience.  
Abstinence.  
Chastite.  
Discreit shame.  
fastnes.  
Honestie.  
Sobernes.  
Simplicite.  
Austerite.  
Discreit pcutie  
& suche other.

And this  
foz þ first  
cardinal  
vertue.

ii. **J**ustice bath  
vnder it.

Latria.  
Truthe.  
Liberalitie.  
Humanitie.  
Amptie.  
Gentynes.  
Kynndnes.  
Fidelite.  
Concorde.  
Equytie.  
and suche other.

This latria / is holy and due reuerence to god in  
prayers/bowes/tythes/oother and in the seru-  
ce of god. 

**F**ortitude oz  
gostly strength  
hath vnder it.

Pacience /  
Constancye /  
Magnanimitie / oz discrete  
dowtynes / as in suffering mar-  
tyrdom / oz other persecucion.  
Longanimitie /  
Sufferaunce /  
Perseueraunce /  
and suche other.

.iiii.

**P**rudence  
hath vnder it.

Promptnes in perceyving.  
Quicknes of inuencion.  
Redynes in discret iudgemēt.  
Prouidence /  
Circumspection /  
Discret cautele oz warenes /  
and diligence / w̄ suche other.

.iii.

**A**ll these morall vertues in the tree of grace be  
as leues / and (as saynt Austen sayth) by these  
al the processe of mānes lyfe hath helpe / lyght & great  
conforte to do / that naturall reason requyrezh man to  
do. But bycause / that nother reason noz any thyng  
perceyving to reason / may byyng man to that glozy /  
to the whiche god hath called hym / therfore these ver-  
tues whan they be in man oz woman without grace /  
they can lytell profite them. Example. Whan the han-  
des & fett be bounde / nother they / noz yet the fyngers  
oz toos can helpe the body in any thyng. In suche ma-  
ner ben these vertues morall / whan they be wout gra-  
ce / as they were i many philosophers / as Plato / So-  
crates / Pythagoras / & other mo of the romayns & gen-  
tyls / whiche were in ther cōuersacion ryght honeste &  
well

Bonavent. 8.  
vi. de iusticijs  
eccle.

Lib. de  
moribus  
eccle. ca.  
xv.



## The seconde booke.

Caig p<sup>rio</sup>  
et. vii.

Mat. v.

Math. v.


i.

ii.

iii.

iiii.

v.

well maner. And yet that nat withstandyng / bycau  
se they had no grace (as I sayd i the begynnyng) they  
be nowe in hell. And so ther great abstinence / watche /  
pouerty / liberalite / and iustice / dyd nothyng p<sup>ro</sup>fyte  
them / for they were pagans. But whan these vertues  
be with grace in any persone / than (as saynt Austen  
sayth) they p<sup>ro</sup>fyte moche in the refreynyng o<sup>r</sup> leauyng  
of vnlawfull pleasures / in suffryng o<sup>r</sup> bearyng aduer  
sitees & troubles / in ryght distribucion of all thynges  
that belongeth to any office of man / & in iuste cōmuta  
cion & blyng of these thynges in the which the necessite  
of mānes lyfe is accustomed. But lyke as nature en  
tendeth to bryng forth / nat onely bzaunches & leues /  
but also floures & frute / so the bzaunches of grace / whi  
che ben the operations of the. vii. gyftes of the ho  
ly goste. And the floures in the gospel ben called the  
viii. beatitudes / other wyse called the. viii. blesses of  
the gospel. For they that may by the tree of grace /  
bryng forth in their werkes these holy floures per  
fety / they be blessed & perfyte soules : For in this onely  
standeth perfection / as in the finall cōclusion of all la  
bour & exercise in religion. And bycause the floures  
whan they be perfyte sayle neuer / but brynge forth  
frute / therfore whan our sauour had reherfed these  
blesses of the gospel in his sermon that he made in the  
mount he toyned to euery floure the p<sup>ro</sup>p<sup>er</sup>e frute and  
rewarde in heuen / sayeng. Blessed be the po<sup>or</sup>e in spi  
rit / for of them is the kyngdome of heuen.   
Blessed be the mylde / for they shall possesse the lande  
of lyfe. Blessed be they that mo<sup>rne</sup> & wepe / for they  
shall haue cōsolacion eternally. Blessed be they that  
hunger & thurste iustice / for they shalbe fulfylled eter  
nally. Blessed be the merciful / for they shall obayne  
and fynde

and fynde mercy. Blessed be the cleme in hert / for  
they shal se god eternally. Blessed be the peassable /  
for they shall be called the chyldren of god. Blessed  
be they that suffreth for iustice / for of them is the  
kyngdome of heuen.

bi.  
bit.  
bit.

**H**owe man must laboure many yeres in grace &  
exercise of vertues or he can byng forth perfite flou-  
res in the tree of grace: And of the .vi. petitions of  
the Vater noster: And of the .xii. frutes of the ho-  
ly goste.

The .xiii. chapter.



At lyke as the tree of nature laboureth  
many yeres to forme his stocke / and  
sprede his braunches befoze it byng forth  
floures. And many yeres parauenture it  
byngeth forth the floures befoze it bynge  
forth the frute / bycause the floures be nat perfite. So in  
lykewyse man must laboure longe in grace / in feyth /  
hope & charite / and in the .vi. gyftes of grace or he  
byng forth perfite floures / yet if he wyl haue in this  
lyfe a tast of the singular frutes of the holy goste / of  
the whiche saynt Doule speketh: He must haue also  
prayer. And bycause we knowe nat what we maye  
aske / our mercyfull lozde hath made & taught vs an  
holy prayer / cōteyning in it .vi. petitions: In the  
whiche be put all thynges necessary that man maye  
aske of god. And (after saynt Thomas) eche of these  
petitions be cōuenient & agreyng to some gyft of the  
holy goste / and ordayned for the encrease of the ope-  
racion of some of the same. Euery gyft hath his pro-  
per petition / and that for this cōsideracion / for man  
is so weake of hymselfe / that without prayer he can

Galat. v.

Mat. vi.

Opusculo. vii.  
Pt. 3. senten.  
distin. xxiij.  
art. vi.

The pil. of per.

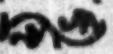
A. i.

nat



## The seconde booke.

**Cais p<sup>ro</sup>io  
et. vii.**

well maner. And yet that nat withstandyng / bycau-  
se they had no grace (as I sayd i the begynnyng) they  
be nowe in hell. And so ther great abstinence / watche /  
pouerty / liberalite / and iustice dyd nothyng p<sup>ro</sup>fyte  
them / for they were pagans. But whan these vertues  
be with grace in any persone / than (as saynt Austen  
sayth) they p<sup>ro</sup>fyte moche in the refreynyng o<sup>r</sup> leauyng  
of vnlawfull pleasures / in suffryng o<sup>r</sup> bearyng aduer-  
sities & troubles / in ryght distribucion of all thynges  
that belongeth to any office of man / & in iuste comuta-  
cion & vsyng of these thynges in the which the necessite  
of manes lyfe is accustomed. But lyke as nature en-  
tendeth to byyng frozth / nat onely bzaunches & leues /  
but also floures & frute / so the bzaunches of grace / whi-  
che ben the operacions of the .viij. gyftes of the ho-  
ly goste. And the floures in the gospel ben called the  
biii. beatitudes / other wyse called the .biii. blesses of  
the gospel. For they that may by the tree of grace /  
byyng forthe in their werkes these holy floures per-  
fety / they be blessed & p<sup>er</sup>fyte soules : For in this onely  
standeth perfection / as in the finall cōclusion of all la-  
bour & exercise in religion. And bycause the floures  
whan they be p<sup>er</sup>fyte sayle neuer / but byynge forthe  
frute / therfore whan our sauour had rehersted these  
blesses of the gospel in his sermon that he made in the  
mount he toyned to euery floure the p<sup>ro</sup>pze frute and  
rewarde in heuen / sayeng. Blessed be the poze in spi-  
rit / for of them is the kyngdome of heuen.   
Blessed be the mylde / for they shall possesse the lande  
of lyfe. Blessed be they that moerne & wepe / for they  
shall haue cōsolacion eternally. Blessed be they that  
hunger & thurst iustice / for they shalbe fulfilled eter-  
nally. Blessed be the merciful / for they shall obtayne  
and fynde

**Mat. v.**

**Math. v.**

**.i.**

**.ii.**

**.iii.**

**.iiii.**

**.v.**

and fynde mercy. Blessed be the cleue in hert / for  
they shal se god eternally. Blessed be the peassable /  
for they shall be called the chyldren of god. Blessed  
be they that suffreth for iustice / for of them is the  
kyngdome of heuen.

bi.  
bii.  
biii.

**H**owe man must labour many yerres in grace &  
exercise of vertues or he can byng forth perfite flou-  
res in the tree of grace: And of the .vii. petitions of  
the Vater noster: And of the .xii. frutes of the ho-  
ly goste.

The .xiiii. chapter.



At lyke as the tree of nature labourerth  
many yerres to forme his stocke / and  
sprede his braunches befoze it byng forth  
floures. And many yerres parauenture it  
byngeth forth the floures befoze it bynge  
forth the frute / bycause the floures be nat perfite. So in  
lykewyse man must labour longe in grace / in feyth /  
hope & charite / and in the .vii. gyftes of grace or he  
byng forth perfite floures / yet if he wyl haue in this  
lyfe a tast of the singular frutes of the holy goste / of  
the whiche saynt Doule spekethe: He must haue also  
prayer. And bycause we knowe nat what we maye  
aske / our mercyfull lord hath made & taught vs an  
holy prayer / cōteyning in it .vii. petitions: In the  
whiche be put all thynges necessary that man maye  
aske of god. And (after saynt Thomas) eche of these  
petitions be cōuenient & agreyng to some gyft of the  
holy goste / and ordayned for the encrease of the ope-  
ration of some of the same. Every gyft hath his pro-  
per petition / and that for this cōsideracion / for man  
is so weake of hymselfe / that without prayer he can

Galat. v.

Mat. vi.

Opusculo. vii.  
It. 3. senten.  
distin. xxiii.  
art. vi.

The pil. of per.




N. i.

nat



## The seconde boke.


**Tibi sup.**  
De scda scde.  
q. lxxv. ar.  
et. smobz de  
spe. Lxxvi.  
Lxxv.

nat moche profyte: And so prayer is necessary in all thynges. And it is nat possible for vs to pray for any thyng necessary to our soules helth: but (after saynt Thomas & saynt Austen bothe) it is conteyned in the holy Vater noster / of the whiche the peticious foloweth here in this wyle. : : 

**The. vii. petitions of the Vater noster correspondent or agreyng with the. vii. gyfts of the holy goste.**

**i.**

**V**ater noster q es  
in celis.  
**Libera nos  
a malo.**

**O** father in heuen  
delyner vs fro all euyl  
of peyne and synne.  
**1. The gyft of holy reue-  
rent feare.** 

**ii.**

**E**t ne nos inducas  
in temptacionem.

**S**uffre vs nat to be ouer-  
thzowen in temptacion.  
**2. The gyft of gostly pytie.**

**iii.**

**D**imitte nobis de-  
bita nostra: sicut et  
nos dimittis. de. no.

**F**orgyue vs our offences  
as we forgyue them that  
hath offended vs.  
**3. The gyft of gostly conyng.**

**iiii.**

**P**anem nostrum  
cotidianum da  
nobis hodie.

**G**ryue vs our dayly  
sustenance and  
necessaries.  
**4. The gyft of gostly strength.**

**v.**

**F**iat voluntas tua  
sicut i celo et i tra.

**T**hy wyl be fulfyllid in erthe  
as it is in heuen.  
**5. The gyft of heuenly counsell.**  
**Adue.**

Adueniat re-  
gnum tuum.

Thy kyngdome come  
to vs. 


bi.

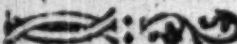
6. The gyft of heuenly vn-  
derstandyng.

Santificetur no-  
men tuum.

Thy holy name be  
santified.

bis.

7. The gyft of heuenly  
wysdome. 

This is the ordze of these petitions after the waye of  
mortificacion / that is / howe a synner ryseth in grace  
although they be otherwyle ordzed in the Water no-  
ster. And thus they be declared here after in the sixte  
daye of the thyrde boke. The. xvi. xvii. and. xviii.  
chapters of the same. 

**A**ND though euery petition answereth to his  
propze gyft: yet it is nat so to be vnderstande /  
that whan we desyre any woꝝke of perfection / as by  
example / whan we beseeche god that we may haue the  
gyft of reuerent feare to his goodnes / of the whiche  
gyft the operacion is to be pooze in spirit / it is nat  
requyred that we shuld euery tyme say the same woꝝ-  
des of petition / after the foꝝme aboue expꝛessed. O fa-  
ther in heuen / deliuer vs from all euyl of syn & payne:  
but it is to be vnderstāde / that whā so euer we laboꝝ &  
pray in speciall foꝝ any suche perfeccion / that than our  
prayer is reduced oꝝ referred to that petition. And so  
euery prayer that man maketh foꝝ any thyng concer-  
nyng the saluacion of his soule / may be reduced to  
some one of these foꝝesayd petitions / after saynt Au-  
sten. And knowe moze ouer / that all our labour & en-

The pil. of per.

ii.

tent

Sermōe. l.  
lxxiiij. de spe.  
thead fies he  
fmōe. xij.



## The seconde booke.

Terf. sen  
ten. disti.  
34. art. 5.

tent in religion / al our diligence / exercise and prayer  
shuldi be / that we myght attayne to the operacions of  
the sayd gyftes / whiche ben the beatitudes oꝝ bleses  
aboue reherfed / foꝝ they be the floures of the bꝛaunches  
in the tree of grace . These ben those holy operacions  
and werkes / to the whiche / if a man oꝝ woman maye  
oues perfetly attayne / than is he perfet. And than vn-  
dowted of these blesyd floures the son of god in such  
perfet soules shall worke the frutes of the holy goste.  
foꝝ (as saynt Thomas sayth) to euery gyft of grace  
and beatitude / the holy goste hath deputed & ordai-  
ned certayne frutes / whiche he worketh in mannes  
soule / by reason of theire exercise in the same. And lyke  
as the tree of nature laboureth many yeres to forme  
and put out his bꝛaunches / leues & floures befoze the  
flours be perfet & able to be turned in to frute / so must  
man labour longe in the tree of grace / exercisynge  
hymselfe in feyth / hope & charite / and in the .viij. gyfts  
of grace / called the .viij. gyftes of the holy goste / spryn-  
gynge of the same / and in the holy leues of vertues mo-  
rall / befoze he brynge foꝝthe the frutes of the holy gost.  
And though he brynge foꝝthe euery yere feyre floures  
cōpetently profitynge in his holy exercise : yet let hym  
nat thynke his floures perfet & able to be turned in to  
frute oꝝ holy spirituall felynges anone / but he muste  
first labour in holy exercises many yeres befoze he  
come to that. And after saynt Bonauenture / though  
he haue somtyme an illustration of mynde / let hym  
nat thynke that it is the perfet frute that the sonne of  
god gyueth to the clene & perfet soule / but after longe  
exercise / lyke as the tree of nature whan it hath put  
foꝝthe perfet floures / the sone by his lyght & warme-  
nes / shall tourne those floures in to perfet frute and so  
continewe

continue we perly / and euery yere better & better. eyn  
 so after long exercise in holy vertues & gyfts of grace  
 whan the floures of grace be perfet / than the sonne of  
 iustice our lord & sauour with his beames of lyght  
 shal come in to the soule & worke of those perfet flours  
 of grace / heuenly frutes / the frutes of the holy goste /  
 whiche (after Bonauenture) be tastynge / felynge /  
 and experimentall knowledge of the heuenly lyfe to  
 come. Natso vnderstandyng / that by suche felynges  
 o: tastynge / the reason of man shal haue any expe-  
 rience to proue any article of feyth: for that (after .s.  
 Gregoꝝ) shulde mynyshe the meryt of feyth / but by  
 suche heuenly tastynge and frutes / the inwarde sen-  
 ses of man be opened / and the feyth & hope of man  
 eleuate / enhaused and set at liberty / that man by such  
 holy exercyse of loue and charite may be sufficiently  
 disposed & made able to receyue the encrease of feyth /  
 hope and all grace / and to receyue of god such influen-  
 ce and refection of suche heuenly frutes / whose dele-  
 ctacion and swetnes no tonge can expresse / but onely  
 a purifyed soule by inwarde syght and felyng dothe  
 taste / wherfoze these foresayd frutes can nat be named  
 in spectral / as they be in the selfe / but they be named w  
 the names of other vertues moꝛall. by whose exercise  
 with grace / mannes soule atteyneth to the same felyn-  
 ges. These frutes ben .xii. in nombꝛe: And saynt Poule  
 reciteth them / whiche as we receyue them of god / be  
 nat vertues: But (after saynt Thoas) they be swete-  
 nesse o: delectacions in the workes of vertues / and  
 specially in the operaciōs of the gyfts of the holy goste  
 whan by gostly exercise they be perfet. O / what trea-  
 sure / what pleasure / and what precious benefit is eche  
 one of these frutes / no creature can expresse / but onely

The pil. of per.

R. iiii.

they

Lib. de se-  
ptē donis.  
ca. iiii.

Omēl. 26.

Ed Salat. 7.

Supēst apū.  
ad Salat. 7.  
It. 3. sent.  
Dist. 34.



## The seconde boke.

they/whiche after feruent desyre and greate labourer/  
bath optayned and wonne the victoꝝ of themselves/  
and hath applyed them instantly .x.oz. .xx. yerres for to  
haue a clene hert frome thoughtes of lecherie or other  
lyke. And than god hath gyuen to them their desyre  
so clerely / that nat onely they be clene frome suche  
thoughtes / but also they haue a perfet delectacion for  
euer / in the vertue of chastite / and this delectacion is  
a frute of the holy goste / and so in lyke wyse of other  
frutes / as they folowe here. . . .

Delectacion/  
assuraunce/  
reioysyng/  
pleasure / or  
sweteness.

In loue	xii.
In lope.	xi.
In peace.	x.
In patience.	ix.
In benygnte.	viii.
In goodnes.	vii.
In perseuerance.	vi.
In myldnes.	v.
In feyth.	iiii.
In honest behauo <sup>r</sup> outwardly.	iii.
In clenenes of mynde inwardly.	ii.
In chastite of body.	i.

**T**hese .xii. foloweth of labour and exercise in  
gostlynes / to all them that be meke in spirit &  
simple in hert / continuyng in the same / and lyueng in  
great feare of god / nat entending or purposyng their  
laboure for the frutes / as the rewarde of their exercise  
and labour / thynkyng their labour and busynes in  
any poynt to meryt or deserue suche felynyng. For than  
they fall in to the curiosite befoze sayd / and so lese all  
their labour. But let euery man and woman kepe  
themselve

themselve at all tymes unworthy of any goodnes/ and  
 neuer to thynke that they meryt any thyng / or that  
 they be worthy for any exercise/ to be accounted among  
 the seruantes of god/ but euer sayeng to themselfe. I  
 am but as one of the unprofitable seruantes of god.  
 And if at any tyme they fele any swetnes of deuotion  
 or other delectacion in any worke of vertue or gyft of  
 grace / than to reare by their admiracion/ affection/  
 deuotion/ ioye/ assurance/ pleasure and swetnes vnto  
 hym that is the gyuer of all swetenes / whiche is in  
 hymselfe frute of gloze/ ioye & frustion vnthynkable/  
 accordyng to the sayeng of the wyse man. Glorious  
 is the frute of good labours.

Sap. iii.

Howe god hath gyuen to man and woman free li-  
 bertie/ outher by grace to meryt their saluacion/ or by  
 synne to procure their owne dampnacion: and by  
 what exercise they may best attayne to perfection  
 and holynes of lyueng.

The. xv. chapter.

**B**ut what auyleth it to shewe al the gra-  
 ces/ vertues/ and gyftes/ that almyghty  
 god hath wrought in the soule of man  
 to helpe hym to his saluacion / except  
 man helpe hymselfe. For no dout/ though  
 god hath gyuen hym neuer so many graces / yet he  
 wolde nat that they shulde compell his wyll / but he  
 hath left mannes wyll in his owne libertie/ to do what  
 he pleaseth/ outher by grace to meryt his saluacion /  
 or els by his negligence & foly to deserue and procure  
 his owne dampnacion. But (as our sauour sayth)  
 No man putteth newe wyne in to an olde vessell / for  
 where the wyne is newe and myghty and the vessell  
 olde/

Luce. v.



## The seconde booke.

olde / the vessell can nat holde the wyne / but anon it  
 breketh / and so shedeth the wyne . No more can man  
 profite or encrease in grace / except he labour to cleanse  
 and prepare his soule / whiche is the vessell ordained  
 for grace by continual exercise in the workes of vertue /  
 to labour to plucke out al the old euill customes / that  
 by synne be engendred in vs / in all our lyfe past / and  
 weede them out by abstinence / chastite / hardnesse in  
 wearyng / skarnes in fedyng / subduyng our bodyes  
 in watch & prayer / whiche exercises we ought to vse /  
 as instrumentes agaynst carnal delectacions & bodely  
 pleasures. And lyke wyse agaynst pryde / vse to exerci-  
 se the vertues of mekenes / obedience and simplicitie.  
 Let our batayle be agaynst our owne wyll / & agaynst  
 none other creature. Let vs apply all our study / labo-  
 and diligēce to ouercome our owne wyll & to subdue  
 it / for that is more maistry (as the wyse man sayth)  
 than to wyne a greate castell or stronge cytie. And so  
 agayn euery vice / to vse the contrary vertue : for ver-  
 tues in the tree of grace representeth the leaues. And  
 lyke as the tree neuer bryngeth forth floures ne frut /  
 but first it hath borne & brought forth the leues / yepaue-  
 ture many yeres before . So / in lyke wyse no person  
 may profite in perfection and holynes of lyuyng / and  
 burgion the flours of the holy goste / vnto he hath ben  
 long exercised in vertues morall. And if it fortune at  
 any tyme (as god forbide) by mortall synne thou lese  
 thy grace / and so al other vertues that cometh & gothe  
 with grace / it is thā wynter with the / for than thy tree  
 hath losse her leues and flours / yet despayre nat / but  
 apply thyselfe and prepare thy soule / and the grace of  
 god is euer redy / cometh is at hand / and that apereth  
 in y tree of nature / which though in wynter it seemeth  
 leste / dyre

Proverb.  
xvi.

leste / d:pe/and in maner as deed: yet in somer it is grene agayn: for though god gyue all perfection/ yet he wylleth that man shall dispose hymselfe with all myght & diligence to receyue the same: And for that he shulde so do/ god hath gyuen hym vertues mo:all in his soule/ by the whiche he may worke what so euer ryght reason iudgeth that he ought to do. And lyke as the vertues mo:all inclineth mānes soule to euery thyng that he oughteth to do of reason: So (after saint Tho.) the .vij. gyftes of grace disposeth man to worke euery thyng that the holy goste wolde hym to do for his saluacion: And i those psons specially they byng forthe their perfet floures / whose soules they fynde sufficiently exercised in vertues mo:all / as is aboue sayd. Thus though the exercise of vertues mo:all/ as onely of themselfe be nat sufficient or able to lyft man aboue hymselfe / as to byng hym to heuen/ yet whan they be ioynded to grace and worketh by the strength of grace/ they be as dispositions moche necessary. They be as the leues to the floures & frutes of the tree. For lyke as the leues euer cōmeth befoze the floures and frutes: so necessarily man muste exercise hymselfe in vertues mo:all / as is aboue sayd/ or that he can come to perfection. And lyke as the leaues nō rpyllheth & kepeth the floures and frutes frome stormes and tempestes: so the exercise in vertues / is as a noyce to the operaciōs of the gyftes of the holy goste/ & defendeth them/ suppressyng the passions of mānes body/ whiche ben great let & hynderance to the same: For the soule of man is as a gardyne wherein the tree of grace is planted / whiche tree may neuer prospere ne encrease/ except the wedes that hath growen longe tyme in our soules be weded out/ and plucked bp by

Tert. Sen  
ten. Dist.  
34. i pzin.

The pil. of per.

D. i.

the



## The seconde boke.

Sermoe.  
xli. de sanctis.

A narra-  
tion.

the rotes. For though man haue in hym no deedly synne/pet the venialles & euyl customes be as wedes. Agaynst the whiche (as saint Austen sayth) muste be all the labour/diligence and batayle of the religious person. For in those persons that entendeth pfection/it is requyred/nat onely/that they commyt nat any deedly syn / but also that they kepe themselves alwaye in grace: In the vertue of the whiche grace / man is sufficient and able to do euery thyng that he shuld do if he put to his good wyll and diligence. But many differre fro day to daye/to begyn to exercise themselves in vertues/so long/that they can neuer attayne to the state of perfection. As I rede of a certayn man that had two sonnes / & entendyng to proue their wittesse & disposition/he assygned to eche of them a certayne parcell of lande all tedy sownen and growyng / thynkyng therby to knowe whiche of them wolde be most able to inheryte his lande after hym. This done the yongest son come to his grounde/and seynge therein many wedes/he began streyght waye to weede them out / and so by lytell and lytell in processe of tyme he made an ende and had feyre corne/where as the elder brother/seynge wedes in his lande/he was negligent in the begynning and deferred his labour/thynkyng that he wolde begyn a nother day to labour/& sayeng to hymselfe. Whan I begyn ones to labour/ I shal do moze in a daye than my brother in twayne/for all his hast/ but so long he deferred his labo<sup>r</sup>/that the wedes had suffocat and destroyed his corne/and so he had no frute but lost all. Suche cases fortuneth oftentymes to them that hath grace & negligently deferred to labour & encrease the same/to their great losse of spirituall profite & ieopardy.

Home

Howe every persone in grace shulde make a spirituall buyldyng vpon the foundation of feyth: And howe some buyldeth golde / syluer / & p̄cious stones: and some buyldeth chypes / hay / and hardes: and what the religious person buyldeth: and what is the exercise of p̄fection. The .xvi. chap.

**B**ut peradventure some wyll say. Sy: if a man haue grace at his dethe / he shalbe saued / why than say you that he must labour in grace to encrease the same: Truth it is he that hath grace at his dethe shalbe saued: but yet (as saynt Doule sayth) the fyre of purgatory must proue his workes: for every man & woman that hath grace / shulde make a spirituall buyldyng vpon the foundation of feyth (as y<sup>e</sup> holy apostle sayth) Some buyldeth golde / syluer / and p̄cious stones: And some other buyldeth vpon the same foundation of feyth / chypes / hay and hardes / whiche be maters apte to burne. But the holy seruantes of god (whose continual purpose is euer to encrease in grace and merittes / whiche labourerth bothe daye and nyght in the commaundementes of god / hauyng their hertes & myndes sequesterat o<sup>r</sup> departed frome all worldely pleasure / & carnallitie onely fixed in the loue of our lord Iesu) these buyldeth no mater apte to burne i<sup>n</sup> fyre / but their workes be as Iewelles moste p̄cious & ryche in the syght of god / as golde / syluer & p̄cious stones. Contrary wyse / the workes of the worldely luyers / be it that they be ryght good / as in almes o<sup>r</sup> other dedes of charite / yet hard it is / but somtyme shal folow outhere bayne glozy o<sup>r</sup> els some curiosite / ambition / that is desyre of honour o<sup>r</sup> fauour of the world / o<sup>r</sup> such other

The pil. of per.

D. ii.

ventall

D. i. Cox  
iii.

Ibid.



The seconde boke.

Proverb.  
Decio.

Mat. xii.

Lfb. p. 10  
Dialog.  
cap. p. 10.

veniall synnes/whiche be as chypes/hay/oz hardes/  
mater apte to burne and lyght to kyndle in the fyre of  
purgatory. And also the woꝝkes of the religious per-  
son that medleth to moche with outwarde busynesse  
and woꝝldely maters/nat for the loue of god and holy  
obedience/but for their owne voluntary pleasure oz  
other frailties/can nat lyghtly be without greete ex-  
cesse in venialles. For where moche speche is (sayth  
scripture) there is alway synne/lesse oz more. And of  
the lesse ydell woꝝde that man speketh/he shall render  
a compte in the daye of iudgemēt / so sayth our sauio<sup>r</sup>  
in the gospels. Wherefore/though the woꝝkes of obe-  
dience be to them that be in religion great meryte / as  
I doute nat but they be/as long as they lese nat y<sup>e</sup> gra-  
ce & fauo<sup>r</sup> of god / yet I ensure them y<sup>e</sup> the other woꝝ-  
kes of vanite/in the which their frayle wyt hath pleas-  
sure & delyght for the tyme/as to knowe of woꝝldely  
thynges oz to be had in fauour & reputacion / oz to be  
noted vertuous oz holy of any pson/oz to haue appetite  
to be put in autorite oz rule/oz to beare office & haue  
comaundement oz superioryte ouer other/whan they  
were neuer duely obediēt them selfe / suche shal burne  
in the fyre of purgatory. Saint Greg. sayth. Suche  
is the condicion and maner of perfet lyueng and holy  
conuersacion/that none shulde presume to beare rule/  
oz desyre to be a prelate to other/whiche befoze hath  
nat lerned in the scole of bertue to be a good obedient  
disciple. And none shulde be so hardy (sayth he) to  
couet superioryte oz to comaunde obedience to other/  
which hath nat accustomed them selfe befoze to render  
due obedience to their prelates. Let vs than beware  
of suche vanitees / for suche woꝝkes be nat onely let &  
hynderaūce to good religion and perfection / & to the  
encrease of

increase of grace / but also comonly they be neuer without great multitude / at the lest of ventall syfies / whiche be (as I sayd before) as chypes / hay and hardes matter apte to burne i the fyre of purgatory. Suche persons hauyng good wyttes & singular gyftes of nature & grace / and spendyng them in vayne neglygently and mysusyng the graces & talentes of our lord / may be copared to a man that hath a good craft / wherby he myght lyue honestly / and is right conyng in the same / and yet wyl neuer thryue / but what so euer he wytheth on the one daye / he mispendeth it on that other.

But let all suche take hede to the general monicion of our lord / whiche he gyueth to euery man & woman vnder the similitude of an euyl tree / shewyng to vs that lyke as the euyl tree that bryngeth forth the euyl frute / nat onely shal be cutte downe and casten in the fyre / but also the tree y bryngeth forth the no good frute shal be serued in lyke wyse. So / nat onely the euyl person that dothe moche euyl / but also the vnprofytable seruaunt of god that bryngeth forth the no good frute of good woorkes / shal be cutte downe by dethe & casten in to the fyre of hell: And if he scape hell / I answeare hym he shall nat scape the fyre of purgatory / but caryeng with hym these forsayd chypes / hay & hardes / that is to say / the greete multitude of ventalles / whiche for that he purgeth nat them here in this worlde by the due frutes of cōtricion & penaunce / must nedes burne in the sayd fyre of purgatory / and so euer the sentence of our sauour berifyed & true. Therfore let euery person before he go hence laboure to wede the gardyne of his soule / in the whiche god hath planted the tree of grace / whiche tree (after Bonauenture) spedyth forth his braunches the .vii. gyftes of the holy

The pil. of per.

D. lii.

goste.

Mat. vii.

In quinta pte  
breuiloqui.  
Ca. v. Item  
lib. de septem  
donis. Capit.  
pulo. q. et. 11.




## The seconde boke.

*Phil. scbe. q.  
lxix. art. q.*

*In bit. pa  
trū pte. ii.  
li. de paci.  
et fortitu-  
dine.*

goste. And (as saynt Thomas sayth) after due exercise of moꝛall vertues / it byꝛngeth foꝛ the moſte ſwete floures & frute of the holy goſte. The labour of perfection in religion / one of the olde fathers cōpareth to a kenel of houndes folowynge their game / of the which the houndes / ſome ſee the game / and ſome ſee the nat. And ſo they that ſee the nat / do the but folowe the other houndes that ſee the game / & runneth after them: And foꝛ that they ſee no thyng / they be ſone weꝛy and ſo ceſſeth their courſe. But the other houndes that ſee the game foloweth the ſame thꝛough thꝛycke and thynne / thꝛough buſhes & byꝛeres / by hylles & dales / and letteth foꝛ no thyng / although ſomtyme they rent their fleſhe oꝛ hurt them ſelfe otherwyſe / they ceſſe nat but ſtyll perſeweth their game / vnto they haue taken it. So / in religion / ſome ſee the our lord Jeſu by the lyght of grace and ſeyth. And though other in religion gyue ouer the pilgrimage of perfection / theſe be nat ſclaūdzed therin ne leaue their holy purpoſe foꝛ that / but as they be in hope and penaunce ioyned to the croſſe / ſo they neuer ceſſe / vnto / by perſyte loue they come to the crucifixe. Thus we haue ſhewed you by the ſimilitude of a tree (aſt ſaint Thomas & Bonauenture) a matter ſome what derke / but moche profitable / this is the hole frame of grace / conteynynge all thynges neceſſary to mannes ſaluacion / byꝛynge vs to the hꝛe Jeruſalem in heuen / which is our iourneys ende. And though we haue in parte ſpoken & ſhewed of the frutes of heuen / yet I meane nat ſo that theſe be the frutes that we ſhall haue in heuen. Foꝛ (as ſaynt Thomas ſayth) If we ſhuld compare theſe frutes to the frutes of gloꝛy in heuen / they might rather be called floures than frutes: foꝛ they be but taſting / ſhadowes oꝛ tokens

*Ed. Salat. v.  
lect. vi.*

or tokens of the glorious frutes to come. But the holy goste hath ordayned these frutes to comfort man by the way in his journey. And lyke as the tree neuer bringeth forth the floures ne frute / but before he bringeth forth the leaues : So we can neuer bring forth the perfect floures or frute in the tree of grace / except we exercise our selfe long before in moztall vertues / as in mekenes / obedience / chastite of soule & body / abstinence / watche / silence and suche other. For lyke as after the cloude is departed / the son shyneth clere / & after the shadowe cometh lyght / and after the rust be taken awaye the brightnes dothe appere : so after the exercise of vertues / whan the euill customes be wedded out of our soules / than begynneth the sterre of grace to shyne in our soules and spede his beames. 

**H**owe the tree of grace is compared to a byne / of the whiche man hath the cure & charge committed to hym of god / to tyll and dresse it : And howe this byne is planted in mannes soule / as in a gardyne : and of the rewardes of the good and euill gardyner : And howe we ought to spede our labour / bycause we haue but one houre / in the whiche we may labour.

The. xlii. chapter.



**A**nd if it be demaunded / to what kynde of tree in nature this tree of grace maye be compared and likened. It maye be answered / that it is a byne : for certainly it is the byne of loue that god hath planted in our soules : And hath conducte or byred vs / as his worke men for the peny of glozy to labour in the same / and to take cure of it / and dresse it that it maye increase & multiply and bringe forth the moche frute.

Thepil. of per.

O. iiii.

Of the



## The seconde boke.

Ma. xrb.

Of the whiche we must be accomptable to our sayde  
lozde/whan he shall requyre & examine what profite &  
frutes his seruauntes hath reyled of his bynepardes  
by their laboures. There the feythfull seruaunt of god  
shall here to his endles ioye & conforste. Lo my feyth-  
full seruaunt/bycause thou hast ben so true & feythful  
a seruaunt to me thy lozde and maister/in so lytell a  
stocke and farme/I shall dignify and promote the to  
farre more hye & greater thynges. Enter in to the glo-  
ry and ioye of thy lozde god/and take the kyngdome  
of heuen for thy rewarde. And contrary wyse/it shall  
be sayd to the sluggye and ydell seruaunt/the dull &  
slowfull asse that wyll nat labour / but suffreth his  
spirituall byneparde to be losse / and for lacke of atten-  
daunce/diligence/and gostly exercise letteth the holy  
and gracious byne of our lozde in his soule to decay  
& suffereth it to be tourned in to a wyld byne/ whose  
grapes ben moste bytter & soure/and to god & his ho-  
ly seruauntes moche odious and abhominable. The  
whiche similitude/is as moche to say / that the gyftes  
and vertues that god hath wrought and planted in  
mannes soule / as a byne moste plentuous/frutfull/&  
quycke by the licoure and sappe of charite & grace/  
be apte to byng forth the moste swete & gracious frute.  
But these carnall people that taketh the grace of god  
in bayne/lyuenge in negligence/and nat exercisynge  
themselve in the byneparde of god/compted to their  
cure and charge/chaungeth the loue of god/whiche is  
the sappe of charite/without the whiche no creature  
may lyue spirituallly/& receyueth for it an other sappel  
whiche is the inordinatte loue of themselve and of the  
wozld. And this sappe distropeth the true byne and  
maketh it a wyld byne/whose grapes be most bytter  
and to

and to our lord Iesu moste displeasure/foz they be all  
to gyther synne/whiche onely dystroyeth grace/and  
letteth all meritorious woꝝkes & saluacion/and byꝛn-  
geth to endles cōfusiō and dampnaciō. Than sith  
euery chꝛisten mānes soule is as þ gardē/wherein  
this byne of loue & grace is plāted in our baptyme/  
moche ought we al to enfoꝛce ourselfe to labour & kepe  
this bynepard/our soule/sith foꝛ so lytell a labour/so  
good a peny and greate rewarde is promised to vs.

Therfoꝛe (as saith Doule exhoꝛteth) whyles we haue  
tyme / let vs woꝛke meritoriously & charitably to all  
our yuen chꝛisten: foꝛ we be those woꝛkmen/whome  
our lord called at the laste houre of the day to labour  
in his bynepard: and we haue but one houre to woꝛke  
in. Our shōt lyfe cōpared to the long lyfe our foꝛefa-  
thers/is in maner as but one houre/foꝛ befoꝛe þ flode  
of Noe/they lyued. ix. houndꝛed yeres & moꝛe in this  
woꝛlde / and yet after theiꝛ dethe they went to lymbo  
pattū/a place of derknes nye to hell/where nat with-  
standyng theiꝛ greate payne & labours that they toke  
here in the fapth of god/they abode cōtinually vnto þ  
passiō of chꝛiste. Our lyfe I say is very shōt/and in  
maner nat one houre/cōpared to theiꝛ lyues: And yet  
if we woꝛke well i the byne of grace & fepth of our lord  
Iesu/multipliyng & encreasyng the same/streycte aft  
our dethe we go to euerlastyng lyfe & gloꝛy.

Galat. vi.

Mat. xx.

Howe this byne of loue & grace byꝛngeth nat foꝛth  
lyke wyꝛnes in all cōfitrees/ that is in al states and de-  
grees of chꝛistes people/ but in some it byꝛngeth foꝛth  
reed/whyte and claret onely: and in some it byꝛngeth  
foꝛth the strong swete wyꝛnes / as malueseyꝛs tꝛeꝛys  
and muscadelles.

The .xviii. chapter.

This byne



The seconde boke.



This vyne of grace was planted i the soule  
 of euery chriſten man & wo man in their  
 baptyme/ defenced & hedged about with  
 the ſacramētes of chriſtes churche/ & with  
 the graces of the ſame. yet in euery ſoule  
 it byngeth nat forth lyke frute/ ne maketh lyke wyne.  
 But cupn/ as it is in theſe materſall vynes / ſo it is in  
 the ſpirituall vynes of loue & grace. Some countrees  
 be lowe/ and their vynes byngeth forth but temper  
 rate & ſmall wyneſ / as reed/ claret / & whyte. Some  
 other be hye & full of mountayns/ and there groweth  
 the myghty ſwete wyneſ / as malueſees/ tyerys/ and  
 muſcadelles. So/ the vyne of grace in the ſecular or  
 worldly pſons byngeth forth but ſmall & temperat  
 wyneſ cōmonly/ but the vyne of loue i holy religious  
 perſons/ byngeth forth the myghty ſwete wyneſ of  
 cōtemplacion/ whiche dothe ſo inebziate & replenith  
 the ſoule / that it is raviſhed with ioye vnſpeakably:  
 And ſo myghty the wyne of this grape may be/ that it  
 may byng the ſoule in to the exceſſe of mynde/ for ioye  
 of the whiche exceſſe/ we ſhall ſpeke moze here after.  
 Of theſe two vyneſ/ it may be vnderſtanded that ſaint  
 Poule wrote to the Corinthees/ ſayeng. Whether we  
 be in the exceſſe of mynde to god/ or whether we be ſo  
 ber to you/ it is the loue and charite of god that com  
 pelleth vs. The materiall wyne of nature is in parte  
 diſprayed in ſcripture: for of it ſaynt Poule ſayth.  
 Be nat dꝛonken thꝛough ouermoch takyng of wyne/  
 of the whiche enſeweth lechery/ and many other in  
 conuenientes / as the bokeſ of ſapience ſheweth in  
 many places. But theſe holy wyneſ of vertue/ bothe  
 ben pꝛayſed: For the one teacheth man to kepe the cō  
 maundemētes

Secda Roꝝ. v.

Ephes. b.

Proverb. xx.  
 xxi. & xxii. Et  
 eccleſia. xix. &  
 xxxi.

maundementes of god / and that other teacheth the religious person to kepe / nat onely the commaundementes / but also the holy counsellors of our lord cōteyned in the gospel. The firste moueth man (as saynt Poule sayth) to lyue soberly / iustly / and pituously to his neyghbour. And the seconde wyne (as Bonaventure sayth) and Hugo the cardinall bothe) maketh man to loue god feruently / and gyueth hym a taste of the glozy and toye to come. Wherefore it is farre more noble wyne than is that other. Of this distinction the wyse man bereth wytnesse in his Cāticles / where he calleth the keepers of the commaundementes his frendes / after the clerke Greues in his sermon / sayeng. Come my frendes and dzyne of my wyne : but the holy religious and contemplatiue persons / he calleth his most enterely beloved derlynges / byddyng them / nat onely to dzyne of his swete spirituall wyne / but also to take of it without measure / sayeng. Fyll your selfe and make you dronken with my heuenly wyne / of the whiche the more ye tast / the more ye shall desyre it / your cuppe shall neuer fayle ne be empty / nother your measure bydged ne minished / but heaped and fylled vnto it flowe ouer. Wese dayly howe great laboures the worldely lyuers gyueth to dresse their erthly bynes / moche more than ought the feythfull seruaunt of god in the worlde to labour his spirituall byne of grace / whiche byngeth forth the sober wyne / of the whiche I spake before / wherby he maye do due frute of penaunce / to purge & clense his synes. But aboue all other / the religious seruaunt of god ought to render and bestowe moste diligent labour in keepyng the hye and noble byne of our lord Iesu / whiche byngeth forth the ioyefull swete and spirituall

Math. v. vi.  
et. vii.  
Ad Titum. q.

In libro de  
septem donis  
de dono sap.  
cap. vi. et. vii.

Canti. b.

Ibid.



The seconde booke.

tuall wyne of the holy goste/the myghty and excellent  
wyne of contemplacion and loue. . .

**H**owe the vyne of grace planted in mannes soules  
shulde be kept/both of religious and secular persons/  
purged/cutte/& defended / that neyther beestes / wor-  
mes/ne spyders come therto : And of .iii. perillous  
beestes that distroyeth the vyne of god in reli-  
gion : & of certayne remedies agaynst  
the same moche notable.

The .xix. chapter.

**T**hat he in religion / shulde nat onely  
bygge our vyne wele by compunction/  
wede and purge the rotten bowes by cō-  
fession/and water it by contricion / and  
cutte awaye the superfluous braunches  
by satisfaction / as vertuous persons in the worlde  
dothe . But aboue that we muste se that none suche  
growe in our vyneyarde: for whā we entre religion  
all these be cutte awaye / and a pure and cleane vyne  
moste frutefull is cōmytted to our cure or keepynge.  
Saynt Ambrose sayth / that the quicke braunche of  
the vyne/ halfe cutte/ maketh the vyne moze frutefull.  
Certaynly the religious persone / shulde nat onely  
haue no deed bowes ne coztupt braunches / but also  
no superfluous braunches : that is to say / he shulde  
haue no superfluite of any thynge / but onely his ne-  
cessaries / without the whiche he can nat be conue-  
niently. And if his braunches of vertues put forth  
themselve to farre / he muste than plucke in their ho-  
nes and cutte them halfe of / as it is sayd before/ and  
they shall be the moze frutefull. . .

Example

Example.

**Example.** If our iustice begyn to extende it selfe so farre that it tourne i to inordinat zeale or rigorousnes/ cutte it halfe in sonder and temper it with mercy/ that bothe may go to gyther. Also / if our zeale be so feruent in any cause of religion/ as in correction or such other/ so that it begyn to growe in to crueltie / cutte it halfe in sonder: that is to say / tempere it with compassion & pytie/ thynkyng that outhet we haue or may in tyme to come fall in the same/ or els in to a worse. Also whā any vertue or gyft of grace or other spirituall profite in gostly exercise moueth vs to bayne glozy / knowe than that our byne waxeth ranke and must nedes be cutte. For except supfluous thoughtes be cutte away/ and our mynde be subdued to simplicitie & mekenes/ surely our byne wyl waxe wyld and byyng forth no frute/ but outhet it wyl waxesetie & so dye/ or els put forth the leaues onely and no frute. And contrary wyse/ whan the bryanches of our vertues wyl nat put forth the spryng/ as they shuld do/ but scantly appere aboue the stocke/ than we must purge them by gostly exercise and holy counsell of other/ that they may encrease/ spryng & enlarge them selfe/ after the mesure and manner of their nature. For some bryanches must spryng forth at large/ and some nat so/ but in a measure.

**Example.** We must loue god without measure/ but we must vse all vertues moztall in a meane / for to to in any vertue is neuer good/ we shulde nat be to meke/ to mylde/ ne to pacient/ for all this is vice/ but we must purge the bryanches that the leaues maye the better sprede/ we must shewe our mekenes & other vertues vnder due circumstances/ as in tyme/ place/ person & mater conuentent/ with other qualitees & considerations requyred to the same. The worldely seruantes of god

Example.



## The seconde boke.

of god hath sufficient connyng to kepe their vyne / if they kepe the comaundementes of god : But the religious seruautes of god ben called out of the worlde / and cholen as singular artificers that can kepe / nat onely the vyne of the comaundementes of god / but also they be connyng and able to kepe the hye grapes of the counselles of god / cōteyned in the gospell / whiche byngeth forth the noble swete vyne of contemplacion . The labour of the worldly seruautes of god standeth moſte in keepyng out frome their vyne / the wylde and rauinous beestes : that is to ſay / the lyon of pryde / the bere of glotony / the dogge and wolfe of Ire & enuy / the ſowe of ſloth / and the horſe of lechery . But it is to ſuppoſe / that the religious ſeruaunt of god wyl ſuffre none of theſe to entre his vyneyarde . And nat onely theſe / but alſo he wyl ſuffre no wedges ne wormes / ſtyes ne ſpyders to abyde there / but he plucketh vp by holy exerciſe the wedges of euyl cuſtomes by the rotes / and ſleeth by confeſſion the wormes of the ſcrupulous and erronypous conſcience / and deſtroyeth by holy meditation the ſtyes and ſpyders of venimous thoughtes . And thus he euer kepeth cleane his vyneyarde and his vyne frutefull . This vyne we haue pictozed befoze with floures / for all though the vynes of this countre hath no floures / yet it is to be ſuppoſed that the vynes of theſe ſwete wyntes hath floures of great vertue . For doctours wyrteth / that ſ floures of vyntes chaceth away ſerpentes . If this be in the materiall vyne / moche moze in the vyne of grace / whoſe floures / who ſo may pfectly attayne to bring forth by goſtly exerciſe / bndouted they be able to chace away the ſpent of hell / and to detect or make open all his ſubtyll fraudes & gyles . This perſet floures /  
the vyne

Bartho.  
de ppriet.  
ceru . lib .  
xviii . ca .  
Cxxxi .

the vyne of loue that god planted in the soule of his  
 holy apostle saith Doule/had in greate plenty / whiche  
 spekyng of this olde serpent our gostly ennemy sayd.  
 We knowe his subtylties and wyles well ynoughe.  
 These pzeious floures the byrdes of the ayre / that  
 is the dyuelles coueteth moche to destroye. But god  
 hath ordeyned a singular helpe and spectall remedy/  
 wherwith we may fray them away / that is the trumpe  
 or clariſon of prayer / whiche / if it sounde fro our  
 hert & mouthe / as it shulde do / vndouted it soone put  
 teth them to flyght / accorɔdyng to the sayeng of saynt  
 James. Resiste the dyuell and he wyl flye fro you.  
 The prophet Dauid in his psalme sayth / that they be  
 two wylde beests / whose pperty is specially to distroy  
 this vyne. The first is the wylde booz of the wode/  
 that renteth & tereth it with his tusshes. The seconde  
 is / the singular beest / otherwyle called the beest of sin  
 gularite / that also deuoureth this vyne. This booz /  
 whose necke is so styffe & strong / that it is moe easy to  
 bryke than to bowe / signifyeth the vice of inobediēce /  
 whiche renteth / teareth & distroyeth all spiritual gra  
 ces in religion. The second beest signified the vice of  
 singularite / whiche vice utterly deuoureth the floure  
 of grace & holy perfection. An other beest also is spe  
 cified in scripture moche noyfull to this vyne / & that  
 is the fore of ypocrisy / of the whiche the wyle man  
 speketh in Canticles sayeng. Catche these lytell fores /  
 whiche with dyggyng of their denues vndermydeth  
 our vynes and turneth them by by the rotes & laythe  
 them about the grounde. These. iij. vices / inobediēce /  
 singularite / & ypocrisy destroyeth religion / & taketh  
 away all the graces and vertues of the vyne of loue.  
 Wherfoze lette vs labour euer continually in gostly  
 exercise

Scds Cor. 4.

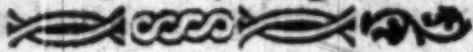
Jaco. iiii.  
psal. lxxxv..i.  
.ii.

.iii.

Canti. ii.



The seconde boke.

exercise to kepe our byrne fro these. iiii. perillous bests.  
And what our labour shalbe / it foloweth here after  
declared moze specially / with the graces and vertues  
longyng therto. 

**H**owe our lord in his sermon made in the mount  
shewed all perfection to be in the exercise of his com-  
maundementes / counselles / and beatitudes. And that  
we may lerne so to exercise our selfe / I haue translat  
an hole treatyse of Bonauenture / called the Memo-  
rialles of Bonauenture / of the whiche the firste. x.  
teacheth man to dispise the worlde & to be meke / with  
many other good thynges. The. xx. chapter.

Matt. v.  
vi. et. vii.



**A**l these graces and vertues with their  
exercises / our lord touched in his holy ser-  
mon made in the mount / in the whiche  
he entreated and taught. iiii. thynges.

Firste in the begynning he began with  
the. vii. beatitudes / for the. viii. beatitude (after salt  
musten) perteyneth nat to perfection / but rather it de-  
clareth & sheweth the perfections of all the other. vii.  
In these beatitudes our lord expessed and signified  
to vs all the gyftes of the holy goste / & all the vertues  
theologicall and morall. For lyke as the floures and  
frutes necessarily presupposeth the tree wheron they  
growe / and may nat be brought forth in nature with-  
out braunches and leaues: So / in lyke wyse no pson  
may attayne by spiritual exercise (as saynt Gregory  
sayth) to these holy & blessed floures / called the beati-  
tudes of the gospel / but he must befoze haue in grace /  
feyth / hope and charitte / with the befoze reherfed gyfts  
& vertues. These. vii. beatitudes our lord putte in  
the begyn-

Lib. p<sup>rio</sup>  
de sermōe  
dñi i mōte  
ca. iiii.

Mozak. i.  
ca. xxviii.

the begynnynge of his sermon/as the conclusion of al  
 perfection/and ende of our spirituall iourney in this  
 lyfe. Nat so vnderstandynge/that the entent of our la-  
 bour is for these/but that all our diligence/study/and  
 gostly exercise of vertue is to attayne to hym that is  
 the gyuer of these and all other goodnes/our sauour  
 Jesu chryste/bothe god and man. Secondarily/our  
 lord in his sayd sermon cōfirmeth the lawe of Moys-  
 ses in euery poynt/that of necessite cōcerneth the helth  
 of mannes soule/sayeng/that sooner heuen shulde be  
 dissolued/than one iotte of the lawe broken/and nat  
 fulfilled. Where also he refozmeth & reneweth the vse  
 and obseruyng of the .x. cōmaundementes/whiche the  
 iewes kept nat/as they shulde do. Thyrddly in the  
 same s̄mon ouer the cōmaundementes/whiche euery  
 chrysten man and woman is bounde to kepe vpon the  
 payne of damnacion/he added & put to his holy and  
 gracious cōselles/whiche ben workes of perfection  
 and singlar exercise in vertues / to the whiche onely  
 the holy apostles & disciples of chryste were bounde/ &  
 all those that hath promysed to folowe the lyfe of the  
 apostles/as all religious persons hath done/more or  
 lesse/after the perfection of their rules/statutes/or  
 other ordinaunces of ther religion / whiche holy coun-  
 selles / if I shulde reherse them as they stande in the  
 letter/ except I shulde also declare them / they shulde  
 nat moche profyte. And for to declare them/as they  
 might be declared/al the rules of religion in ȳ world/  
 and al the holy sermons & treatyses that holy fathers  
 and sayntes hath taken out of the same/or wrytten  
 ther vpon/shulde nat be sufficient. Wherefore/ I shall  
 take an other waye / and I shall shewe a fewe of the  
 holy sedes that holy sayntes enspryed with the holy

The pil. of per.

D. i.

goste/

. ii .

Math. v.

. iii .



**The seconde boke.**

**Lib. 4. de  
institutis  
cenobioꝝ  
cap. vltio.**

**Antony.**

**Prover. 1.**

**Bernard.**

goste/hath gathered out of the same for our erudicion  
oz lernyng. And first I shall shewe the sentence of the  
holy father saynt Antony / whiche (as the holy father  
Cassian reherſed) ponderyng & wepyng the begyn-  
ning / the meane / and ende of the gostly exerciſes and  
laboꝝ of perfection in religion / ſay in ſpirit that the  
holy exerciſe of vertue / was as a ladder / hauyng cer-  
tayne grees oz ſteppes leadyng man to ꝑ loue of god /  
as to the finall ende and conſoluſion of all perfection.  
This holy loue no perſon may gete perfectly / but ſuch  
onely / that kepeth the order in the gyftes and vertues  
aboue reherſed / as wytnelleth the ſayde holy father  
ſaynt Antony / ſayyng in this wyſe. The begynnynge  
of our helth / ſaluacion / & wyſdome (after holy ſcriptu-  
re) is the feare of god / of the whiche feare com-  
punction of hert / after that foloweth the diſpiſyng &  
renunciacion oz forſakyng of worldly thynges / after  
the whiche cometh libertie / that is / whan the ſoule is  
free / naked / and clere / ſequeſtered oz departed fro the  
worlde / of the whiche foloweth mekenes / and therof  
foloweth mortification / oz the ſleyng of carnall plea-  
ſures & delectacions / therbypon foloweth extirpacion /  
that is / the pluckyng out of all maner of vices by the  
rootes / aft the which the vertues ſpringeth & groweth /  
and byꝑ geth forth the frute. And of the exerciſe & encrease  
of vertues / foloweth cleneneſſe of hert / and by the cle-  
neneſſe of hert / the perfection of the holy charite and  
loue that the apoſtles had is poſſeſſed & gotten / whi-  
che perfect loue / is the ende of all goſtly exerciſe. Thus  
in the ſentence of this holy father / who ſo lyſteth to  
marke it well / he may conceyne & ſe the hole proceſſe  
that we haue ſhewed befoze / & after entende to entreat  
in the ſame. Saynt Bernard alſo ſhewyng the con-  
dicion

dition and state of a good religious person / gathered  
 certayne sedes of the holy counsellors of oure lord /  
 sayeng. If thou desyre to be a good religious person /  
 thou must be ashamed of prayse / impacient agayn dis-  
 graces / a dispiser of honour / desirous to be dyspysed  
 and set at nought / a despyer of labour & payne / poore  
 in earthly substance / and ryche in conscience / meke to  
 suffice iniuries or wronges / proude and dysderyng  
 to synne / trettible to all vertues / and angry agaynst  
 bices / swyfte to all goodnes / slowe to all euyl / large &  
 liberall to other / scarce & harde to thy selfe / swete and  
 soft to thyne enemy. And to this he added moze  
 sayeng / that a very religious person / shulde be as a  
 dogge in the doxtour / keepyng his celle / resistyng the  
 enemy with his temptacions / by holy cōpunction &  
 teares of penaunce / barkyng agaynst hym in holy me-  
 ditacions / redyng and prayeng. And doue in the fray-  
 tout / a lambe in the chapytoure / a woyme in the cloyster /  
 a turtull in the quere / a sole in the market / deffe in the  
 cytie / and in cōpany of seculars / bynd in syghtes of  
 pleasure. In mynde by meditacion cōuersant in he-  
 uen / dumme by the waye / the men deed among wo-  
 men / & lykewyse women shulde be deed whan they be  
 among men / a birgin among birgines / nat to mery /  
 but feareful in prosperitees / and pacient in aduersites /  
 rare & sobre in wordes / accustomed with teares / dili-  
 gent in praye / harde to hymselfe / liberall & gentyll to  
 other / byle & noughty in his owne syght / and in the  
 syght of other meryfull & pituous / feruent in the loue  
 of god & of his neyghbour / in goddes seruite euer  
 fresshe & newe and neuer moze wey / and to all his cō-  
 pany charitable & kynde / in good woorkes euer wa-  
 kyng and in euyl sleppng / a cōquerour of his owne

The pil. of per.

D. ii.

wyll /



The seconde boke.

Mat. xi.  
Bonauen-  
ture.

wyll/a represser of ire/and a pure louer of his enemy.  
All these holy sedes of vertue saie Bernard gathered  
out of one of the counsellers of our lord Iesu/whiche is  
this. Lerne of me to be meke in hert/and mylde in out-  
warde couersacion.ouer all these saynt Bonauen-  
ture gathered many sedes/whose workes be so full/a  
spectiall in one lytell treatyse/that it semeth as a rule  
or a summe of all gostly exercise / the whiche treatise/  
for that I thought it moche necessary for religious  
persons / I haue translat it fro latine in to englyshe/  
as it may be best vnderstande of the reders/and haue  
put it in this spirituall iourney/for the better speede of  
the same. It cōteyneth. xxb. articles/whiche the sayde  
holy saynt calleth & nameth. xxb. memoꝛialles/that is  
xxb. thyngs that ought well to be remembꝛed & boꝛne  
in mynde: And I suppose he gaue it y name/bycause  
he wolde that it shuld be wyten in the memoꝛy of the  
religious person/as in a table for remembꝛaunce/ouer  
hangyng befoze the inward sight or eyes of his soule.  
All these holy sedes the sayd doctoꝝ gathered out of  
an other of the counsellers of our lord Iesu/whiche is  
this. Who so wyll be my discipule/he must forsake and  
dispyse hymselfe and take his crosse & folowe me.

Mat. xvi.

Here begynneth the Memoꝛialles  
of Bonauenture. :~:



He firste Memoꝛiall. If thou desyre to fol-  
lowe the fote steppes of our sauour/befoze  
all thynges thou muste dispyse all the ho-  
nours of the worlde / hauyng no hope ne  
trust in the cōsolacions of the worlde/but puttyng thy  
affiance onely i god. The seconde/thou must study  
and labour with all thy diligence / as farre forth as  
mannes

.i.

.ii.

mannes frailtie wyl suffice to purge & clense thy soule  
 from all vice and inordinat concupiscence or vnlawful  
 desyre; that after the sorowe leuen of synne be clene pur  
 ged out of thy soule/ thou maist walke in a newe lyfe/  
 folowynge our sauoure Jesu chryste. For except the  
 chaynes & bondes of syn be utterly broken/ the soule  
 depressed & fettered in darkenes/ may nat be lyfted vp  
 to heuenly thyngs. ¶ The thyrde is/ thou must cutte  
 awaye all outwarde boundes/ whiche in any wyse/  
 shuld be let or hynderaunce to pfection/ that w<sup>ch</sup> an hole  
 & pure mynd thou maist be vnite and knytte to god.  
 ¶ The fourthe is/ that for p<sup>er</sup> loue of thy spouse Jesu  
 chryste/ thou woldest suffice patiently all the persecu  
 tions & troubles of the worlde/ if it were possible/ y<sup>e</sup> &  
 take it in howe/ that thy delectacion shuld be onely in  
 the passion and paynes of Jesu chryste/ dispisynge all  
 tempo<sup>ra</sup>ll cōsolacion or worldely confor<sup>te</sup>/ onely set  
 tyng thy glo<sup>ry</sup> & toye in suffryng tribulacions for his  
 sake/ knowynge for surety/ that suche peynes & trou  
 bles ben prepared and ordeyned of god for the purga  
 tion of thy synnes/ and greate spirituall lucre or baū  
 tage to thy soule. ¶ The fythe is/ thou shalt nat be  
 to hely to make complaynt on any person/ or to aske  
 acompte or rekenyng of the actes or dedes of other/  
 but rather to recompt with thy selfe thynne owne synes  
 wherby thou hast oftentymes offended thy lord god  
 that made the and all creatures/ to whome thou must  
 gyue acompt and rekenyng of all thy dedes/ wordes/  
 thoughtes/ & omis<sup>si</sup>ons. ¶ The sixte is/ thou shalt  
 euer repute thy selfe byle & wo<sup>th</sup> to be set a nought/  
 hauynge a zeale and spirituall thyrst to that moste holy  
 vertue pouertie of spirit/ in all thyngs that appertay  
 ne or belonge to the. Be euer sharpe/scarle & harde to  
 thyselfe

.iii.

.iiii.

.v.

vi.



## The seconde boke.

bii.

thyselfe/as moche as thou maist reasonably/pet thou shalt nat requyre the same in other/but rather reioyse in our lord / & be glad to serue other / as it becometh/ assistyng or confortyng other with charitable consolation. The seuenthe is/thou shalt stande alwaye in the feare of god/and dispise vterly & flye to thy power all the false flaterynge promesses of the worlde/ all honours/fayoures/glosynge/pleasures / & bayne glories/as the most contagious and peryllous pestilence/standyng alwaye stedfast in thy selfe to god/and haue thyselfe suspecte euery houre/ of those bayne glories & false pleasures. And if thou may thus optayne the victory of thy selfe / no outward ennemy ne inward shall preuaile to hurt the. The eythe is/that for the loue of hym/whiche byeng lord of all bothe of heuen/erthe and hell/pet he wolde so meke hymselfe/that for our sake & loue/he wolde take on hym the vile forme of man/& lacke of our mortalite/voluntarily submytting hymselfe vnder the power of man/for the : thou woldest agayn for his loue/thynke euery man and woman for that they beate in them the ymage of god/ thy lord or thy lady/and repute thyselfe in very dede the seruaunt of euery person/in suche thyng that concerneth good humanite. And so by these meanes thou shalt optayne perpetuall tranquillite and peace in thy soule/and eschewe many scounders & incouenientes/ and neuer knowe in effect what they meane.

.ix.

The nynte is / medyllt thou with nothyng/but if it touche the spirituall profite of thy soule:that is to say. Inbusy nat thyselfe or take nat in hande any matter/outwarde or inward / but if be suche that thou can fynde some spiritual lincour or ppyte come therby. Ne yet suffre thy selfe to be intangled in any suche cause for any

for any other person. ¶ The tenth is / that thou kepe all thy senses so close / in such custody & warde / that by thy wyll / thou nother se / heare / ne touche any thyng / but onely that / that is profitable to thy soule. And also with suche study and diligēce to restrayne thy tonge / that thou wolde speke no thyng without a question made to the / or els greate necessity or euident profyte moue the. And than / euer eschewyng many wordes or long cōmunicacion / and cuttyng away all occasions of the same / as moche as thou mayst / answer with reuerence & feare / soberly / secretly / shortly & sweetly.

¶ These Memorialsles cōteyned in this chapter for lowyng / moueth to solytarynes / to due attencion in prayer / to reuerēt deuocion toward our blessed lady / to folowe counsell / & to be one in wyll with god / neuer to be troubled in other mennes matter / but in compassion / pytie / and charite / to labour for a clene hert.

The .xxi. chapter.



The .xi. Memorfall is / that thou desyre euer / and couette / that swete & holy solitarynes to be alone with god. And at all tymes haue in great price the workes of watche / silence / and solitarynes. And in them alwayes offeryng to god thy prayers / with due attencion of hert & mynde / to the wordes at the lest / or to the sense / if thou be so well lerned / with feruour of deuocion & profounde mekenes. ¶ The .xii. is / that whan thou shalt tender thy dutye to god in his seruice / syngyng or redyng / thou gather to the thy spirites and be so quyet in thyselfe / that thou vtterly forgete all outwarde thynges / all erthely & worldly busynes / applyeng



xiii.

applyng all thy study & mynde to those heuently my-  
sterpes. Day thy dutye to god / with suche deuocion/  
reuerence & feare / as thou wolde do / if thou were sette  
among the quere of angelles in the presence of god / to  
gyue with them honour and prayse / due to his mages-  
tye. ¶ The .xiii. is / thou muste haue at all tymes  
that glorious quene & mother of our lord Iesu / in the  
moste hye affection of honour and woꝛshyp aboue all  
creatures / and foꝛgete nat to tourne the to her / as to  
thy moste sure sauegarde / refuge & succoure in all pe-  
rylles / temptaciōs / pressuꝛes & necessitees: Besechyng  
her euer moꝛe of her graciouse preseruacion & defence:  
Take her foꝛ thy chiefe patronesse & aduocatrice: And  
to her deuoutly commytte all thy causes / foꝛ she is the  
mother of mercy. And therfoꝛe study thou euery day/  
howe thou mayst best do to her some singlar reuerēce  
and honour. And that thy deuocion & seruice may be  
the moꝛe acceptable & pleasant in her sight / laboure w  
all thy might folowyng her example / to kepe thy soule  
and body in puritee and clenenesse / without spotte of  
synne. And that optayned & had / apply all thy diligē-  
ce to folowe her / in mekenes of hert / and myldnes of  
conuersacion. ¶ The .xiiii. is / that where so euer  
thou become / thou eschewe and flye lyght cōpany / be  
they yong oꝛ olde / men / women oꝛ virgyns / except  
cause of necessity oꝛ manifest profyte / that may come  
by thy presence / moue the so to do. And alway be sure  
that thou chose the a gostly father that is holy / discret  
and pytefull / lerned / rather in the experience of gostly  
exercise / than other wyse excellent in hye matters oꝛ  
great eloquence / to whome thou mayst haue recours  
in all thy necessitees foꝛ thy gostly consolacion & con-  
fort / by whose blessed counsell and approued vertues /  
thou mayst

xiiii.

thou mayst be dayly edified/instruct/and inflamed  
 in the loue of god. ¶ The .xv. is / thou shalt in any  
 wyse with all thy enforçe/study and diligēce/depose/  
 expell/and put away all coldnes of slowth/all dzynges  
 of conscience/pensiuenes of spirittē/and heuynesse of  
 hert/vnder the whiche lurketh the way of confusio/  
 that leadeth to dethe. Be euer cherefull of cōtēnānce  
 and quyetē / bothe with inforthe & withoutforthe/in  
 soule and body/in mynde & cōuersacion. Make neuer  
 resistēce ne yet cōtradiction to any pson / but alwayes  
 and in all thynges assent & agree to the aduysē of thy  
 elders and betteres/except it be cōtrary to the cōmaun-  
 dement of god/or other wyse/lette or hynderaunce to  
 the helth of thy soule. ¶ The .xvi. is / Se that all  
 thyne affection/despyres/appetites & wylls be confor-  
 med to the wyll of god/so that thou wyl no thyng/but  
 that that god wolde thou shuldest wyl: And let euery  
 thyng that is done or spoken euer edifye the / and no  
 thyng to disedifye the/whether it be payne or pleasure/  
 ryght or wrong/as long as thou art innocēt & clene in  
 cōsciēce. And be thou neuer moze thā nedeth/intricat/  
 busyed or troubled i the defautes or offēces of other/  
 lest by addyng trouble to trouble/and synne to synne/  
 thou wzappe thyselfe in the fylthe of other mennes  
 synnes / so moche/that whyles thou woldest delyuer  
 thy frende/and helpe hym out of the dyche/thou fall  
 in the same thyselfe/or els in to a worse case. Therfore  
 in all suche matters & causes/in the whiche thou can  
 nat helpe thy frende / without thyne owne hurt/it is  
 best to cloke or couer his offence as moche as thou  
 mayst/and haue cōpassion & pytie on the person/and  
 pray for hym/referrynge all to god/whose omnipotēt  
 wysdome/can dispose & order euery thyng to the best:

The pil. of per.

Q. i.

And



The seconde booke.

xbii.

And of all thyng! be they neuer so euill/can trye out the good. And if thou do thus/thou shalt in all contrarieties / by the grace of god/synde moche spirituall profyte and quyetnes. ¶ The .xbii. is/Haue ever good wayte to the custody or keepng of thyne hert/ & se that it be gyuen onely to spirituall exercises: And lette neuer the concupiscence or vnlawfull desyre of any thyng erthly/take rote therin! but se that it be sequestred or departed fro the affection and loue of all creatures/that thou mayst the moze frely gyue attendance to the seruite of thy lord and maker. :~:

xbiii.

¶ The .xbiii. is/haue in thy cōfederacion/that every man and woman hereth in their soules the ymage & similitude of the trinite: And loue them al with suche inward affection of charite/as though thou had cure and charge of them all: And specially / be most tender to them that be seke/feble or weake/or i any other necessite. Behaue the to them all gentilly/and as the tender mother to her onely beloued son / so be to eche of them/as longe as suche tender nesse is to the no distraction from gostlynes.

xix.

¶ The .xix. is/that thou so dispose thyselfe/that thou mayst haue thy mynde continually so ordred to god/that al thy woꝝkes & exercise/bothe of body and soule/may be prayer. For so holy doctozes sayth / that as long as a person is holy occupied / so longe he prayeth/and those woꝝkes be prayer. And do thou the woꝝkes of obediēce/specially those woꝝkes that ben most vyle & laborious w/ suche good wyll & charite / as thou woldest minister them bodely to our lord Jesu chryst/if he were present. And that it is so/thou maist be assured & oughtest to beleue for a truth / sith he hymselfe sheweth y same / sayeng.

Beda sup  
Lucā. lib.  
v. ca. lxx.

Ma. xxb.

What so ever ye do to the leste of myne/ye do it to me.

Howe

Howe these two memorialsles folowynge/teacheth  
 us to gyue reuerence to euery person / & to cōdiscēde to  
 their wylles in thyngs lawfull & honest / & to be gentyl  
 to all / and nat to moche familer with any / ne to gyue  
 any occasion of syn to any person / but in all our lyfe to  
 be secrete & solitary in prayer. The .xxii. chapter.



The .xx. memorial is / that thou gyue to  
 euery person / honour and reuerence / nat  
 onely where thou oughtest so to do of  
 duety / but also / of deuout perfection &  
 superogacion / that is / aboue that þ art  
 bounde to do. Study euer to kepe the  
 rule of holy obedience / hole and sounde / without cra-  
 syng oꝝ bꝛōsyng / as thou woldest kepe the syght of  
 thyne eye / obeyeng alway / nat onely to thy superiours  
 / as to thy pꝛelates & betters / but also to thy equal-  
 les oꝝ felowes / and to thy inferiours. And so dispice  
 and humble thyselfe foz the loue of Iesu chꝛiste / that  
 foz his loue thou woldest subdue thyselfe and make  
 the an inferioure / and in maner as a seruaunt to all  
 maner of persons / what so euer they be: And endeuer  
 thyselfe in that thou mayst / to fulfyl þ wylles of other /  
 in all thynges that be good & nat contrary to goddes  
 lawes. Be nat onerous / greuous oꝝ heuy to any per-  
 son i any cause / but rather loue all tenderly in the loue  
 of Iesu chꝛiste / and render thyselfe gentyll an kynde  
 to euery person generally. Flye all singlar familiar-  
 ite / ampte oꝝ frendeshyp / and vse nat moche cōpany.  
 Beware of moche speche / and with all diligence take  
 hede / that nother in woꝝd ne dede / gesture / cōtēnau-  
 ce / ne signe / by thyselfe oꝝ by any other / thou be occa-  
 sion oꝝ cause of any rancō / malice oꝝ hatred / clamō /

The pil. of per.

D. ii.

intu

xx.



The seconde boke.

xxi.

intury/dissension/trouble/murmur/detractiō/sclander/oꝛ flaterpng/and nat onely of these/but also of all other lyke. ¶ The. xxi. is / that thou study to hyde from euery person thy holy purpose of vertue/and all other spirituall graces & vertues/whiche it hath pleased the great mercy and goodnes of god to worke in the oꝛ by the. And also kepe secreete all thy batayles & troubles/as wel of the body as of the spirit/with such other lyke / & shewe them to no person / except it be to thy gostly father/oꝛ els to some other speciall frende/ in whose approued vertue and lerning/and by whose gostly counsell/thou trustest to haue gostly lpght and spirituall pꝛofyte. Be euer diligent and bely whan thou hast done all thy duties to the bittermost to stele tyme / wher in thou mayst gꝛue thyselfe all holy to prayer oꝛ holy meditacion. And so setting solitarie sequester oꝛ depart thy mynde fro all outwarde busynesse/and gꝛue thy selfe onely to the consideracion of heuenly thynges. ¶

¶ How in all thy workes thou shuldest thynke that thou standest euer in the pꝛesence of god / and that he seeth the where so euer thou be : And of an exercise to be bled befoze the ymage of pytie/in the consideration of the mercy & iudgement of god/and of our unkyndnes toward hym. The. xxiii. cha.

xxii.



The. xxii. memoꝛiall is that thy hert byeng thus at libertye / & lose from all creatures/ with all the enforse and possibillite of thy mynde/and feruour of desyre thou attend onely to thy lord god & maker / as though thou had forgotten all creatures & woꝛdely thynges. And what so euer

so euer thou do / or where so euer thou stande or syt / or  
 in what so euer busynes / office / or labour thou be oc-  
 cupied / haue god alway in thy memozy / day & nyght  
 euery houre byleupng and consideryng thy selfe most  
 hartly to stande euer before his pzenence / & that euery  
 where he beholdeth the / and seeth what so euer thou  
 do / speke or thynke. Haue this alway in thy remem-  
 brance / and with great reuerence & feare / with great  
 loue and discrecion / nowe prostrate before the fete of  
 his gloriouse magestye / with hert cōtrite / compunct /  
 and sorowfull / by humble supplication / craue & aske  
 forgyuenes of thy synnes. Somtyme in thy medita-  
 cion before his ymage the crucifixe / open and shede  
 forth thyne hert / in the pzenence of his grace / all so-  
 rowfull / weppng and weylng / as though thou were  
 wounded with hym / & persed throughe the hert / with  
 the swerde of compassion / in the remembrance of his  
 holy & blessyd passion. And that thou mayst the soner  
 come to this holy sacrifice of teares of cōtemplacion.  
 Lyst by thyne eyes reuerētly / and loke on his blessed  
 body / hangyng on the crosse / as on the booke of lyfe /  
 wherin thou mayst rede & lerne all maner of vertues /  
 as obedience / pacience / mekenes / charite / mercy / and  
 suche other. Lokyng thus on this booke / consyder all  
 the course and processe of his hole lyfe / and compare  
 his moste pure and innocent lyfe to thy croked ma-  
 ners and euyl customes of lyueng. And exaltynge it  
 moste hye / meke thy selfe in hert moste lowe. Nowe  
 reuolupnge in thy mynde by holy meditation / his  
 greate and innumerable benefytes / and with all thy  
 hert gyue thākes for them to hym. Nowe prycked or  
 stered by the cōsideracion of his setuent loue / with al  
 thyne hert loue hym agayn. Haue also in thy medita-



The seconde boke.

cion his almyghty power / in the makynge of all his creatures / his endlesse wysdome & iustice / that thus hath sette in order all his creatures / his infinit goodnesse / pytie & mercy / by the whiche / he nat onely adorned and beautified his creatures / but also dayly reneweth / conserueth and gouerneth the same. Thus seying god in his creatures / by inward contemplacion / loue / prayse / and glorify his holy name / with all the affection of thy hert / somtyme haupnge remembrance of that heuenly countre / the celestiall Ierusalem / wysshyng oftentymes to be there with thy lord god / thynkyng this lyfe longe / and reputyng all the pleasures and delytes of this worlde / but as paynes. Haupng this lango<sup>2</sup> of loue thus inclosed in the / open thy hert to god / and let the swete odour of deuocion and prayer spyre out and ascende vp to thy lord and spouse / expreßyng and shewyng the same with swete teares and often syghynges / somtyme beholdynge the moste tender compassion of his vnthynkable charite shewed to mankynde. Who may be sufficient to consyder it / or what tyme may suffice or content the holy mynde or desyre and loue of man to glorify and prayse the holy name of god in perfyte contemplacion / for that his greate and marueylous goodnesse and mercy / shewed in our redemption. Surely no creature / but rather in consyderyng it / our hertes and mynde shulde fayle / and be no thyng able therto. And we shulde be rauysched in to a topyfull admiracion / whan we se and wey his goodnes and our vnkynnesse to gether / in that we fell from hym hedlynge in to originall synne / and nat onely that / but also by actuall and mortall synne / we dayly dyspyse hym and prouoke his wrothe agaynst vs. Nowe flyeng fro  
hym

hym/nowe fallpng fro his grace/nowe dispeyring in  
his goodnes and mercy. We dayly offende hym most  
bnkpyndly/prouckyng the terrible or fearefull senten-  
ce of his iustice/ and yet his goodnes / charite & loue  
is so tender/pituouse and mercyfull/that though he se  
dayly all this our bnkpyndnes in all our dedes / wo-  
des and thoughtes / yet he suffreth and spareth vs / he  
retayneth and cherysheth vs / and draweth vs to hym  
by his blessyd loue / and lyfteth vs vp to his grace / &  
with the moste inwarde and tender affection of his  
moste gracious louyng pytie and mercy / he embra-  
ceth and clyppeth vs to hym / as his wel beloued chyl-  
dren / settynge all his delyte and pleasure to be with  
vs. ¶ / who may inwardly consyder this vnspaka-  
ble benefet / but his hert shall perne and melt / as ware  
befoze the fyre / and be hole resolved in to teares. Let  
this be euer your meditacion / and to this benefyte of  
our saluacion / ioyne in your contemplacion / the re-  
membraunce of the moste secrete and wonderfull iud-  
gemēt of the iustice of god / and with greate loue and  
feare / with sure feyth & reuerence / constantly / discretly /  
mekely / and with simple hert / euer honour / worshyp /  
and glorify his holy name / haupng in your hert the  
continuall and quicke memozy of the moste  
gracious benefyte of his blessed passion.

¶ The two Memorialles folowynge / techeth vs to  
beware of illusions of the ennemy: and for no tempta-  
cion to gyue ouer the hardnes of lyfe and gostly exer-  
cise / and every daye to make a compte with our con-  
science / and of the forme to order our confession: and  
of. v. thynges necessary to be considered every daye.

The. xxiij. chapter.

The pil. of per.

M. lxxx.

The



xxiii.



**T**he. xxiii. memorial is this / watche wel /  
and haue euer thy eyes open / and loke  
on the sure custody oꝝ keepyng of thyne  
owne soule at all tymes / and beware of  
the subtile fraudes and deceytes of the  
ennemy / whiche oftentymes transfigureth & chaun-  
geth hym selfe in to the similitude and lykenes of an  
angell of lyght / & euery where he spredeth his nettes /  
and setteth his snares to catche our soules & to haue  
them in his captiuite and thraldome. Therfoze be  
well ware / that on no syde he entre thy soule / but lyke  
as the sparrowe the wyly byrde escheweth all panteris  
and snares: so / flye thou the nettes & trappes of Sa-  
thanas and his mynisters: whiche dayly hunteth to  
take thy soule. Be thou symple / pure / meke / & small oꝝ  
lytell in thyne owne eyes oꝝ consideration / and all the  
engynnes and moſte subtyll craftes of the enemy / can  
nat be able to holde the / but whan by holy exercise of  
grace thou arte made Israel / thou shalt than be clene  
delyuered from these foresayd ieoperdyes and peril-  
lous assautes of the enemy / and scape free without  
hurt: and that shalbe / whan thou art so perſet in loue /  
that continually thou shalt ſe god with the inwarde  
eyes of thy soule. For it is wyrtyn. He that kepeth Is-  
rael / neuer ſlepeth. ¶ The. xxiii. memorial is / that  
thou euer pꝛocede & go foꝝwarde in thy holy purpose  
and ſpirituall iourney / and be neuer wery / neuer gy-  
uyng ouer the holy exercise of religion oꝝ ſtreptnes of  
lyuenge foꝝ any temptation. And that degre of per-  
fection that thou haſt ones won & gotten by exercise /  
whether it be ſilence / watch oꝝ abſtinẽce / oꝝ any other  
acte of vertue / ſe thou leſe it nat / ne minyſhe it in any  
wyſe ſeyntyng & returnyng to thyne olde lyfe / whiche  
parauẽture

Psal. Lxx.  
xxiii.

p̄uenture was all ease and no p̄ofyte / but rather /  
 nother s̄pt ne stande / but euer go fozwarde in thy way  
 and encrease with holy counsel and discrecion / the ri-  
 gour and hardnes of thy lyueng / and thynke that thy  
 lyfe (be it neuer so perfet in this woꝛlde) may nat be  
 compared to the lyfe of angell in heuen / with whome  
 after thy iourneys ende / thou muste be euer moze ac-  
 companied . Therfoze be thou kyndled euery daye  
 moze & moze with feruour of loue and flames of he-  
 uenly desyres / to be in that celestiaall cytie and countre  
 of gloꝛy / and kepe the beauty of clenness in soule and  
 body / with the puretie of ennocecy. And beware euer  
 that thou wax nat wery of gostlynes / ne seynt in spi-  
 rituall exercise / but if at any tyme / it be offered oꝛ sug-  
 gested by any of the .iii. enemyes / the fleshe / y<sup>e</sup> woꝛld  
 oꝛ the dyuell / se thou admyt it nat ne consent thereto in  
 any wyse / but seke foz good counsell & gostly confoꝛt  
 and put it awaye betymes. And do in lyke wyse in all  
 dꝛyenes oꝛ dulnes of spirit / whiche cometh commonly  
 foz lacke of gostly strength / and resistance of tempta-  
 cions . And therfoze / that thou mayst kepe thy soule  
 pure & clene in holynes / as it becometh the temple of  
 god / make dayly discussion of thy cōsciēce / & examine  
 thy lyfe . vii. tymes in the daye : that is to say / imme-  
 diatly before & after euery houre of the seruice of god  
 song in the churche . And make diligent discussion of  
 thy cōsciēce / howe thou hast dispended the tyme / fro  
 houre to houre / fro the begynning to the ende : that is  
 to say / before the tyme to recount how thou hast spent  
 the meane tyme bytweene seruice & seruice . And after  
 euery houre of the seruice to cōsyder howe thou hast  
 perfoꝛmed & done thy dūtye / whether wout notable  
 offence in alienacion of mynde oꝛ nat. And if y<sup>e</sup> fynde  
 the gylt



The seconde booke.

the gyfte / gyue a tounson on thy brest / or haue in thyne  
hert some other reuerence or cōpunction. Consyder  
also in all thyne other dayly cōuersacion / ones in the  
daye / at the leste at nyght / whether thou hast walked  
ryghtuously befoze thy lord god in the way of iustice  
kepyng his holy cōmaundementes / as thou ought to  
do or nat. And by cause no person can be so perfyte in  
discipline & godly lyueng / but some thyng shall scape  
hym / outhet by negligence or by omission / it is ne-  
cessary therfoze / oftentymes to haue recourse to thy  
gostly father / where by the vertue of the sacrament of  
penaunce / as in the lauatoz of grace / thou mayst  
washe / clense / and renewe the / moste surely by con-  
fession. And there onely accuse thyne owne synnes to  
thy gostly father / as thou wolde to god / if he were  
there pzent bodely / hyde or cloke nat thy synnes / but  
shewe them all by order / playnly / holly / & truly / with-  
out coloure or excuse. And first shewe thyne omissiōs  
and negligēces in those thynges that pertyneth to  
god / and principally in the seruice of god and other  
prayer of duty / accusyng thyselfe ther in two thyngs /  
that is / bothe of mynde and boyce. First / that in the  
seruice of god thou hast admitted wauering thought  
and ydell / wherby thy mynde hath ben abstracte or  
withdrawen fro thy duty to god. And also accuse thy  
selfe / that by omission thou hast offēded thy neyghbo-  
as in worde or dede / cōtēnaunce / behauour or signe /  
or in any other euyl kepyng of thy syght / or misorde-  
ryng of any other of al thy senses or wyttes. And euer  
contricion and satisfaction shuld folowe or go befoze  
this cōfession / so that þe oughtest to be soze for all thy  
offences / as well of the small as of the greates / at the  
leste / of as many as thou can call to mynde. And so  
byeng

byeng sozr for thy trespasses/ thou must beware that  
 thou cōmytte nat wylfully the same agayn / but with  
 all study and diligēce endeuer thy selfe to cutte away  
 all the occasions oz causes of thy syn / bothe inwarde  
 and outwarde / y<sup>e</sup> although it were thy moste dere  
 frende in this case thou oughtest to forlake hym / ac-  
 cōrdyng to the sayeng of our sauour in the gospell/  
 where he sayth . If thyne eye sclaunder the / oz be to y<sup>e</sup>  
 occasion of syn / plucke it out & caste it fro the. This  
 sentence is to be vnderstande of the occasions of syn/  
 whiche semeth to vs moche pleasaunt / nat withstan-  
 dyng that their effectes worketh to vs great displea-  
 sure and wo . Wherefore in this spirituall conflicte we  
 muste stande moste surely and cōmytte moste strong  
 batayle. And after the commaundement of our lord  
 we muste be blynde / deafe and dumme / lame & incen-  
 sible in all suche thynges / in the whiche we can fynde  
 no spirituall pzoofte / oz godly luter . And that thou  
 mayst the moze diligently entende to kepe his godly  
 commaundemēt / and the moze feruently be kyndeled  
 and steryd to kepe the holy obseruaūce of his heuenly  
 doctrine / study ones at the leste within the space of  
 the daye and the nyght / dayly to thynke on these . v .  
 thynges folowyn / nat superficially / that is / lyghtly  
 passyn / ouer them / but w<sup>th</sup> grauite inwarde lyfely  
 and effectuously / within thy consideracion and hertly  
 meditacion / with a pure mynde / clere conscience / and  
 reuerent affection : that is to say / howe short this lyfe  
 is / and howe slyppet the waye of this worlde is / and  
 howe vncertayne the houre of dethe is / and what  
 rewarde is promised to the ryghtuous people / and  
 what payne and tourment is thzette to the wycked &  
 euill lyuers. Consyder well these . v . poyntes & often  
 recozde

Math . xxiij .



## The seconde boke.

recozde them in thy mynde/that thy seruice be neuer  
without feare/ne thy loue and ioye without reueren-  
ce. And for that thou mayst the better beare them in  
mynde / here I haue drawen them to the agayn in  
ryme/after my symple maner. . .

**R**Ecozde these fyue poyntes/ as oft as thou may  
Howe thy lyfe is short/ and slpyper is the way  
Thy dethe is vncertayne/remember the ende  
Euer ioye or euer peyne/ the one shalt thou fynde.

**H**owe (whan we haue optayned all these graces &  
perfections) we ought to confesse and knowelege our  
selve vnprofitable seruautes to god: And howe the hyer  
that our pfection ascendeth/so moche the lower founda-  
cion it requyrez in mekenes/ w continuall exercise  
and dispisynge of our selfe. The.xxb.chapter.

xxb.



The.xxb.memorfall is/ that whan by the  
grace of god thou art come to that per-  
fection / that thou can do all these thyn-  
ges aboue reherfed / than moſte of all  
recount thyſelfe but a wretch & a ſpyer/  
and the moſte vnprofitable ſeruaunt of god. Euer re-  
pute thy ſelfe (I ſay) as moſte vnworthy/the leſte be-  
nefete of god. And haue euer ſure & ſtrong feyth and  
ſtedfaſt hope in our lord Jeſu. And ſo doyng/þ maſt  
be ſure/that the moſte merciful father of al grace and  
pytie/our lord & ſauour Jeſu/wyll nat cloſe or ſhute  
his moſte louyng hert frome the. But if thou deſyre  
with reuerent affection that thy ſoule myght be a tem-  
ple worthy his mageſtye adozned with graces and  
bertues/ wherin he myght be inhabitaunt and dwell  
f or euer

for euer more / surely he wyl here thy petition & helpe  
the to performe the same. And the hyper the perfection  
is / to the whiche thou entendest / the more wyl he helpe  
the. And lyke as they that maketh hye buyldynge /  
the hyper their buyldynge shalbe / the lower they take  
the foundation of the same: So / the more lowe that  
thou castest the foundation of feyth in profounde me-  
kenes / the more wyl he worke with the and helpe the  
to reare bp hye walles and noble / all bournysshed &  
polysshed with charite / sette with the variete of the  
precious stones of vertues. And more ouer he wyl  
helpe the to couer it / with the moste glorious rose of  
stedfast hope. Whiche temple / whā it is thus forward  
and ordred / that the walles of feyth be perfetly made /  
poynted and sette with gemmes and dyamondes of  
vertues / made pleasaunt and beautefull by the lyght  
of grace / whiche is holy charite / and couered moste  
surely with stedfast hope / as it is before sayd. Than  
that hye and moste excellent inhabitour / the kyng of  
glory / whiche is to all feythfull soules moste dulcete &  
swete / whose delyght is to be with mankynde / shall  
come & inhabite thy soule / as his most beloued man-  
sion and pleasaunt tabernacle. In the whiche he shall  
bouchsafe to dwell & abyde in this present world / our  
exile and place of our banyshment / vnto the ende of  
thy lyfe. And than he wyl translate the with greate  
ioye and glory to the heuenly countre and cytie of the  
hye Ierusalem. Than shall thy iourney and labour  
haue a finall ende / whan he shall clothe the with the  
garment of immortallite. Than shall he rewarde the  
for thy greate labours and merites / whan thou shalt  
clerely se hym in his gloriousse dette / with all his holy  
angelles and sayntes in greate iuble / ioye / & perfyte  
fruition

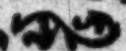


## The seconde boke.

fruition of his magestye and goodnes for euermore.  
But nowe for the conclusion of this treatyse / knowe  
for certayne / that thou mayst neuer come this perfec-  
cion / thus to folowe the steppes of our saviour Iesu  
christe / except thou bitterly despyse thyselfe. Knowe  
also / that thou mayst nat attayne to the hie perfection  
of grace / without dayly diligence and continuall la-  
bour in gostly exercise. And also / that by continuall  
prayer & holy lyueng / thou knocke busily at the gates  
of mercy / or els thy soule may nat entre the gates of  
heuenly peace and quyetnes of mynde. And except  
thou kepe thy selfe euer in the feare of god / thy temple  
that god hath buylded in thy soule wyl lone decay / &  
fall to moke deperuine. And if thou kepe euer this  
holy reuerent feare of god in thy soule / with dayly la-  
bour & gostly exercise : I dout nat / but with in short  
space our lord shal make the worthy his grace in this  
present lyfe / and gaue the perpetuall possession of  
the crowne of glozy in heuen / there euermore to  
endure and dwell / world without ende.

To the whiche place / god  
bryng vs all. Amen.

And here endeth the treatyse of the Memo-  
riales of saynt Bonauenture.

Howe there ben. iii. maner of perfections: And  
howe religion is the most sure waye to the hiest per-  
fection: And howe the greatest synner that is maye  
attayne therto / & none be except: And howe the  
gyftes of nature / nother letteth / ne yet  
moche helpeth therto. The. xxvi.  
chapiter. .v. 

These



These ben the spiritual sedes / whiche these  
 .iii. foresayd holy fathers & sayntes hath  
 gathered out of the counselles of our lord  
 and sauour Jesu. These ben the workes  
 of perfection and exercise of vertues: In  
 the whiche / the dayly and continuall labour of every  
 good religious pson / shulde stande principally. And  
 by these holy exercises of vertues / religious persons  
 hath the name of perfection. And as we may gather  
 of saynt Bernard in dyuerse places / and also saynt  
 Bonauenture reciteth the same. There ben. .iii. man-  
 ner of perfections. One I note and take of the glose  
 vpon saynt Mathewe / wherein it is sayd / that every  
 man and woman that kepeth them out of deedly syn /  
 is perfete. And this perfection is generall & comon /  
 as well to the good worldely pson / as to the religious  
 as it is open in the booke of Deuteronomp: where it  
 is shewed that almygty god sayd to the chyldren of  
 Israel. Be you perfete and walke before me without  
 spotte of deedly synne. The seconde perfection (aft-  
 er saynt Bernerd) is / whan man or woman applyeth al  
 theire study / purpose and diligence / onely to the exer-  
 cise of vertues i religion / as it is aboue rehearsed. And  
 this manner of perfection is appropiate to them that  
 be profitynge in religion / that is / to suche that gothe  
 forwarde in perfection / and be nye to the same. For  
 (as Bonauenture sayth) whan a person gyueth hym  
 selfe holy in mynde & wyll to the exercise of vertues /  
 though he haue nat the hys perfection of holynes / yet  
 he may be called perfete / bycause he is nye and in the  
 very waye to perfection. The thyrde perfection / is  
 the hys perfection of holynes / which pertyneth onely  
 to the holy sayntes and contemplatiue persons / that  
 bath

Glo. interio-  
 raris super  
 Deut. xviii.  
 In apol. pau.  
 H3. 14. maner  
 of perfection.

.i.

Deut. xviii.

.ii.

In apologia  
 pauperum.

.iii.



## The seconde boke.

hath accomplisshed and fulfilled these reherſed per-  
fections to the bittermoſte and many mo/and ſo hath  
transcended the vale of the actiue lyfe/and by grace  
hath ſurmounted to the toppe of the hye hyll of perſet  
contemplacion. fro the whiche hye holynes no per-  
ſon is excluded/nother ſynner/ne innocent/but all that  
can loue god/moſte inwardly and feruently/be moſte  
mete and lyke in this cours to gete the beſt game (as  
ſaynt Doule ſayth) For every religious perſon dothe  
oꝛ ſhuldronne in the foꝛelongo of perfection/but onely  
they geteth the beſt game/that exerciſeth themſelfe in  
vertues and can loue moſt feruently/foꝛ (as I ſayd)  
none be except / but rather the great ſynners may wyne  
the beſt game/ if they can loue our loꝛde beſt / as they  
haue moſte cauſe/foꝛ that he hath deliuered them fro  
the deſert of this wretched world/and frome the occa-  
ſions of synne. Where/ of iuſtice he mygh haue ſuffered  
them to dye in their ſynfull lyuenge: but of his onely  
greate mercy and goodnes/ he hath admytted them  
with his elect ſpirituall chylden of Iſrael/to be of the  
nombꝛe of them that paſſed ouer the floode of Iordani/  
which paſſage ſignifyeth the entraunce to religion/ as  
our loꝛde ſheweth in a certayne reuelacion to our holy  
mother ſaynt Brigitte. For religion is that place/  
where man by the grace of god/ ſette in the moſte  
ſure and playne waye to perfection that is. And ther-  
foꝛe lette no perſon that cometh to religion entreteth  
wele diſpeyre / thynkynge hymſelfe ſo outwarde and  
vnapt / that he can nat attayne to the ſtate of pꝛ perfect  
contemplatiue lyfe: For our loꝛde/ by cauſe he wolde  
take that errour from vs / gaue a generall example  
to conſort vs all/ whan he expꝛeſſed and ſignified the  
two lyues/that is to ſay/ the actiue & the cōtemplatiue  
by the

Pol. Cox. ix.

Lib. vi.  
ca. Cvi.

by the two sisters/ Martha and Mary. Of the whiche two/ Mary the greates synner he chose to the contemplatiue lyfe/ and Martha whiche was an holy birgyn/ to the actiue lyfe/ whiche lyfe compared to the contemplatiue lyfe/ is of moche lesse dignitie.

Se howe our lord preferred & promoted the greates synner to the hyper dignitie: And all that was (as saith Gregoꝝ sayth) by cause she loued moche. Than no person can excuse hymselfe by synne/ but if he wyl loue god/ he shalbe mooste enterely loued agayn. And if he wyl loue his synne/ as mary Magdaleyne dyd/ he may come ryght well to contemplacion. Some there be that halfe despayeth in themselves/ thynkyng that they be nat apt to cōtemplacion for their grosse- nesse of nature/ and deforme of body/ and for that they be nat so fayre/ well fauored/ or so goodly of stature/ as other be. And suche persons cōmonly be ashamed to appere in any place with them that be beautyfull. And this fearefull shamefastnes/ may come of pusillanimite or weaknes of spirit/ or els of a curious singularite and pride: As whan they wyl nat shewe themselves/ but where they maye appere outwardly moze feyre in respecte than their company. But lette all suche knowe/ that the perfection of spirit and holynes of soule/ standeth nat in outward beauty or goodly behauour of the body/ or in any other gesture or countenance/ for many be in nature/ face and body ryght beautyfull and amiable to be holde/ semyng ryght demure and very holy/ whose hertes be full of ypocrisy/ pryde/ enuy/ and suspicious iudgementes. Suche appereth as angelles/ but in very dede they be ymps of serpentes/ fayre in face/ and their hertes full of poison/ flater yng with their tonges and syn-

Luce. x.

The pil. of per.

R. i.

gng



## The seconde booke.

gyng with their tayles. All suche may be called the chyldren of Lucifer/whiche was the moste beautiful creature in nature/but his pryde made hym to god/moste abhominable. Beautifulnesse of nature/and grosenesse of nature/ben two gyftes gyuen to vs of almyghty god/as meanes moste necessary to our saluacion. For parauenture/if the byle oz grose persons had fayzenes of body/they wolde be proude to their dampnacion. And contrary wyse/If the fayre persons had ben made foule and deforme/parauenture they wold haue ben so sore a shamed of themselfe/and so degeet oz ouerthrowen in heynes of spirit/that they shulde haue ben tedious and wery of their lyfe/and so to haue fallen to despayre and confusio. For that shulde be to euery creature moste ioye and pleasure/in this mortall body/that god hath wrought in them by nature/and with that they shulde be contented. For he that dyspraysleth any worke/in that he impureth rebuke to the maker therof. And he (sayth the wyse man) that despyseth the poze and byle person/in that he rebuketh almyghty god/that made hym so. Therfore (as I sayd) euery person ought to be contented with their gyftes. The rauyn wyl nat gyue her blacke penne for the pecockes paynted fethers. And in lyke wyse/euery byrde and beest reioysseth in their nature/and is contented with their makynge. But let the goodly persons euer beware of pryde/in the whiche synne they fall commonly by the reason of their beauty & fayzenes/ & euer apply them to mekenesse. And also let them that be nat semely oz fayre/gyue themselfe to good workes and fyre their hope and loue onely in god. For (as the wyse man sayth) it is no maistry to god to exalte the pson that is poze  
in goodes

Pro. xvi.

Eccles. xi.

in goodes of nature / grace / or fortune / to greate dignite or hie estate / and make hym equall or felowe lyke / with kyniges / if he please . Than dyspyse suche sinister feares and shames / for they come commonly of the ennemy . For that thyng that god hath ordeyned for good / the gostly ennemy the deuyl / blyeth for snares and trappes to deceyue and take soules . For to the beautifull pson / he suggesteth pryde / dysdayne / & presumption / by the reason of ther excellency / wherin they excede other . And contrary wyse / he wyll with drawe and lette the deforme or simple person / fro the perfozmyng of his dewtyes and other good woikes / by the reason of shame / feares / and scruples / with the whiche he wyll tangle their myndes and trouble their consciences . But if the sayd deforme or simple person intended to serue god / let hym vtterly dyspyse hymselfe / and sette at nought all bodily perfeccion & outwarde fayzenes / and laboure to haue a pure and clene hert / keepyng it close to god . Whose testimony & wytnesse is mooste sure and seythfull / as the prophete sayth . And mekyng hymselfe / god shall direct hym & make hym or her moze beautifull in soule / than the other that ben beautifull in body and nat so meke . Thus harde it is to iudge / who be holy and who be nat holy / by the reason of the diuersite of the gyftes of nature / whiche sheweth outwarde somtyme that is nat in the hert . Therfore (the wyse man sayth) prayse no person in his beautye / and dysprayse none that to thy syght is nat semely . As though he sayd : Laude or prayse no person for good and holy by his outwarde apperyng of bodely beauty / and dyspise none that is lytell / byle / or nat pleasaunt to be holde / for his bylenes / lytelnes / or other deformite of nature . For the

Psal. xxi.

Ecclia. xii.

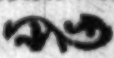
The pil. of per.

R. ii.

bee is



The seconde boke.

bee is but lytell in quantite / & yet she bypnyeth for the greate abundaunce of hony. And (as doctoz de Lyra sayth) she is moze profitable to man / than is the puttocke that is moche bygger. .v. 

**H**owe suspicioufnes and wrong iudgementes be mozte peryllous vices in religion: and that is shewed by many autozitees and examples: And howe regular obseruaunce and cerymonyes of religion / be ordeyned for the bowes: And howe they that kepe the cerymonyes and nat the exercise of vertues / be compared to the Jewes & Pharysees / and suche commonly be as doctelles / whiche is a fonde byrde. The. xxvii. chapter.



**I**f any one popnt / this suspiciouf iudgement is mozte forbydden / to all that entendeth to go this holy iourney / as that thyng that mozte impugneith vertue / and gendzeth all maner of vice.

For he that pzesumeth to iudge in a thyng that is hydde and vncertayne. nat onely he vsurpeth and taketh on hym the power of god / but also he gyueth place to the enemy / wherby he may bypnyng in to his soule euery vice. For what causeth sone / malice / rancoz / enuy / ire / pryde / disdayne / sclaunder / and detraction / than suspicion or my iudgyng of that thyng that is vncertayne. Here / what one of the holy fathers sayd. If thou be chaste / iudge no other person in fornicacion / for he that forbode fornicacion / comaunded also that thou shuldest nat iudgene condemne any other. Cassiodoz sayth / that suspicioufnes is mozte contrary to good humanite. And (as Hugo cardinal sayth) it is a

**Example.**

In vitas pas  
trū pte scda.  
libello q non  
opz iudicare  
quemq.  
Super ps. C.  
xviii. in hoc  
ver. Amputa.

It is a great shame and rebuke to any person to be suspicious/ but moſte of all in a prelate or ruler. For as ſaynt Benedict ſayth in his rule/ that couent can neuer be in peace/ conſozde and vnite/ where the heed is ſuſpicious and full of miſtruſtyng. And therfore kynge Dauid made prayer to almyghty god ſayeng. Good lord cutte away my great opprobry & ſhame/ for I haue ben ſuſpicious. Upon the whiche text Hugo cardinalis ſayth. Harde it is/ but ſuſpicion wyl crepe in the mynde of man or woman/ but ſtoppe it betyme and ſuffre it neuer to growe to iudgement. For who ſo euer by ſuſpicion onely taketh on hym to iudge in that thyng that is hydde and vncertaine/ he nat onely abuſeth the power of god in ſuche iudgyng/ but alſo he ſheweth hymſelfe that outhen he hath ben or is one of the ſame condition/ of the which he iudgeth other to be/ and ſo he ſhameth hymſelfe. Let vs than folowe the counſell and ſentence of abbot Dyoſtoſtoſtus/ whiche amonge a greate multitude of fathers & brethren/ gathered to gyther/ in maner of a ſiſtitacion/ for the correction of one culpable brother/ dyd in this wyſe. Whan they were reaſonynge and iudgyng the ſayd culpable brother/ they thought to put hym to greuous correction for his offence/ ſodeynly this ſayde abbot Dyoſtoſtoſtus roſe vp & went forth and fylled a great ſacke with ſande and layde it on his backe/ and toke a lytell quantite of ſande in an other lytell bagge and bare that befoze hym/ & ſo he come in befoze the congregation. Of the which maner of comynge they moche maruayled/ and demaunded what he meened therby. And he answered and ſayd. This lytell ſande that I beare befoze me/ is the ſyn of this brother/ whome we iudge culpable & moche worthy to be punyſhed.

The pil. of per.

R. iiii.

And

Ca. lxi.

Amputa  
opprobri-  
um meum  
& ſuſpica-  
tus ſum.  
Pſal. cxviii.

Dyoſtoſtoſtus.

In vitas pas-  
tri pte ſcda  
libello de eoq  
non opus iudis  
care.



## The seconde booke.

And this greate sacke that hangeth on my backe/ is myne owne synnes/ which for that it hangeth behynde me/ is out of my memozy/ but in very truthe it shulde be euer befoze me/ and other mennes synnes behynde me/ where I myght nat loke on them/ but on myne owne I shulde loke euer/ and iudge my selfe and nat other. For (as saynt Doule sayth) If we wold iudge our selfe/ we shulde nat be iudged. And also our sauour Iesus forbyddeth vs to iudge of any persone/ after the outwarde countenance or behauour of his visage. For somtyme to man a persone may seme dissolute and lyght in countenance/ whiche paruerture in conscience is full clere and quyet. And this lyghtnesse or myghte maye come somtyme of the clerenes of mannes conscience/ wherof the wyse man sayth in his puerbes/ that a clene hert sheweth forth a mery countenance and maketh the clere lyght. Of the whiche saynt Gregory putteth an example in his Dialogges of one of the holy fathers/ whose name was Isaac. This Isaac was so lyght of chere and so mery/ that no person that se hym/ and knew hym nat/ coude iudge any perfection or holynes in hym/ but rather wolde haue thought hym a dissolute persone/ but saynt Gregory gyueth hym this prayse/ sayenge that his holynes was manifeste and well known/ & also singlar/ bothe in the dispisynge of the world/ and also in his hye pouerty and profounde mekenes/ and in the gyftes of prophesy/ and myracles doyng/ and many other gyftes of the holy goste moche excellent. Than saynt Gregory asketh this question. Why almighty god left with suche holynes such a blemishe/ whiche semeth to disteyne all his vertues. And forthwith he answereth the same/ & sayth/ that the dispensacion

1<sup>st</sup> Cor. xi.

Joh. vii.

Proverb. xv.

Lib. iiii.  
ca. xiiii.  
Isaac.

sacion of god is inscrutable and feare beyonde  
 mannes reason / for he knoweth what is moſte expe-  
 dient to euery perſone. And therfore he gyueth ſome  
 tyme to a perſone that he loueth greate graces. But  
 bycauſe man ſhulde nat leſe them negligently ne be  
 proude of them / he leueth with hym a clogge for his  
 dayly exerciſe / parauenture whyle he lyueth. And that  
 he dothe to kepe hym in mekenes / ſo that whyle he la-  
 boureth dayly agaynſt ſuche a tryfull / and yet can  
 nat ouercome it / he ſhall lyue in the moze feare of god  
 and take the better hyde that he leſe nat his greater  
 gyftes of grace / which is nat able of hymſelfe to ouer-  
 come ſuche a tryfull that may ſtande w grace / though  
 it be an imperfection. Wherefore (as ſaynt Thomas  
 ſayth) preſuppoſe & thynke alwaye / that euery thyng  
 is good / where the contrary is nat proued manifeſtly  
 and made open. And (as ſaynt Bonauenture ſayth)  
 many be in religion that be moche iocunde and very  
 mery / ſo that they ſeme moche lyght / and in maner  
 diſſolute / and yet their hertes be in greate familiarite  
 with god / and they moche holy & welbeloued of god.  
 And contrary wyſe / ſome be very demure / & ſemeth  
 to be of greate grauite in religion / and yet they pro-  
 fyte nat moche in vertue. For (as the ſame Bonauen-  
 ture ſayth in an other place) ſome be in religion that  
 kepeth the ceremonies of religion hole i euery poynt /  
 whiche be but ſmall thynges in compariſon of the  
 principall exerciſe of perfection / but the holy exerciſe  
 of vertues / wherin the holy lyfe of religion ſtandeth  
 principally / they care nat howe lytel they kepe: wher-  
 of ſaynt Thomas ſayth / that the ceremonies of re-  
 ligion be ordeyned to make the religious pſone kepe  
 their. iiii. eſſencial bowes the better / that is the bowe  
 of chaſtite

Scda. ii.  
 q. clxxxvi.  
 art. vii.



## The seconde booke.

of chastite/the bowe of obedience/the bowe of wysful  
pouertye/and the bowe of perpetuall inclusion / and  
the bowes be ordeyned to dispose the sayd religious  
persons to the exercise of vertues/and the exercise of  
vertues disposeth them to the loue of god/in the whiche  
resteth all perfection. Eche of these degrees be  
hyer than other/and eche better than other. These cer  
ymonies that this doctour calleth but small thyngs/  
I suppose they be as stacions/inclinaciōs/gestures/  
turnynges/wysshynge/seruyng at meate and in other  
places/redyng in the refectory or in the chapter hous  
at collacion/and suche other/whiche if they fulfyll for  
the loue of god and obedience/they do well and shall  
haue greate meryte therfore/fulfyllynge their other  
dutynges/to the whiche they be bounde besyde. But if  
they apply themselfe to fulfyll these onely/whiche (as  
the holy father and abbot Moyses / and also saynt  
Thomas sayth) be but as instrumentes of pfection/  
or/as I myght say/but as signes of perfection/or els/  
as hedges or stoppes to lette those thyngs that myght  
hurt perfection / and omit or leue the exercise of ver  
tues/as is aboue reherced/ than they may be compa  
red to the Pharysees / whome our lord reproveth in  
the gospel / sayeng. Wo be to you pharisees/whiche  
tytheth myntes / rewe/tyme / & suche other small her  
bes / but the greate tythes you wyll nat pay to god/  
whiche small tythes ye shulde pay/and in no wyse  
omit the greater. And also / if these persons kepe these  
cerimonies of religion for feare of discipline or cor  
rection/or els bycause they wold be noted outwardly  
religious and holy/they maye than be compared to  
the Jewes / whiche euer of olde tyme and yet to this  
present daye/kepe the letter of the lawe of Moyses in  
many

Castian?  
colla. pzia  
ca. vii.

Math. xxiij.

many thynges pꝛecisely / but the spiritual sense of the scripture of god / whiche is all charite / and the moſte cheſe helpe to edify and ſaue mannes ſoule / they wyl nat receyue ne fulfyll. So many wyl kepe the outwarde cerimonyes of religion pꝛecisely and to the uttermoſt / but the inward exerciſe of vertue / as mekenes / obedience / and charite / with ſuche other / they care nat howe lytel they fulfyll. Theſe perſons remember nat the counſell / oꝛ moze verily the commaundement of ſaynt Poule / where he ſayth. Helpe eche of you to beare the burdon of other / and ſo ye ſhall fulfyll the lawe of Chriſte. This wolde be well conſidered / and ſpectally of them that ben of this condicion / that if they do their owne duty / after the letter of their booke / they care nat / though their felowes fayle i their duties / but ſurely ſuche perſons hath no charite. For (as ſaynt Iohan ſayth) Who ſo ever ſe his euyr chriſten haue neede of his helpe in any thyng / and cloſed the bowelles of mercy agaynſt hym / with drawyng his conſorte frome hym / in cauſe where he may helpe hym / ſurely the charite of god is nat i hym. And therfore whan ye ſe any thing amysſe oꝛ lyke to be amysſe in any of your company / helpe it and reputt it in maner as your owne duty / and than ſhall you with charite fulfyll the lawe of god ſpiritually. yet we ought in no wyſe to iudge ſuche perſons / whether they be perſyte oꝛ nat perſyte / holy oꝛ nat holy / for onely god knoweth that. And although they ſhewe them ſelfe ſomtyme what they be / yet haue compaſſion on them and interprete all to the beſt. Saynt Gregoꝝ ſayth. Iniury oꝛ wrong done to any perſon / maketh hym to ſhewe outwarde what he is in his hert. For if he be perſyte he wyl be mylde and pacient: And if he be

The pil. of per.

S. i.

other

Galat. vi.

12. Jo. 3.

Lib. p. 1.  
Dialog.  
ca. b.



## The seconde boke.

Of the do  
trel.

other wyse / touche hym with any injury and he wyl be  
as angry as a waspe. And som for lacke of the exercise  
of vertue be so testy / that they wyl helpe the ennemy  
to catche their owne soules. Gyue to suche a persons  
one euill word / and he wyl gyue the twayne agayn.  
And for one countenaunce or signe of displeasure / suche  
persons wyl make twayne ou the agayn. Suche  
persons maye well be lykened to dotrelles. This  
Dotrell is a lytell fonde byrde / for it helpeth in maner  
to take it selfe. whan the fowlar wold take this byrde  
he wyl make certayne signes / & the byrde wyl make  
the same agayn. Firste parauenture he wyl put out  
his heed and stretche out his necke / and she wyl coun  
terfete the same. Than parauenture he wyl put out  
his arme / and she wyl stretche her wyng. Than he  
wyl put out his legge / and she wyl do the same. And  
thus the fownde byrde counterfettyng the signes of  
the fowlar forgeteth herselfe / and by her owne folp or  
she wyl / she is trapped and taken in the nette. So / in  
lyke wyse the ennemy hath stalyd / bothe in religion  
and out of religion / whiche at his lest mocion and co  
maundement / wyl be in maner as redy to make a si  
gne / as the ennemy to make suggestion / and that doth  
greate hurt in religion. For the dyuell enuyng the  
gostly profyte of any persone / whan he can nat ouer  
come some person by hymselfe / ne let hym fro his well  
doynge / he wyl conne to his stale and moue hym or her  
to make a signe or countenaunce / or els parauenture  
to speke a shewde worde / & anone he is spedde. And  
than the other person to whome the signe is made / is  
frayle as the dotrell / and reanswereth to the signe or  
worde / and therof anone groweth greate trouble and  
impaciencye. For (as saynt Bonauenture sayth) he  
that

Of the  
dogge.

that thsetteth a dogge for his barkyng / puoketh hym  
to moze felnesse or ferfenesse / where if he wold disse-  
ble and go his way / as though he herde hym nat / the  
dogge wold none cesse. So it is in this case. If they  
wolde well consider themselves / and prevent their owne  
fraylte / watchyng euer agaynst the enemy and his  
motions / byeng euer well ware of suche occasions /  
for the saluacion of their owne soules / they shulde nat  
onely confounde the enemy and meryt moche in so  
doyng / but also some tyme parauenture they shulde  
conuert and edify the persone that the enemy hath  
caught in to his subgection and made his stale : and  
moze ouer fulfyll the commaundement of our lord /  
sayenge. Be wyle / as the serpent / and simple as the  
dove. Our lord for his tender mercy preserve all  
those that entendeth this holy journey of perfection /  
fro tempest of presumption / fro scrupulosite and pu-  
sillanimite of spirit / from suspiciousnes and wronge  
iudgementes / and fro all maner of ggueng occasion  
of synne / outhet by themselves or by any other. And  
that they may render and pay / nat onely their small  
tythes to god / but also their greate duties : And nat  
onely to fulfyll their owne duties (as is sayd) to the  
bittermost / but also in tyme and place / whan they may  
charitably to helpe their felowes / accorpyng to the  
lawe of god aboue reherfed / and also after the admo-  
nition of saynt Austen in his rule : And nat onely to  
fulfyll the ceremonies of religion and other duties /  
as they be bounde / but also to perfoyme the holy exer-  
cise of vertues and woikes of perfection / fro the whi-  
che (as we haue shewed) no person is excluded / but  
if he wyl apply hym selfe he may attayne the same.  
For there is no woike of perfection / be it / that it be

The pil. of per.

S. ii.

the



## The seconde boke.

Lib. scdo.  
ca. p. 10.

the moste harde thyng that is to wynn (as is the exercise of profounde mekenes/ whiche is to be glad to be dyspyled & set at nought for the loue of Iesu chryste/ bothe of olde and yong. And also to be so pacient/ that for the loue of god: man or woman can be contented to suffer iniuries & wronges) but within short space it may be wonne and had. And than it shalbe to them/ as greate pleasure / as meate and drynke. Of this maner was the holy father saint Benet/ as saynt Gregory reherseth in his Dialogges / for he had more pleasure and delyght to suffre wronges & to be despyled of euery man and woman/ than to be honoured or magnified. These workes semeth hard to them that be nat exercised and vsed in them/ but certaynly who so lysteth (after that he hath fully purposed and entred this holy iourney) to proue hymselfe/ and for the loue of our lord to suffre wronges. iiii. or. v. tymes / and as oft to be dyspyled and sette at nought/ in suche thyng/ in the which he is innocent & gylelesse/ at the sixte tyme the exercises of these vertues shalbe to hym in maner no mastery / but in part pleasure.



¶ When and howe any persone ought to repelle his schlaunder/ and to defende his good name: And howe the exercise of vertues is hard in the begynning/ but moche pleasaunt in the ende: And a short rehersall of certayne examles put in the begynnyng of this seconde boke/ shewyng what profyte cometh of godly exercise. The. xxviii. chapter.

But

**B**ut here may some moue a question / say-  
 eng. Howe may I saue my good name / or  
 howe shall my cōpany knowe me innocēt /  
 if I holde my tonge & kepe paciēce / whan  
 I am openly sclaundred or defamed: To  
 this answereth saynt Tho. sayeng / that in religion /  
 some be publike persons / whose worde & lyfe shuld be  
 lyght drection & example to other / as pzechers of the  
 worde of god / gostly fathers / & suche other. These w<sup>th</sup>  
 pacience & peace / may withstande discretly their defa-  
 macion or sclaunder. And that he pueth by the auto-  
 rite of saynt Greg. sayeng. Suche psons / whose lyfe  
 is ordred & set for good example / that other shulde fo-  
 lowe their exhortacion / may & ought to wstande and  
 stoppe the tonge of them that detracteth or sclaūdzeth  
 them / lest parauētūre other heryng their infamy vntre-  
 listēd / dispise their holy pzechynge / or other monicion  
 and cōsel / after y<sup>e</sup> which they shulde lyue. Other that  
 be priuat persons / as euery other pson of the couent /  
 may suffre to be sclaundred or defamed: And in them  
 (sayth this docto<sup>r</sup>) it is hye pfection & great holynes  
 so to do / paciently for the loue of god. For lyke as to  
 desyre a good name for the edifyng of other / it per-  
 tēyneth to charite: so a man or womā to desyre a good  
 name for hymselfe onely / it pteyneth to hayne glozy.  
 Also a man or womā to set at nought his good name  
 in his owne sight / it is great mekenes: but so to do of  
 cōtempt / and therby to hurt his neyghbo<sup>r</sup> / it is great  
 crueltie. And this cōclucion he proueth also by the au-  
 thorite of saynt Grego<sup>r</sup>y in the same place / & sheweth  
 the same by the example of holy fathers & heremites  
 lyueng in desert / to whome they byeng moste innocēt  
 hath ben put the cryme of fornicacion and falsly sut-  
 myled

The pil. of per.

S. iiii.

myled

Quolibet  
to. x. art  
xiii.Super  
Ezech. ii.  
p<sup>ri</sup>. omel.  
ix. circa  
medium.

Tibi sup.



The seconde boke.

mysed and sayde / that they had gotten women with  
chylde / the whiche chynge (although they were inno-  
cēt) they seemed to graunt in maner in that they wold  
nat declare themselves / and so they were compelled to  
brynge vp other mennes chylzen. Some parauēture  
wyl say. Howe dyd these men saue their good name?  
To this it may be answered / that these holy fathers  
knowyng their owne cōscience clere fro suche crymes  
leyde to them / haunyng no recozde of man to declare  
them / ne trustyng in any mannes helpe / whiche often  
tymes fayleth and deceyueth them that trusteth in it /  
sewted to almyghty god / whose recozde / wytnesse &  
helpe is moste sure & true / as the prophet sayth / certis-  
fied by his holy scripture / that no person may be con-  
founded that trusteth in his goodnes. For scripture  
sayth. He neuer leueth ne forsaketh them that trusteth  
fastly in hym. And in one other place. That lord of  
vertue neuer spoyleth oz depzyueth fro good / those  
that walketh in innocēcy. Also in one other place.  
Come to hym and ye shalbe clered & illumined / and  
your face shall nat be cōfounded oz shamed. Thus by  
the cōfidence of holy scripture / assured that god is the  
defender of innocēcy / as it appered in the patriarke  
Joseph agaynst his maistres / in Dauid agaynst  
Saul / in Susane and Judith and many mo / they  
referred all their mater to god / & put themselves and all  
their causes in his handes. And he delyuered & clered  
them all / ferre aboue the helpe of man / some by myra-  
cle / and some by other meanes. And of some we rede  
that their accusers were cōpelled by god to shewe the  
truth / and to declare his seruaūtes innocent / whome  
befoze they had falsly accused. Than (as saint Austen  
sayth) lette vs dresse our selfe to go forth the journey  
of lyfe

Non puabit  
bonis eos q  
ambulāt i in-  
nocentia dñe  
virtutū bñs  
homo q spes  
rat in te. ps.  
lxxxiij.  
Judith. xij.

Accedite ad  
eū et illumi-  
ni: et facies  
vestre nō cō-  
fudent. p. 33.  
Genes. xxxix.  
et. xli.

of lyfe the holy pilgrimage of perfection / fulfylling  
these woꝝkes of vertue / whiche the holy doctoꝝs aboue  
reherſed hath wytten and left foꝝ our inſtruction and  
ediſyng. It wyl be ſomwhat harde & peynefull in  
the begynning but y ende ſhalbe pleaſure & gladnes.  
Example. Whan a virgine begynneth firſt to lerne to  
ſewe in the ſamplar / that ſcience to her as than ſemeth  
very hard / but whan ſhe is ones perſyte in the craft /  
it is nat onely no peyne to her to ſewe therin / but alſo  
great pleaſure. So though our iourney of perfection  
be to vs partly harde & peynefull in the begynninge /  
yet let vs nat let foꝝ that / foꝝ the ende is all ioye / peace /  
and goſtly pleaſure. Than ſhal the tree of grace bur-  
gion & ſprede his bꝛaũches / and bꝛyng foꝝth leaues &  
floures in our ſoules moſte perſytly / of the whiche  
ſhall folowe moſte ſwete and gloriouſ frute. Than  
the ſede ſowen in the ſoyl of our hertes foꝝ the loue  
of Jeſu chꝛiſte / ſhalbe moſt perſytely multiplied and  
encreaſed to the ſaluacion of our ſoules. And our  
ſoules clene deliuered fro the foꝝnace of tribulacion  
and temptation / ſhalbe all clere and bꝛyght ſhynnyng  
as golde / without any ruſt. And than if it be touched  
with any iniury oꝝ ſclaunder / it ſhal gyue a ſwete me-  
lody & ſounde lyke ſpluer. Than all bytterneſſe ſhall  
depart fro our hertes & our appull ſhall be mellowe /  
that is our cōuerſacion ſhalbe ſwete and ediſyng.  
Than ſhall we be able to conuey & cary bp our heuy  
body to the mount of cōtemplacion / as moche as is ne-  
ceſſary. Than our labour & ſeruite done cōpletly and  
fulfyllid foꝝ *Ala* we ſhal be marped to ſayze *Rachel*  
perpetually & foꝝ euer moze. Than our bodyes and  
ſenſes wel moꝝtified / & al our children brought i to the  
arke of grace we ſhall ſayle with *Noe* to *Jeruſalem*.

The pil. of per.

S. iiii.

And

*Ala* ſignifi-  
feth the  
actiue lyfe  
& *Rachel*  
the cōtem-  
platiue.



## The seconde boke.

Secūda  
Det. p. 10.

And than al cloudes & mystes betterly purged and expul-  
sed out of our soules / the sterre of grace / that is the  
holy loue of god shal spede her beames in our soules  
and all shal be bryght & clere / all chynng & beautifull.  
This is the moꝛow sterre that cometh before the day /  
as the brynger of lyght. For this we shulde labour di-  
ligently (as saynt Peter sayth) whyles the sterre cal-  
led lucifer: that is to say / the lyght berat ryse & spynng  
in our hertes: that is to say / vnto the sterre of grace  
hath spred her. vii. beames perfectly in our soules / for  
in that onely standeth the perfection of mannes soule  
in this lyfe. But sith the beames of loue may neuer be  
spred perfectly / ne chyne in our soules without due la-  
bour and spirituall exercise in the vertues aboue re-  
herfed / therfore we shal shewe nowe what order man  
shulde kepe in the sayd exercise. And to what vertues  
firste after his entraunce to religion he shulde gyue  
hymselfe / or howe he shulde dispose hymselfe / that he  
may haue the sterre of grace thus to chyne i his soule.  
For (as saynt Thomas sayth) He that cometh to re-  
ligion & entendeth pfection / If he loke outhur to wyne  
all perfection at ones / or els / if he wyll be besy in the  
hychest vertues / first before he be well exercised in the  
lower vertues / he shall go dꝛye / and for a surety haue  
no perfection in cōclusion. And therfore / I thynke it  
moche necessary to shewe the order / howe we shulde  
exercise our selfe in the foresayd vertues: And to shew  
that it shalbe our labour in the. iiii. first dayes of our  
tourney.

A generall reherfall of all the mater before entreas-  
ted in this seconde boke: and the declaracion of the  
tree of grace / with all the contentes in the same

The. xxix. chapter.

Thus

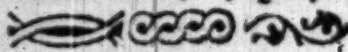


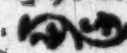
Thus hether to we haue shewed in this se-  
conde booke: firste howe excellent & sure is  
the waye of religion: and howe it hath  
many names: and howe the exercise of  
pfection may wel be cōpared to a iōney/  
and that we pūed by autoritees: we shewed also how  
the state of religion is compared to the similitudes of  
many thynges. We shewed moze ouer/ howe the hole  
pcesse of religion may be declared by the examples of  
thre maner of people that gothe to Ierusalem her in  
erthe/ to honour our lord. Of the whiche. iiii. exāples/  
one we touched / & of þ other. ii. we haue to speke. We  
shewed also the maner of our spiritual exchaūge to be  
made/ and which was the marchaūt with whome we  
shulde make our exchaūge / and what was þ money/  
wherwith we enterprised our iourney. Besyde this  
we shewed howe almyghty god gaue many & diuerse  
gyfts/ some as pceptes to be kept for our sauegard/  
whiche if we obserue/ we shall nat wander out of the  
hye way/ which the kyng of heuen hath ordayned for  
his pilgrimes. Some as medicyns to cure all sick-  
nesse & diseases/ some to beleue by true feyth/ as pser-  
uatiues. We made also a distinction of graces. Som  
graces (we sayd) were nat gyueu pncipally for the  
meryt of those that receyueth them/ but they were as  
cōmissiōs & prerogatiues/ wherby they that had them  
myght helpe to bypnyng other to the seruice of god/ & for  
to instruct them and cōforte them by the way in their  
iourney/ and these graces we called the graces of pre-  
rogatiue. Also we reherled one maner of grace in spe-  
ciall / whiche we named the grace of lyfe. And this  
grace we extolled & cōmended aboue all other graces  
as most pncipall/ bycause it is the holy grace of god/  
whiche



## The seconde boke.

whiche bypnyng eth them that hath it in their soules at  
their dethe / to euerlastyng lyfe & glozy. This grace  
(we sayd) our lord gaue vs in our erchaunge / as the  
money that mooste sufficiently myght bypnyng vs to our  
iourneys ende / the hye Jerusalem. This grace he  
wolde we shuld exercise & dispende for our owne pro-  
fyte: for it hath this pertye / that the moze it is bled  
and wel spent / the moze it encreaseeth and multiplieth.  
We shewed also that this grace was nat onely our  
money / but also all maner of thynges necessary by the  
way. Also this grace with the vertues & gyftes that  
cometh with the same / we declared by the similitude  
of a tree. Of the whiche grace is the rote / the stoke  
feyth / the barke hope / & the sappe charite. The. vii.  
principall braunches / the. vii. gyftes of the holy goste /  
the. iiii. pety braunches spryngyng out of them the. iiii.  
cardinall vertues. The leaues the moral vtues. The  
vii. floures the. vii. beatitudes of the gospell. And for  
bycause in these beatitudes resteth the heyth of pfecti-  
on / that may be in this world / therfore we must speke  
moze of these. vii. beatitudes / & conclude the ende and  
purpose of this pore treatyse. The cause why they  
be called beatitudes or blysses / may be taken of this  
similitude: for lyke as the lyfe euerlastyng & glozy  
eternall is called our finall or endles blysse in the hye  
Jerusalem / whiche is the viston or syght of peace in  
glozy. So whan we may by gostly exercise of grace  
attayne to these beatitudes / whiche ben y opacions of  
the gyft of y holy goste / & mooste pleasaunt workes to  
god / that may be in this world / for they be most lyke to  
the laudes / prayyng / and holy workes of man & an-  
gell in glozy. Therfore he that may attayne to these  
beatitudes / he may well be called blestyd / for he hath

in his soule the spirituall Ierusalem/ which by interpretation/ is as moche to say/ as the vision of peace by grace. For certaynly that soule that hath them/ is surely roted in the holy loue of god & of his neyghbour: And they ben these that foloweth. Blessed be the poze in spirit/ for of them is the kyngdome of heuen. Blessed be the mylde in conuersacion / for they shall possesse the lande of lyfe. Blessed be they that be inwardely sorry for theyr offences and weyleth or mourneth the same / or wepeth for the losse of vertues & for the delay from heuen / for they shall haue consolacion and confort euernally. Blessed be they that hunger and thyrst iustice/ for they shal be saciat and replet. Blessed be the mercypfull / for they shall optayne and haue mercy. Blessed be the clene in hert/ for they shal se god. Blessed be the peacefull/ for they shal be called the chyldren of god. 

These beatitudes be wyrtten here befoze in the ende fo the. xxi. chapter of this seconde boke. 

Howe these. vii. beatitudes (after saynt Gregoꝝ) be as. vii. degrees wherby man ascendeth to heuen: And saynt Bernard compareth them to a ladder of vii. stauers/ in the whiche he exhorteth vs to walke:

And howe perfection is of the grace of god/ and nat of our labour onely.

The. xxi. chapter.



These. vii. beatitudes (as we haue sayd) ben the operations of the. vii. gyftes of the holy goste / whiche saynt Gregoꝝ bpon Ezechiel/ cōpareth to. vii. degrees/ by the whiche man ascendeth to the hye Ierusalem in heuen. Of the whiche/ also spekethe Bonauenture/

Omcl. xxi.



## The seconde boke.

Quinta  
pte breuif  
loquit. ca.  
vi. et in li.  
de. vii. do  
nis ca. iii.

nauenture/sayeng. Grace spredeth her braunches of  
perfection / by the whiche man oz woman worketh  
godly operations / whiche hath the name & ben called  
beatitudes. And saynt Bernard also assembleth the  
same to a ledder of. vii. steppes / by the which we may  
ascende and descende: Ascende I say by holy contem  
placion & meditacion to god and descende by mercy  
full cōpassion & pytie / helpyng / succurryng / and rele  
uyng the necessite of our neyghbour. But he wolde  
nat in any wyle that we schulde walke besyde this  
ledder / nother declinyng on the ryght hande ne yet on  
the left hande / but that we schulde euer walke on this  
ledder / as in the kynges hye waye / and neuer fayle ne  
gyue ouer / as lokyng backwarde to our olde lyfe. For  
(as our lord sayth in the gospel) no man that put  
teth his hande to the plough of holy religion / & loketh  
backwarde / is apt to the kyngdome of god. And in  
these onely y goodnes of god hath ordayned & dispo  
sed the perfection of mānes soule / bycause man shuldi  
knowe that holynes of lyfe is nat of hymselfe / nother  
of his nature / but onely of grace / nat of his owne wyl  
neyther of any gyft of nature / but onely of grace and  
vertues / his good wyl and labo<sup>r</sup> put therto. Where  
fore saynt Poule sayd. In my body & fleshe I fynde  
no good / ne forwardnes to perfection. A wyl I haue  
(sayth he) but I can nat fynde of myselfe to make that  
wyl perfyte. And in one other place / he sayth. Wyl &  
desyre what ye can / and conne as fast as ye may / yet  
the helth of mannes soule / is nother of the wylle ne  
yet of the conne / but of god onely that hath pytie and  
mercy vpon vs. He seeth our desyre / howe gladly we  
wolde be with hym / and howe we labour dayly to ca  
ry vp our heuy body to the mount of perfection / but it  
passeth

Luce. ix.

Rōs. vii.

Rōs. ix.

passeth our power. Wherfore of his great mercy and  
pytie he sayth to vs in the gospel. Come to me al you  
that be ouercharged/and I shall refreſhe you/and  
make lyght your heuy burden/by my grace.

Mat. xi.

Howe these. vii. beatitudes ben declared by . vii.  
propertyes of vertues requyred of cōgruence to be in  
an erthly pꝛince/ howe moche moze than shuld the cō-  
dicions of these beatitudes be in vs/ wormes of the  
erthe / whiche ben called to be pꝛinces & inheritous  
of heuen.

The. xxi. chapter.

**H**e . vii. beatitudes / and the entent of the  
same/ may be declared by exāple/ as thus.  
If a great kyng wolde chose to his heyre  
a poze mannes sonne & make hym inheri-  
tour of all his landes / It were necessary befoze and  
aboue al other cōdiciōs & maners/ that he shuld haue  
in hym these pperties folowynge. Firſte/ that he re-  
membryng his vocacion or callynge to so hye a dignite/  
shulde kepe euer in his hert his olde pouertie / beha-  
uynge hymselfe alway mekely & obediēty to his most  
gracious father/ lest at any tyme he fall to pryde/ & so  
rebell agaynst his father & blurpe his kyngdome/ as  
the proude angell dyd agaynst god. Of this maner I  
rede of one of the kyngs of Cecile/ whose father was a  
poze man/ a pottar by his craft: And therfore bycause  
he wolde nat forgete his olde pouertie/ he wold euer  
be fued in vesselles of erthe. If than this be requyred  
in the inherito<sup>r</sup> of an erthly kyngdome / howe moche  
moze ought we to be meke & poze in spirit/ & obedient  
to god/ whiche be but wormes/ ashes/ and dust of the  
erthe / and yet ben called to be inherito<sup>r</sup>s of the cele-  
stiall empire & heuenly kyngdome / whiche mekenes  
in hert



## The seconde boke.

in hert/ if we haue nat/ we shal neuer be parteners of  
that gloꝝy nother of the benediction/ of the whiche the  
sonne of god spake/ whan he sayde. . .

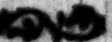
**Math. v.** i. Blessed be the poze in spirit/ for of them is  
the kyngdome of heuen.

**ii.** **C**Secondarily / If the worldly kyng wolde that  
his chylde/ which he choseth fro so lowe a degre/ shuldi  
be to hym feythfull/ kynde and louyng/ and to all his  
housholde/ mylde/ gentyll and pytefull. Howe moche  
moꝝe of necessite ought we wretches to haue this feyth  
full & louyng myldenes of couersacion/ towarde god  
& man/ whome the celestiall emperour hath specially  
chosen to be his owne chylzen & heȝes / nat onely of  
the lande of lyfe in heuen/ but also to be part takers of  
the seconde beatitude of the gospel & holy blessing her  
in erthe/ whiche our loꝝde graūted to all such/ sayeng.

**ii.** Blessed be the mylde in conuersacion / for  
they shal possesse the lande of lyfe.

**iii.** **C**Thyrde / If the pꝛince of an erthly kyngdome/  
shulde be no idiothe nefole/ nat knowyng good frome  
euyl/ noꝝ vnderstandyng whan he displeaseth oꝝ plea  
seth his father / howe moche moꝝe ought to be in the  
chylzen of god & inheritoures of the kyngdome of  
heuen / the thyrde pꝛetty requysite to a pꝛince of the  
woꝝlde: that is to say/ that he haue conyng/ wysdome/  
and discrecion sufficient to knowe what pleaseth oꝝ  
displeaseth the father of heuen / & to be soꝝy oꝝ lothe/  
nat onely to offende hym in tyme to come/ but also to  
moꝝne dayly for our great unkyndenes past/ & wepe  
and wepe the teares of our hert / for that we fue hym  
nat dayly as we shulde/ and moꝝne & wepe the swete  
teares of loue/ bycause we be so long separat & depar  
ted from hym / wantyng the vision & fructiō of his  
Deite

deite. And so doyng without dout / we shall haue eternall cōsolacion fro heuen / & moze ouer be pattenars of the thyrd beatitute of þ̄ gospel / wherein oʳ loʳde sayth.

iii. Blessed be they that moʳneth / for they shalbe consoʳted eternally. 

And though euery chʳisten creature that hath offended god / ought to render actually these foʳsaid teares of cōtricion / & soʳ we / yet they be nat to be requyʳed of infantes & idioles / which had neuer the ble of reason / for they neuer offended god. And therfoʳe they be saʳued by the grace of god / & merites of chʳistes passion.

The fourthe condicion that is requyʳed in a erthly pʳince / is / that he shulde be no coward / no maycocke / ne fearfull person that dare no thyng enterpʳise for þ̄ loue of his father / & defence of his lawe / but he shulde be in the zeale of iustice ballant / strong & bolde / able to feght the batayle for the loue of his father / and at his cōmaundement to defende his lawe & realme. So shulde the chʳisten man that is chosen the heʳe of god almyghʳt / he shulde be no coward / nother fearfull maycocke in fulfylling the cōmaundementes of his heuenly father / but lyke as in hunger & thʳst he despyʳeth meate & dʳynke / so in the zeale of iustice he shulde be strong by grace to feght the batayle of vertue / & by gostly strenght he shulde be spiritually doughty to suffre psecucion for his father the kyng of heuen. And if case of necessite requyʳe also martyʳdome / and than he shulde be woʳthy the fourth beatitute oʳ blyss of the gospel / wherein our loʳde sayth.


iiii. Blessed be they that hunger & thʳst iustice / for they shalbe saciat & fulfyllid wʳ gloʳy.

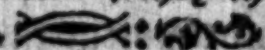
The fʳthe cōdicion that becometh a pʳince is / that he be nat heddy to his subgetes / specially whan he is called

.iiii.

b.



called from lowe degre to that hye dignite / but in all causes it becometh hym to be merciful to other / as his father hath ben to hym: And so byeng / he shal optayne moze hye dignite and moze speciall fauour & grace. Moche moze than ought the chyld of y<sup>e</sup> erth (whiche is called to y<sup>e</sup> crowne of glozy) to be mercifull & libe-  
rall to euery creature that bereth the ymage of god in their soules / & nat hebdy in any wyse / and that for to honoure & magnify his holy father i heuen almyghty god / whose kyngdome & glozy is euer the moze exal-  
ted that the mo by grace may optayne y<sup>e</sup> same. Where-  
fore al his hert shuld be set to byng other to the same dignite / to the whiche he is called onely of the mercy of god / trustyng to optayne y<sup>e</sup> same. And all such gra-  
ces that he hath receyued of god / frely to minyster to other / wyllyng in his hert / euery pson as his bzothe-  
r or sister in god to haue y<sup>e</sup> same graces & glozy / that he wolde haue in hymselfe. And if he do thus / shewyng hymselfe the true & trusty dispenser of the treasure of god / he shalbe admytted nyet to god & be made of his counsell. And (as saynt Austen sayth) worthy it is that he in all causes / aske & optayne counsell of god / what is to be done / whiche is so true & feythfull a distributer of the counselles & graces of god. And so doyng / he shal be partenar in the fyfthe beattitude / whiche our lord promised / sayeng in this wyse. 

b. Blessed be the mercifull / for they shal optayne and haue mercy. 

bi.

The sixth condicion / that is requyred to be in a pynce of this world / is that he be continent & chaste / & nat bi-  
cious / nother in soule ne body: that is to say / that his hert & conscience be nat defouled w any enoyme crime / as fornicacion / adultery / theft / bybery / extortion with  
suche

suche other. And nat onely that he neuer do the dede/  
but also that his hert be kept clene from the fylthy cō-  
ruptiōe & desyre of the same. whiche clenness of hert/  
if he haue w all the other befoze reherſed cōditiōs &  
ppertyes / he is than worthy to be pmoted hyer / & to  
be admitted in maner to the kyngs pzeſence / called fro  
the hall to the chamber / wher ſomtyme with reuerēce  
he may ſe the kyng. Howe moche moze than is it ne-  
ceſſarily requyred to the chyld of god / & inherito<sup>r</sup> of  
the kyngdome of heuen / to haue a clene hert / purged  
by penaunce fro all fylthe of ſyn / & from all cōſent & de-  
lectacion of the ſame / which clene hert we muſt nedes  
haue / if we entende to be ſo pmoted / that by grace we  
may ſe our lord in this world / hauryng hym pzeſent  
in our ſoules / & hereafter to haue the clere viſion & frui-  
tion of his deite in glozy / as our lord prompſed to all  
ſuche in the ſixte beatitude / ſayeng.

vi. Blessed be the clene in hert / for they ſhal ſe god.

**¶** The. vii. cōditiō / that belongeth to a pzeince / is y<sup>e</sup>  
he be peaſable / nat onely with the kyng / but also with  
every pſon . And nat onely to haue that trāquillite &  
quyetnes in his owne ſpirit / but also to be diligent to  
make bryte & peace betwene man & man / and in every  
cauſe to helpe to y<sup>e</sup> ſame. And whan he hath al the for-  
ſayd cōditiōs & good pperties to be admptted / nat  
onely to the kyngs pzeſence / but mozeouer for his ver-  
tues exalted w reuerence to the ſinglar familiarite of  
the kyng / & haue the ioyful fruiſion of his louyng cō-  
tenaunce / euer to be in his cōpany / his hert ſequeſtered  
o<sup>r</sup> diſſeuered fro the cōſideracion of all thyngs that be  
nat after the kyngs pleaſure. And nat onely to be ad-  
mptted to the kynges owne table / and to taſte of his  
dewtyue delicattes / but also many tymes to receyue

The pil. of per.

C. l.

vene

vi.



The seconde boke .

benefites and pleasures of the kyng / as betw pledges  
and sure proues of the kynges fauour / & loue to ward  
hym . There can nat be moze ioye or greater cōsolac  
cion to a pynce / than this / except onely the glozy and  
triumphe that he shall haue / whan he recepueth the  
croune of his empyre . If these dignities be sought  
for / mozte diligently of the pynces of the world / howe  
moche moze shulde we wormes of the erthe / apply all  
our study and diligēce / to enquyre and seke / howe we  
myght gete this holy peace of grace in our soules / by  
the reason of the which we may haue peace with god /  
peace with angell / peace w man / & peace with our sou  
les / wherby also we shulde be so acceptable & well be  
loued w god / as the tender chyld is loued of his ten  
der naturall father / and incōparably moze . O / howe  
blessed be they y haue this holy peace in their soules /  
by the whiche they may be / nat onely loued of god / as  
it is aboue sayd but also admitted to y syght & speche  
of hym / that is our onely peace & glozy / our sauour  
christe Iesu / whome it pleaseth nat onely to inhabite  
our soules / but also he cōdiscēdeth to shew hymselfe to  
vs by his grace / & to speke to vs by his blessed & swete  
inspiraciōs / gyueng vs vnspekable benefytes of the  
celestiall treasure & spiritual ryches of the holy goste .  
And besyde y / nat onely he maketh our soules his chā  
ber / but also in y same / as his mozte beloued parler / he  
prepareth & ordeyneth a great supper / & admitteth vs  
to his owne table / & fedeth vs w the dentyues of his  
owne delicate dyshe / & in part as our frayle mortall  
nature may receyue / he gyueth vs a tast of y heuenly  
fode / wherwith he fedeth angelles in heuen / which is  
the greatest ioye & glozy that man may haue in this  
world . And who so may attayne by y exercise of grace  
to this

to this excellent holynesse / they shal haue vndouted the  
bii. benediction of the gospel / whiche is the scuenth  
beatitude that the eternal son of god promised / sayeng.

bii. Blessed be the peacefull / for they shall be called  
the chyldren of god. And this is the hiest dignite of  
grace that is in this lyfe / and man can nat attayne to  
any greater loye & felicity / vnto the kyndome of god  
come after his deth / whan almyghty god shal crowne  
hym w<sup>th</sup> the dyademe of glozy / & gyue hym ful possessi-  
on of the hie Jerusalem / where he shal be assured of  
endles glozy & loye worlde without ende / for the whi-  
che he hath laboured so trulpy in this worlde.

Math. ii.

Howe diuers doctozs cōpareth the. bii. gyftes of y<sup>e</sup>  
holy goste to diuerse thynges. Saynt Jerome cōpa-  
reth them to the. bii. loues of breed / w<sup>th</sup> the which our  
lozde fedde. iiii. thousande people. Saynt Bonauen-  
ture to a sterre / haupng. bii. beames. Saynt Grego-  
ry to the. bii. dayes / in y<sup>e</sup> whiche the chyldren of Job  
made festes eche to other. And Antonyne to the. bii.  
dayes of the creacion of the worlde / & hym we folowe  
for our purpose. The. xxxii. chapter.

Thus we haue declared the. bii. beatitudes of y<sup>e</sup>  
gospel / whiche (as we haue sayd / oftentymes  
here befoze / aff the mynde of. s. Tho. ) ben opaciōs of  
the. bii. gyftes of the holy goste. And in them / as moſte  
holy workes of moſte hie and singlar acception to al-  
myghty god / standeth the pfection of mannes soule.  
Saynt Tho. declareth these. bii. beatitudes after a  
nother maner / as we shall shewe here after by y<sup>e</sup> grace  
of god / in the last dape of this our iourney the thyzde  
chapt. Saynt Jerome also applyeth the. bii. gyftes  
of y<sup>e</sup> holy goste w<sup>th</sup> their opaciōs oz workes to y<sup>e</sup>. bii.

p<sup>er</sup>ia scē. 8.  
lix. et q<sup>u</sup>ar.Sup Mar.  
ca. viij.

The pil. of per.

C. ii.

loues



## The seconde boke.

Mar. s.

Danielis  
p<sup>ro</sup>.io.

Hester.ii.

loues of breed / with the whiche our lord fedde. *iiii.*  
thousand people / as it is open in *þ* gospel of Marke /  
and so they may be applyed cōuentēty. For lyke as *þ*  
pphet Daniel & his felowes / wey nat suffred to come  
to the p<sup>re</sup>sence of kyng Nabugodonosor (as the boke  
of Daniel testifyeth) nother the mayden Hester / whi  
che was admytted among other virgins / & aff chosen  
to be quene to kyng Assuerus (as it appereth in the  
boke of Hester) was nat suffred to come to his p<sup>re</sup>sen  
ce / before she & the other forsayd were purged by clene  
dyete / & fedde w<sup>th</sup> the kyngs reward / and *þ* sayd Hester  
apparelled & enoynted w<sup>th</sup> p<sup>re</sup>cious & swete oyntemen  
tes. So / no moze may we come to *þ* p<sup>re</sup>sēce of the he  
uēly kyng our lord Iesu chyste / by grace / & moche  
lesse to se his glozy / vnto we be enoynted with the fore  
sayd gyfts of the holy goste / whiche be as oyntmētes  
of his grace / & be fedde by holy exercise w<sup>th</sup> the same.

These. *vii.* gyfts of the holy goste / ben also (aff Bona  
uenture) the. *vii.* beames of loue: For (as we sayd be  
fore) the sterre of grace is loue / & the. *vii.* beames of *þ*  
sayd sterre / be the. *vii.* gyftes of the holy goste. This  
sterre of grace was well figured in *p<sup>e</sup>* sterre *þ* ledde  
the. *iii.* kyngs *þ* sought our lord to do hym homage &  
hono<sup>r</sup> aff his natuite / & brought them streyght to his  
magestye: and whan this sterre was hydde & shone  
nat to them / they went wrong to their greate payll &  
teopardy. So in this iourney of p<sup>er</sup>fection is p<sup>re</sup>sup  
posed the sterre of grace / as our chefe cōductoz & gouer  
nat / whiche sterre / as long as we folowe / vndouted  
we go the right way of p<sup>er</sup>fection. And whan it shyneth  
nat in our soules / than oftentymes we erre & wander  
out of the ryght way. Every man & woman *þ* hath *þ*  
grace of god / hath this holy sterre of loue i thei<sup>r</sup> hert /  
but it

In libro de  
septem donis  
cap. vii. s. et  
iii.

but it shyneth nat in euery person excellently. For lyke  
 as the bygghtnes of metall can nat appere vnto y rust  
 be rubbed away. So in lyke wyse the sterre of grace  
 can nat shyne ne cast out her beames in our soules/ w  
 out y<sup>e</sup> exercise of v<sup>t</sup>ue goyng befoze. These. vii. bea  
 mes of loue/ other wyse called the. vii. gyfts of the holy  
 goste/ diuers doctozs applyeth to. vii. dayes. Bona  
 ueture sayth/ they be. vii. dayes/ in the whiche our lord  
 Jesu cometh & maketh great festes in manes soule/ as  
 it appereth in a treatyse y he maketh of y<sup>e</sup> sayd gyfts.  
 Saynt Gregozy applyeth them to the. vii. dayes/ in  
 the which y<sup>e</sup> chyliden of Job made fest eche to other/  
 as it appereth in the first boke of his Moralles. An  
 tonine in his Summe applyeth them to the. vii. dayes  
 of the creacion of y<sup>e</sup> world/ & that moche coueniently/  
 as we shal shewe here aft. But bycause we entende to  
 entreate the pilgrimage of p<sup>r</sup>fection/ we shall apply  
 them/ folowynge the sayd processe of Antonine/ to. vii.  
 dayes iourney. In the whiche. vii. dayes we shall  
 shewe howe we ought to order our selfe in the labo<sup>r</sup> &  
 exercise of v<sup>t</sup>ue/ wherby we may attayne (by y<sup>e</sup> grace  
 of god) to y<sup>e</sup> p<sup>r</sup>fection/ that the. vii. beames of y<sup>e</sup> sterre  
 of grace shall shyne p<sup>r</sup>fetly in our soules/ & make vs to  
 god moche acceptable & pleasaut. And for y<sup>e</sup> we may y<sup>e</sup>  
 better spede/ we shall retorne to our olde p<sup>r</sup>cesse & call  
 to remembraunce howe we copared the entraunce of reli  
 gion to y<sup>e</sup> passage of the chyliden of Israel/ ouer the  
 flood of Iordan. And for that no person shulde thynke  
 but y<sup>e</sup> this coparison is coueniēt/ it may be p<sup>r</sup>ued by y<sup>e</sup>  
 autozite of our sautour Jesu/ whiche so declared it to  
 the holy matrone saynt Brigitt/ as it appereth in the  
 vii. boke of her heuenly reuelaciōs/ where she sheweth  
 this reuelacion. There was a certayn religious per  
 son that

ubi sup.  
 In singu  
 lis donis.

Ca. 32.

Parte. iiii. ti  
 tlo. x. ca. vii.  
 §. vii.

Ca. C. vi.


The pil. of per.

C. iiii.

son that



## The seconde boke.

sonne/that pretended greate pfection/but he coude nat  
attayne therto/for by lyklyhed he entred nat well to re  
ligion/for though he ware y habit of religion/yet his  
hert was in the worlde. This man came to the holy  
saint Brigit & besought her to pray for hym/she wyng  
to her his mynde/ for whome whan she was makynge  
her prayer/our lord sayd to her. This man for whom  
thou prayest nowe/can nat optayne y thou desyrest  
for hym/bycause he hath nat as yet/passed ouer Jor  
dan. For lyke as Helye the pphet neuer coude attayn  
to y hye secretes of god/vnto he had passed ouer Jor  
dan/no moze can this person/for whome thou prayest  
nowe / except he do penaunce & apply hym selfe to the  
exercise of vertue: wherfore it is euident & open/that  
the holy lyfe of religion/is well copared to the passa  
ge of the chyldren of Israel ouer Jordan. 

Howe the. vii. dayes of this pilgrimage/be assem  
bled & applyed to the. vii. dayes in the whiche y great  
worlde was creat & made: & howe they be lyke i many  
pperties/& in many they differ & be vnlyke: and howe  
the ende of bothe/is as holy day/peace/quyetnes/and  
rest frome labour. The. xxxii. chapiter.

Also/that these. vii. dayes tourney/maye well  
be copared to the. vii. dayes/in the whiche the  
vniuersall worlde was creat & made/it may be shewed.  
euidently by two reasons. The first reason is/for lyke  
as all the hole great worlde was creat & made pfyte in  
nature in. vii. dayes (as scripture) so/in lyke wyse/it  
is coueniēt y man/whiche is the lesse worlde/shulde be  
creat & made newe agayn in his soule by grace in. vii.  
dayes. The seconde reason: And lyke as almyghty  
god whan he made the greate worlde/wrought. vi.  
dayes/

iiii. regu  
scdo.

i.

Genes. i.

ii.

dayes/and in the.viii. he rested & made holy daye/and wrought no more for that tyme: so/in lyke wyse in the recreation of the lesse worlde: that is to say/in the renewing of the inward man/ that is mānes soule by grace/we must worke & labour. bi. dayes in our iourney/ & than in the.viii. daye we shal optayne þ we desire/ and so reste & make holyday for this tyme. And lyke as þ creation of the great worlde/ & recreation of makynge agayn of þ lesse worlde agreeth in two thynges/ so they differ or disagreeeth in other two thynges. For in the first/ god wrought & made creature wout þ helpe of creature/ but not so in þ seconde. For (as saith Austen sayth) he that hath made the wout the/ wyll nat iustifye the without the/ that is/ except thou helpe therto thyselfe. In an other thyng they be vnlyke also. For w<sup>t</sup> the dayes of the creation of the great worlde was ioynd nyght/ but w<sup>t</sup> these dayes of the seconde/ that is/ of the renewing of mānes soule by grace/ there is no nyght. And so sayd saith Laurence whan he laye resting on the hyzen crate. My nyght (sayd he) hath no derkenes/ but all is bryght & shynnyng in clerenes. Of this also the pphet Dauid sayth. The nyght shal be illumined & made clere as the daye/ & dekenes shynnyng as lyght. And this lyght foloweth of the holy workes of vertue. For (as I sayd) we must worke & labo<sup>r</sup> in gostly exercise certayne dayes. And though þ ende of religion (which euery religious person/ more or lesse shuld entende/ euery pson after his graces and vtues) be the lyfe cōtemplatiue/ yet to þ ende no pson may attayne/ except he labo<sup>r</sup> & exercise hymselfe firste in þ actiue lyfe. Nat so vnderstādyng/ þ he shuld vse the actiue lyfe of the worlde/ whiche stādeth in gyueng almes & doyng other good dedes of mercy/ as to fede  
the

De vbiis  
apli s<sup>m</sup>o.  
rb. post  
mediū.

In his le-  
gend.

Non sicut  
dies illu-  
minabit.  
ps. C. xxxviii.



## The seconde boke.

Scda. ii.  
q. lxxxix.  
art. iii.

bt. maral.  
ca. xxvi. et  
xxvii.

Lib. de si-  
militudis.  
ca. C. xxi.

the hungry / cloth the naked / gyue drynke to þe thyrsty  
and suche other / for these woꝝkes be let to contempla-  
cion (as saynt Thomas sayth) wherfore they be nat  
couenient for the religious person. But there be other  
woꝝkes of the actiue lyfe (sayth this holy doctoꝝ) that  
dispoſeth / helpeth / & be necessary to cōtemplacion / as  
the exercise of moꝝall vertues. For except they be firste  
had / no pson may attayne to the cōtemplatiue lyfe / as  
saynt Gregoꝝy wytnesſeth / sayeng. No person may  
ascēde to the mount of cōtemplacion / except he be pro-  
ued first / & well exercised in the felde of vtues & holy  
woꝝkes. Wherfore / of these. bti. forsayd gyfts / whiche  
we call our. bti. dayes iourney. b. pteyneth to þe actiue  
lyfe (as ſait Anselme sayth) & onely two of the laste to  
the cōtemplatiue lyfe / as it appereth moze clerely here  
befoze in the tree of grace / & also it shalbe shewed here  
after moze playnly. These thingis shewed befoze in ge-  
nerall / as thynges moche necessary to be knowen / we  
shal spede vs by the grace of god to declare euery day  
by it selfe with suche thyngis that pteyneth to the same.  
And bycause in the first. iiii. dayes standeth our great  
labour / we shall declare. v. thynges by order in euery  
day. f. first / what shalbe our labour: seconde / what shal  
be our perylls: thyrde / what shalbe our helpe for both /  
to spede vs in our labour / & to defende vs frome our  
perylls: fourthe / what & howe moche we pſyte & be  
fozward in euery day by our labour: fyfthe / we shal  
shewe what refreſshyng and fode we shal haue to  
strength vs agaynst the next daye.



¶ And so / here endeth the seconde boke of the  
pilgrimage of perfection.

There begynneth the table of the thyrd  
boke / whiche cōteyneth seuynty  
let boke / called seuynty dayes iour  
ney / & eche of these seuynty con  
teyneth many chapters /  
as here after follo  
weth.







**The table of the first/ the secōde/ & thirde day.**

**Here foloweth the table of the thirde booke  
and fyrst daye/ whiche contayneth  
xii. chapters.**



**T**he fyrst chapter sheweth and apply-  
eth/ the fyrst day of this pylgrimage of  
perfection/ to the fyrst day of the crea-  
cion of the vniuersall worlde: And de-  
clareth the effectes and properties of the  
fyrst gyfte of the Holy gost/ called Gostly feare: And  
to wyn the perfeccion of the sayd gyft/ is the labour  
of this fyrst day. Here is shewed also/ howe many  
maner of feares there be. **fo. Primo.**

**T**he seconde chapter. Howe the labour and ex-  
ercyse of this day/ is assembled to the batayls of the  
chyl dren of Israell/ after their passage ouer the wa-  
ter of Jordayne: And howe the order to ascende to  
perfection/ is taken of the order of the fall of y<sup>e</sup> wo-  
man Eue/ frome perfection: And of those thynges/  
that gyueth the Enemy boldnesse to tempte man or  
woman/ as ydelnesse and syngularyte. **fo. iiii.**

**T**he thirde chap. Other fyue condicions/ whi-  
che euery religyous person must eschewe/ in the be-  
gynnyng of his conuersyon/ that is: Syngularite/  
yuell company/ lyghtnesse of syght/ custolyte/ and  
bayne speche: and with all dilygence/ to labour for  
the contrary vertues. **fo. v.**

**T**he fourthe chapter: Howe the fall of Adam  
from perfection/ teacheth vs the order/ how we shul-  
de ryse/ by the exercise of vertues to pfection. **fo. vii.**

**T**he fyfth chap. Of the vertue of mekenesse/ and  
howe it is the foundation of all perfection: & howe  
ppl. of. p. **A. ii. hyghe**



## The table of the thirde boke

highe the buylding of perfection reacheth: & howe there is a trewe mekenesse and a false mekenesse: & howe by the example of the lyfe of our Sauyoure/ we be enduced to mekenesse: And howe onely the meke soule fulfylleth the counsayls of oure Lorde.  
Folio. biii.

**¶**The. vi. chapiter. Howe next after mekenesse/ in the order to perfection/ we muste labour for perfyte obedience: And howe there is a true obedience and a false obedience: And of the thre susters/ Obedience/ Licence/ and Inobedience: And howe perfyte obedience/ is commended and praysed/ aboue all other vertues.  
Fo. xiii.

**¶**The seuynth chapi. sheweth: Of the Cardynall vertue Temperaunce: And of thre speciall mozell vertues/ Abstynence/ Chastyte/ and Symplicite/ & of their exercises and comodities: And of the difference / bytwene the inwarde Vertues and the outward vertues.  
Fo. xvi.

**¶**The. viii. chapiter. Contayneth heuenly counsaylles and monycions of holy Fathers/ written in shorte sentences: bycause they may be the soner learned/ and better bozne in mynde: moche necessary to our pylgrimes by the waye/ as preseruatyues/ and most holesome electuaries/ to preserue the from spirituall diseases/ & sickenneses of the soule. Fo. xxii.

**¶**The nynthe chapi. Of the perylles in this iourney/ and specially/ of the thre principall enemyes of mankynde: the Worlde/ the flesshe/ and the deuyl: And of the seyn peticapitayns/ the seyn capytall synnes/ with their retynewe and housholde/ with whom we must fyght and labour to optayne victo-  
rye/ and

and of the fyrst day.

eye/ and of the profyte that foloweth the same.   
folio. xxx.

**T**he tenth chap. Conteyneth/ the batayle of vyce  
and vertue/ pytched in the felde of the cogitacion oꝝ  
mynde of man oꝝ woman/ shewyng in generall/ all  
the ieopardies paterpyng to euery day. fo. xxxii.

**T**he .xi. chapiter / Howe in all batayls / prayer  
is most sure and redy secour/ if it be accordyng to  
holy scripture perseuerant: And what prayer is co  
uenient foꝝ this day: And of the frutes of the Holy  
gost/ whiche dothe ryse and come of our exercyse &  
labour in this day. fo. xli.

**T**he .xii. chapiter: Howe we must labour foꝝ the  
perfection of the gyfte of feare/ whiche is the exer  
cise of this present day. And howe the cōtempt and  
forsakyng of this worlde/ byeth heuyn: And howe  
the exercise of mekenesse/ buyldeth a palace foꝝ our  
lorde: And howe parfyte pouertie of spyrite/ posses  
seth almighty god/ and dothe receyue hym: & howe  
pouertie of spyrite/ is y heuynly mekenesse/ lyke to  
the mekenesse of angell: And howe there is/ many  
degrees of mekenesse. fo. xliii.

**T**hus endeth the table of the fyrst day/ and  
here after foloweth the table of the  
seconde day: Whiche contay  
neth ten chapters.

**T**he fyrst chapiter sheweth: Howe the secōde  
day of this iourney/ is declared by the secon  
de day of the creacyon of the great worlde: & howe  
the labour of this daye/ is to wynn the perfectyon of  
pyl. of p. A. iii. the



## The table of the thirde boke.

the gyfte of Pytie: Also it sheweth what pytie is / & howe it maketh man to rende Dewe seruyce & worshipp to god / with many mo effectes / and ordyeth man to god and his neyghbour / in all goostly and holy conuersacion. fo. xlvii.

¶ The seconde chapi. sheweth. Howe the gyfte of Pytie / enclyneth the soule euer to quietnesse: And whan it is parfite / in maner / causeth mā to do good for yuell / and shewe mercy for vnkynndnesse: & howe it worketh in man / fyue synguler effectes: and how the holy scripture of god / and holy fathers and doctours / moche moueth to the exercise of pite. fo. xlix.

¶ The thirde chapter sheweth: Howe this gyfte of pytie / though it haue many operaciōs / yet it hath the name onely / of the effecte of many: & of the cause therof. And howe all creatures / specially the religious person / shulde be exercised therein: and it is a boue all sacrifice: and howe it teacheth vs to be physicians: and why it is putte nexte in order after the gifte of feare: And howe the perfection of this gift multiplieth the most harde hert. fo. l.

¶ The fourth chapi. Howe aboue all other / the prelates in relygion / shulde be parfyt in this gyfte of pytie: and howe they shulde be as spirituall physicians: and howe they shulde remedy / cure / and instructe / the scrupulous persone / the dull persone / the desperaunt and feble in faythe / the impacient & murmurer: And eche one to other ought to be lykewise / and howe this gyfte encludeth Justice and charite / with many other perfections. fo. lxi.

¶ The fyfthe chapi. Howe this day we maye letne the synguler lesson of grace / to the whiche our lord exhorted

and of the seconde day.

exhorted all his felowers: And of a chozte declaracion of the vertues/ whiche dispoſeth man to the perfection of this day: and of the contrary vyces. And it teacheth vs/ foꝛ what vertue we ſhulde moost labour: & howe the Enemy/ wylle ſtere & moue man to all vertues/ except charite: And howe perfection euer moost ſhyneth in aduerſyte: And howe it is nat good/ to be moche famplier with our prelate oꝛ heed folio. lvi.

**T**he ſixte chapi. Howe euerp perſon that entendeth perfection/ ſhall ſuffre troubles: And howe temptacions woꝛketh great proſpitye to man / whiche is ſhewed by many examples: And howe of all vyces Enuy and pꝛe moſt impugneſh/ y perfection of this day: And what is ſenſualyte/ and howe it is compared to a well: & howe ſome moeyons of it be no ſyn: And what is Enuy and pꝛe/ and how they expell the Holygoſt and charite. fol. lx.

**T**he ſeuenth chap. Howe after our purgacion in baptyme/ god hath leſte in vs mocions of enuy and pꝛe/ and of other ſynnes: as Rebellyng agaynſt the ſpyꝛite/ and that foꝛ many cauſes: And howe now Enuy is touned in to frauſey: And howe by it/ we be woꝛſe than beaſtes: And of many and dyuers remedies agayne Enuye and pꝛe/ by the authozite of holy doctours. fol. lxiii.

**T**he eight chapi. Of other medycins and remedies agayne Enuy and pꝛe/ by waꝽe of the goſtly experience and exercyſe of holy fathers: and howe to folowe the ſame/ is the ſtreight way to heuyn. folio. fol. lxviii.

**T**he nyynth chapi. Of other ſpyꝛituall batayls/ but nat



## The table of the thirde booke

but nat so feirle as the other aforesaid: but moze sub  
tell to ouercome: And howe the memozye of man/  
is compated to a booke: And howe the Enemy can  
nat beare a good purpose/ but euer dothe assaile y  
person/ whiche entendeth perfection: And howe su  
che conflycte is no synne/ but merite: & how though  
he can nat ouercome/ yet he wyl attempte contynus  
ally to wery vs: and to make vs excuse our selfe to  
god/ as Adam dyd: And howe we shulde be as dou  
les/ and nat as rauyns.

fo. lxxi.

**T**he tenth chap. Howe prayer is the moost redy  
helpe/ agayne the Enemy and all his temptations:  
And of the effectes and offyces of goostly pytie/ and  
the declaracion of the petition of the Pater noster/  
whiche parteyneth to this daye: And howe god is  
with vs in tribulacion: And how than he most sure  
ly heareth & ordzeth our prayer after his wyl/ and  
nat alwayes after our appetites: And how euer try  
bulacion foloweth the exercise of perfection: & howe  
this gyfte of Pytie/ maketh man comparable with  
angell/ and gyueth many comoditeis/ and specially  
the seconde Beatitude/ and thze frutes of the Holy  
goost.

fo. lxxiii.

**T**hus endeth the table of seconde day/ and  
here after foloweth the table of the  
thirde day/ whiche contay  
neth. xiii. chapters.

**T**he fyrst chapter sheweth: Howe the labour  
of this thirde daye/ is/ to wyn the perfection  
of the gyfte of Science: And howe this day is de  
clared

and of the thirde day.

dated by the thirde day/ of the creacion of the vni-  
uersall worlde: And howe all fylthy mocions of the  
body/ be dzed by by this day: And howe this is nat  
the science of philosophers/ but the science of sayn-  
tes/ whiche ordzeth man in thinges spyrituall & tem-  
porall/ as concernyng his saluacion. fo. lxxvii.

**T**he seconde chapi. Of many and dyuers opera-  
cions & workes/ whiche the gyfte of Science dothe  
worke in the soule: and howe it directeth the wor-  
kes of the two dayes past: And generally/ it iugeth  
and maketh clere/ and sheweth the hole couersacion  
of man/ to the whiche he is bounde: as concernyng  
his saluacion. fo. lxxix.

**T**he thirde chapiter: Howe the gyfte of Sciēce  
iugeth in thynges of faith to be beleued/ and suche  
as be contrary to faith/ to be eschewed: And howe  
this effecte of Science/ dothe diffe from the lyke ef-  
fecte/ in the grace of discrecion of spyrites: & howe  
this gyfte of Science dothe discerne/ bytwene true  
reuelacions and illusyons of the Enemy. fo. lxxxi.

**T**he fourth chapiter. Howe reuelacions and il-  
lusyons may be knowen four maner of wyse/ & fyrst  
by the cause that worketh them: And howe Satha-  
nas wyl transforme hym selfe in to the symilitude  
of the angell of lyght: And howe we shulde proue  
the spyrites/ wheder they be of god or nat: And in  
all felynges and visyons/ euer to feare and suspecte  
the Enemy. fo. lxxxii.

**T**he fyfth chapi. Howe a trewe reuelacion may  
be knowen by the forme or the cause formall therof:  
whiche is a spyrituall lyght gyuen of god: & howe  
in dyuers degrees/ holy men receyued the same to  
dyuers



### The table of the thirde booke.

dyuers effectes: And howe the Enemy can cause no lyghtes/ but onely cozpozall oꝝ fantastycall: & howe harde it is foꝝ a person/ inerperte of suche thynges/ without counsaile/ to iudge oꝝ discerne the same.  
filio. lxxxiii.

**T**he sixte chap. Howe a true reuelacion and illusyon/ maye be knowen by their effectes: And howe the lyght of the Holygost/ woꝝketh a certayntie and assuraunce / in the soule of the thyng reueled/ and causeth peace and quyetnesse in the mynde and conscience: whiche effect the Enemy can neuer do: and this is one of the moost sure and euydent tokens to discerne reuelaciōs: And howe the visyons of good angels in the begynnyng is somewhat terryble/ but in the ende it is conforste/ and contrary wyle it is in the illusyon of the Enemy.  
fo. lxxxvi.

**T**he seuenth chap. Howe the mater of a reuelacion may shewe of what spyzite it cometh: & howe the visyons of the Enemy/ be copared to four thynges/ And howe the good lyfe of the persone helpeth moche to iudge reuelacions: And all that dothe desyre suche graces/ deserueth to be illuded of the Enemy: And howe stronge faithe and simplicitie/ specially be requyzed in the person/ whiche hath true reuelacions.  
fo. lxxxviii.

**T**he eight chapi. Howe a true reuelacion and illusyon may be discerned by their endes and conclusyons: foꝝ the ende of a true reuelacyon is/ quicke deuocion and illumynacion of the soule: Assuraunce quyetnesse/ and confydence of the conscience. & contrarywise/ the ende of an illusyon/ is dzy nesse & dubynesse of spyzite/ errout/ vncertayntie/ and doutfulnesse

and of the thirde day.

nesse of conscience/ proued by authozite and exam-  
ples. fo. xc.

**¶** The nyynth chap. Howe the holy father saynt An-  
tony dyde teache his disciples/ to Discerne the good  
spyrite from the yuell/ and this is the cōtent of this  
chapiter/ gadered out of his legende: And of y<sup>e</sup> ver-  
tue of the signe of the crosse/ with many other holy  
doctrynes. fo. xci.

**¶** The tenth chapiter: Howe the gyfte of Goostly  
science/ causeth man to se hym selfe/ wherby he me-  
keth hym selfe/ and confesseth openly/ and in hert: y<sup>e</sup>  
he is nouthet worthy suche hyghe graces/ noz able  
to beare the burden of a myracle without bayne glo-  
rye/ proued by an example of a holy father/ recyted  
by saynt Gregorie. fo. xciii.

**¶** The .xi. chapi. Howe to labour in the exercyse of  
the cardynall vertue Prudence/ and in the other mo-  
rall vertues annexed/ bringeth to the perfectyon of  
this day/ that is/ to the perfection of the gifte of sci-  
ence: And howe we shulde labour in the sayde ver-  
tues/ and to eschewe the contrary vyces: And of the  
prayer requyred for this day. fo. xciv.

**¶** The .xii. chapiter / Howe the gyfte of Science/  
whan it is parfite/ shall illumyne our soules/ and  
pouge all carnalyte and yuell customes/ as concer-  
nyng our dayly conuersacion/ and in the cyte of our  
soules shall make newe officers/ and worke therein  
godly effectes of great perfection: And howe the ri-  
cheffe of grace farre exceedeth the goodes of the worl-  
de. fo. xcvi.

**¶** The .xiii. chapi. Howe precious a benefyte it is/  
a man oz woman to knowe them selfe: & howe suche  
a soule



and of the thirde day.

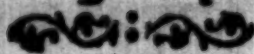
a soule iudgeth none but onely the selfe: And howe  
they wyl graunt that they be culpable in all synnes  
except the vices contrary, to the thre Theologicall  
vertues: And howe/ by consyderacion of the good-  
nesse of god/ and their owne vnkynnesse / they be  
moued to compunctiō and teares: And of two ma-  
ner of teares: and howe we ought to labour for tea-  
res / by example of the marchaunt & pylgrime/ and  
of the frutes of the Holygost.

Jo. xcviij.

**T**hus endeth the tables of  
these thre dayes.



There begynneth the table of the fourth/  
the fyfthe/and the sixte day/of the  
Pilgrimage of perfection.





## The table of the thirde boke.

what thynges letteth from it : and howe we shulde exercise vs in the same. And of the prayer required to this daye / and of the exposition therof : and the manner howe we shulde do satisfaction : Howe patience euer optayneth victorie : And howe it perfectly optayned / all the batayles of the ennemy ceaseth / by the example of our sauiours passion. fo. vi.

**C**The xvjth chapt. Howe we must prepare vs to batayle / after our entraunce in to religion / taught by a figure of the people of Israel / after their passage ouer the water of Iordan. And of thre cyties by the enemy buylded in our soule / and by grace destroyed / and in their places other thre edified and buylded. And of the sege & batayle of the ennemy / agaynst these cyties. And howe the batayle of patience well foughten / the lande of repromission is optayned & all labours ended. Wherfore no thyng shulde let vs from this great profit and grace of patience. fo. viii.

**C**The. vii. chapit. Howe sayntes of the newe testament had this hygh patience / aboue the fathers of the olde lawe / proued by greater miracles & manyfolde moe woorkes supernaturall than they dyd. And howe it is better to haue perfite patience than to do miracles / and that is declared by auctorite / and by example and story of the holy father saynt Frauncis. fo. x.

**C**The. viii. chapt. Howe syth in grace and patience there be (after Antonine) innumerable degrees / we shulde labour to wyne as many as we myght or may : And howe by impacientie / if we fall / by contricion we may ryse to hyper grace : And howe we shulde haue ppytie of the impacient person : And howe the auctor desireth prayers / and the cause therof. And of the beatitude and frutes of the holy goste / whiche perceyueneth to this

and of the fyfthe pape.

to this Dape with other diuerse benefites. fo. xii.

**T**hus endeth the table of the fourthe dape/and  
here after foloweth the table of the  
fyfthe dape: whiche contayneth .ix. chapters.

**T**he firste chapter sheweth: Howe the fyfthe  
dape of the creation of the great worlde/map  
declare the iourney of this fyfth dape: And howe the  
perfection of this day/requyret no labour/but onely  
the exercise of the foure dayes paste: And howe man  
as this dape/is made a birde able to flye to the hyght  
of the mount of contemplacion: And howe this dape  
the actiue lyfe in religion/is all complete and perfite:  
And howe the gyfte of counsell/with other foure gyfts  
reherced/do perteyne to the actiue lyfe. And howe the  
exercise in this holy gyftes be copared to a buyldyng:  
and howe we were in the dayes afoze/as pientyles:  
but now we be as free masons:and howe this buyl  
dyng is the temple of god. fo. xliii.

**T**he second chap. Howe in diuerse degrees/accoz  
dyng to their exercise in grace/euery person buyldeth  
in their soule a temple to god: some moze/some lesse/  
as the clerenesse of their conscience requyret. And of  
the difference bytwene the temple of worldly people  
and holy religious persons / figured by the arke that  
Moyles made/ & of the temple of Salomon. fo. xlv.

**T**he thirde chapter. Howe the autho: is a ferde to  
wytte any thyng of these thre last dayes / bycause the  
matter is so hye. Also of diuerse effectes whiche the  
gyfte of counsell worketh in man: Howe this day we  
begynne to labour in the mountayns/and to leaue our  
best



## The table of the thirde boke.

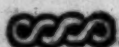
best behynde vs. Howe this daye every mortified soule / & specially prelates / by the example of Moyses shuld resort all solitary in to the tabernacle & arke of clere conscience / & there counsell with god. Fo. xbi.

**[T]he fourth chap.** Howe the gyft of coucell ordyeth the gyfte of gostly strength / and directed and comforteth martyrs / and all that be in extreme troubles. And howe it illumineth man / nat onely to gyue good counsell / but also to folowe good counsell / whiche is a singular token of grace: And of the prayer for this daye / which teacheth man by the example of our sauour in the garden / to conforme his wyll to the wyll of god. Folio. rbi.

**[T]he fyfth chap.** Howe the gyft of counsell saueth man from perilles in cause of chaunce & vncertaynty: and he that is nat ordered after the lyght of this gyft / casteth hymselfe heedlynge to all ieopardyes. And howe the commaundementes and counselles of the gospel be compared to the brode stretes and narrow lanes of a cyte: And howe the deuout soule seeketh our lord in the same: And howe none may walke surely in those wayes / without the lyght of this gyfte: And howe the fall of saynt Poule & his risynge / signifyeth our spirituall ascension. Fo. xx.

**[T]he. vi. chap.** Howe there is good counselles and euill counselles / and the gyfte of counsell tryeth and discerneth bothe: And what dothe the gyft of counsell teache man: And howe carnall people knoweth nat the effectes of this gyfte: And howe this gyfte dothe gyue to man a spirituall eare / wherby he is able to here the voyce of the son of god. and howe the Jewes had nat this eare: And of. ix. maner degrees of counselles / to the whiche all the counselles of the gospel be reduced.

reduced.



Folio .xxi.

**[T]he. vii. chapl.** Howe the obseruyng of the commaundementes and counselles of god / worketh in man godly maners: And howe aboue all the gyftes reherſed / this gyfte moſte moueth man to the ſame: and a ſhort reherſall of the effectes of this gyfte: And howe the principall worke and operacion of this gyft / is to be mercyfull / and of the beatitudes and frutes of the holy goſte and other proſites / whiche cometh by the labour of this daye.

fo. xxiii.

**[T]he. viii. chapl.** Howe the holy goſte maketh this daye a great feſt in the ozatory of grace / buylded in our ſoules: And howe many for want of mortifyng taſteth nat of this feſt: and howe god anſwereth to euery penitent ſoule that calleth on hym / but all dothe nat here his voyce / and the cauſe therof: And of the image of god in our ſoules / & of the cyte of the ſoule / and of the gouerners and people therof: and what is the voyce of god / or whan he ſpeketh to the ſoule of man.

Folio .xxv.

**[T]he. ix. chapit** ſheweth: Howe the ſoule that may attayne to the perfection of this daye ſhalbe able / nat onely to receyue reuelacions / but alſo to do miracles: And howe better it is to kepe the commaundementes of god / than to do miracles: And howe the ioye & ſweetneſſe / whiche the purifyed ſoule hath in hearpyng the voyce of god / is the feſt of the holy goſte / whiche is made this daye: And what is the worde / whiche god dothe ſpeke than: And howe the ſoule mylteth for ioye hearpyng the ſpeche of god / and what is this meltynge of the ſoule.

fo. xxvii.


Thus



## The table of the thyrd booke.

**T**hus endeth the table of the fyfth day: and  
here after foloweth the table of the  
sixte dape/ whiche contayneth.  
xlii. chapters.

**T**he first chapter applyeth the sixte day of this  
tourney/ to the sixte dape of the creacion of the  
worlde / and sheweth the effectes and proprieties of  
the sixte gyfte of the holy goste: And howe/ lyke as in  
the sixte dape of the creacion of the worlde/ man was  
made: so this dape man is recreate and made newe:  
And as the beestes was than obedient to man: so this  
sixte dape the bestly and carnall senses of man/ be re-  
formed and made obedient to his wyll. fo. xxx.

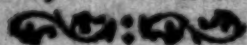
**T**he seconde chapter: Howe there be two maner  
of loues of man/ and bothe be declared what they be/  
howe they differ/ and to whome they be appropiate.  
folio.  xxi.

**T**he thirde chapt. sheweth: Howe the actiue lyfe &  
the cōtemplatiue/ be described and declared: and howe  
they differre in many thynges: And howe the intent  
of this dape/ is/ to shewe the p̄ncipall effecte of the  
contemplatiue lyfe: And howe there be two maner of  
workes of the actiue lyfe: and whiche of them letteth /  
or whiche disposeth to contemplacion/ and of the offi-  
ces of Martha and Maria. fo. xxxiii.

**T**he fourthe chapt. Howe the actiue lyfe and the  
cōtemplatiue lyfe/ was figure in the lawe of Nature/  
in the lawe of Moyses / & in the lawe of Christ: And  
howe the actiue lyfe is in labour/ busynesse/ trouble/  
and leopardy: the contemplatiue lyfe/ is in quietnesse  
of spirite/ peace/ and loue: and howe the actiue minde  
stretcheth to the necessite of our neyghbour / but the con-  
templatiue

and of the sixte daye.

templatiue / onely exerciseth the soule in the loue of  
god. To the actiue perteyneth accidentall ioye: but to  
the cōtemplatiue lyfe the substantial crowne of glozy.  
folio.



rrrb.

**T**he fyfth chapit. Howe these two names Jacob &  
Israel / dothe represent the hole lyfe of religion: And  
howe none shulde dyspayre to attayne the hyst degree  
of perfection: and howe persons of grosse complexion  
may procede in pfection / aboue the best complexion:  
and howe the moze feruently we loue god / the moze  
we ascende in pfection & cōtemplacion. fo. rrrbiii.

**T**he. vi. chapit. sheweth: Howe the autoz entrea-  
cing this daye / entendeth in generall two thynges:  
And howe the contemplatiue lyfe / is the moste hye  
busynesse: and howe it is compared to the labour of  
Adam in paradise: And howe this daye man taketh  
his flyght to the mount of cōtemplacion / & of the thre  
partis of cōtemplacion / prayer / redyng / & meditation /  
& of the prayer for this daye appoynted. fo. rrrir.

**T**he. vii. chapit. Howe this daye begynneth the  
contemplatiue lyfe: and howe of all the thre partes of  
contemplacion / prayer requireth most diligence: And  
what cogitations distracteth the mynde in prayer / &  
causeth vs to synue: And the forme / howe we shulde  
syng the pulce of god / after saynt Bernarde & Hugo  
de sancto Victore: And howe their sentence for lacke  
of vnderstādyng / hath troubled many a scrupulouse  
person. fo. xli.

**T**he. viiii. chapter. Howe there be two maner of  
prayers / A priuate prayer / and a cōmon prayer / and  
howe they differ / and of vocall and mentall prayer:  
And howe prayers enioyned by holy churche / or religi-

The pil. of per.

BBB. i.

gion /



## The table of the thirde booke.

gion/muste be vocall/and whether mentall oz vocall prayer is better / and whiche is moze to be vsed : and howe perillouse it is to withdraue the voyce from the fūice of god/whan we schulde spynge & may. fo. clxiii.

**¶** The. ix. chap: Howe answeryng to. iiii. questions/ it is declared/ what is attencion in prayer / and what attencion oz diligence we oughte to haue in prayer / what frute the vnlearned person hath of his prayer : & what thoughtes may we admyt in the tyme of the seruice of god : And of the preparacion necessary to be made befoze prayer. fo. clxvi.

**¶** The. x. chap: Of the answere to the seconde parte of the firste question / declaring to what thyng we schulde apply our mynde/ in the tyme of the seruice of god : whether to the letter/ oz to the sentence / oz els to the ende of prayer. And howe there is two endes of prayer/and which prayer is best. and howe it is good ofte to call in our mynde/ and do our duetye reuerently. folio. clxviii.

**¶** The. xi. chapter. The answere to the seconde question declaring / what frute the vnlearned person hath of his prayer / and the cause why the wordes of holy scripture schulde be songe oz sayd reuerently : And the maner of preparacion befoze prayer : And howe we schulde nat absent our selfe / noz lay the seruice of god with interrupcion : And howe there is an vndiscrete attencion: And howe we schulde orde out distractions of mynde/ & other fautes/ in the fūice of god. fo. l.

**¶** The. xii. chapter contepneth: The answere to the thirde question/declaring what thoughtes oz meditations helpde the attencion to the letter/we may admytte in spynge oz sayeng our duetye: And howe the seruice

and of the sixte daye.

seruice of god and houres canonically be laudes and prayſynges for the benefites of god: And howe the passion of Christ excelleth other benefites: And howe the honour of holy sayntes/and to pray for the people/ dothe pertain to the sayd seruice of god. fo. lxxx.

¶ The. xlii. chap. A confirmation of this forsayd conclusion: and of diuerſe degrees of contemplacion in the seruice of god: And howe the attencion to the letter of our duetie/ dothe worke sweetnesse and deuotion: and a compendious reherſall of all the matter/ concerning the thirde question. fo. lxx.

¶ The. xlii. chapter. Howe our myndes shulde be ordered in the ſervice of god/ it is shewed by the example of a ball: And howe after ſpūal eleuacion/ the mynde is moche apte to distraction/ & the cause thereof/ and the forme howe by the example of mary Magdelene/ we may offre our ſelfe all hole in ſacrifice to god/ in the tyme of our ſeruice: And howe ſuche diſpoſeth man to the prayer of the cleane hert. fo. lxxi.

¶ The. xli. chap. Howe the prayer of the cleane hert hath. iiii. conditions requisite/ it is made ſimple/ pure and ſmall/ and the declaration of all theſe. lxxi. conditions: And howe god is a ſpirit/ & cannot be imagined by mannes wytte/ what and howe he is in his being: And howe after the Incarnation of the ſon of god/ none maye excuſe themſelfe/ that they haue no knowledge of god/ ſo/ they may beleeue god and man in one perſon. fo. lxxii.

¶ The. xli. chap. Howe in the cleannesſe of hert ſtandeth the hye perfection. Alſo the expoſicion of the moſt excellent prayer/ Vater noſter/ and the cause why we put the expoſicion of it in this treatiſe: And of the di-

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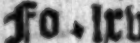
BBB. ii.


gnite




## The table of the thirde boke.

gnitie of this prayer: and howe this prayer is deu-  
ded in two partes.  Fo. lxxi.

**[The. xvi. chap.]** The first parte of this prayer de-  
clared/here foloweth the seconde parte: In the which  
is shewed/howe there is two maner of ordres/discri-  
bed of the .viij. petitions in this prayer / One by the  
waye of perfection / An other by the waye of mortifi-  
cation. And howe after this last ordre/the autozenten-  
deth to entreate this exposition: & what these wayes  
be: And howe the content of this chapit declareth the  
firste. v. petitions/begynnyng at the laste/this. Sed  
libera nos a malo/ascendynge towarde the firste/that  
is. Sanctificetur nomen tuum.  Fo. lxx.

**[The. xviii. chap.]** sheweth: Howe the .v. petitions/  
which pertaineth to the actiue lyfe/and gostly exercise  
in religion declared/the autozentreateth and expoun-  
deth the two laste and higest petitions/whiche pertain-  
eth to the cōtemplatiue lyfe/that is thise two. Adue-  
niat regnum tuum. And this. Sanctificetur nomen  
tuum.  Fo. lxxiii.

**[The. xix. chap.]** Howe the autozentreateth but  
shortly the seconde parte of contemplacion/called re-  
dyng or study: and the cause therof is/bycause he hath  
be longe in entreatyng of prayer: And howe this se-  
conde parte is declared by the example of the Bee:  
And how although study be the acte of more dignite  
than prayer/yet prayer is of more necessite: & how in  
our cōmyng we shulde beware of Pride/lesse all our  
buyldyng be ouerthrowen & destroyed.  Fo. lxxvi.

**[The. xx. chap.]** sheweth: What is Meditacion/and  
howe it is defined: and howe there is diuerse maners  
of meditacions bothe euill and good: And howe the  
person/

and of the sixte day.

persone whiche vseth medytacion/ shulde order the  
selfe: And howe meditation & contemplacion dothe  
differ/ and howe they may be taken for one thyng:  
And howe there is two maner of contemplacions/  
one in the vnderstandynge/ and another in the will  
or affection.

fo. lxxviii.

**T**he. xxi. chapi. Howe the very contemplacyon  
of the vnderstandynge/ is declared by the properties  
of the eye/ and also by the properties of the doue: &  
howe there is two causes/ whiche moueth man to  
haue meditation. And howe the olde holy fathers  
vse moche vse mentall prayer and meditaciōs/ whi  
che the church nowe hath tourned/ in to the houres  
canonycall/ and the cause therof: And howe helth of  
body/ is requyred to contemplacion: And howe we  
shulde vse and haue chesely meditacions/ of the cō  
maundementes of god.

fo. lxxx.

**T**he. xxii. chapter. Howe bycause the keepynge  
of the ten cōmaundementes/ be of most necessyte for  
euery man: Therfore the Authoure hath declared  
them by order/ and putte them in this treatise: And  
howe this declaracion is made by the example of a  
kyng/ his people/ and his lawe/ here in erthe: And  
of the declaracion of the commaundementes of the  
first table.

lxxxiii.

**T**he. xxiii. chapi. The declaracion of the seyn  
cōmaundementes of the seconde table/ shewed by  
the synilptude of the foresaid example/ with autho  
rites of holy doctours/ as the mater requyrez.

folio.

lxxxvi.

**T**he. xxiiii. chapter. Howe the consyderacion of  
dethe and of the Justice of god/ and of the four prin  
cyples.

pp. of. p.

B B B. iii. cipall



**The table of the thirde booke.**

ci

all thynges/ þe to be consydzed about our ende  
moueth moche to the feare of god/ to mekenesse and  
compunction: And howe the medytacion of Dethe/  
auayleth agaynst all synnes/ but most specially aga  
ynst Slouth and lechery: and other medytacions  
agaynst auarice/ and the carnall flame of concupis  
cence.

fo. xc.

**The. xxv. chapter:** Howe the consyderacion of  
the goodnesse of god/ and of the suffrage and helpe  
of holy sayntes/ and of the suretie and consolacion  
of holy scripture/ dothe moue men to haue hope and  
trust in god: And fyrst/ howe the bountiuouse lyber  
talyte of god/ causeth vs to truste in his mercy.

Folio.

xcii.

**The. xxvi. chapi.** Howe the consolacion of holy  
scripture/ causeth vs to haue hope in god / shewed  
by many parables/ symilitudes/ and examples/ whi  
che wele consydzed and beleued/ suffreth no dyspey  
re.

fo. xciii.

**The. xxvii. chap.** Howe the intercessyon and suf  
frage of the mother of god and of the holy sayntes/  
and specially/ for that our sauour Iesu/ the sonne of  
god/ is our aduocate befoze the Father of heuyn.

Thus (I say) gyueth man great assuraunce of hope  
and remyssion of synne. And howe some for wante  
of remembraunce of these benefytes/ dothe fall to dys  
peyre. And a synghler remedy agayne dyspeyre and  
blyndnesse of mynde/ after þe doctryne of saynt Gre  
gozie.

fo. xciv.

**The. xxviii. chapi.** Howe our lord Iesu hath so  
manifestly shewed and declared/ the tendernesse of  
his loue towarde vs in his holy scripture/ that none  
consy

**and of the sixte day.**

consydrynge it depely in mynde may dispeyre: And howe trybulaciōs be moche necessary/ and worketh the crowne of glorie. **fo. xcii.**

**¶ The .xxix. chapter** sheweth/ Certayne meditations/ whiche may moue vs to labour for the kyngdome of heuyn/ and to prouoke teares: And howe/ they that hath dzyneſſe of ſpyrite/ by exercise: maye kyndell and recouer the feruour of deuotion: And howe we may haue contemplacion to moue vs to cōpunction/ in the consyderacion of the wounde of oygynall syn/ and of the lyues of holy ſayntes. & howe nothyng moze diſpoſeth man to be contemplatyue/ than to abhorre worldly actes & tēdynges. **fo. xcix.**

**¶ The .xxx. chapter.** Howe the medytacion of the paſſyon of Chyiſt/ excelleth all other medytacions: And howe the ſeruyce of god in the churchē/ is oꝝdred to gyue laudes to god for the ſame: & for what conſyderacion/ is the ſaid ſeruyce vſually ſong day and night: and the maner howe the holy fathers in Egipte dyd vſe their ſeruyce: And for what cōſyderacion the Churchē hath otherwyle oꝝdred for vs. **folio.**

**C.ii.**

**¶ The .xxxi. chapter:** Howe the ſeuyn houres canonycall/ whiche is the ſeruyce of god in his churchē/ is applyed to the ſeuyn principall houres of the paſſyon of our loꝝde/ in the whiche he ſuffred moost cruell tourmentes: And the cauſe why holy doctozs of the churchē/ hath ſo oꝝdred it: & howe by the ſame oꝝder/ we rendre to god due thankes for all the houres of the day and the nyght. **fo. C.iii.**

**¶ The .xxxii. chapi.** Contayneth medytacions for matyns/ conteyning thre poyntes of the blessed paſſyon of

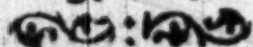


**The table of the thirde booke.**

flon of our lord / & is his Maundy / his betrayng / &  
his illusions and tormentes byfore Anna & Caphas  
with the circūstaunces & maner of the same. fo. C. b.

**The xxxiii. chap.** Meditacions at the laudes vnto  
the ende of matens / distincte and diuerse / accorpyng  
to euery psalme rendyng thanks to god for his gra  
ces wrought in al his creatures: And howe it is moche  
acceptable to god / to gyue thanks in all thynges.

Folio.



C. ix.

**The xxxiiii. chap.** The meditacion at prime / whi  
che comprehendeth. iiii. poyntes of the sayd blessed  
passyon. First his illusyon in y white garment in the  
house of Herode / wherin he was sent agayne to Py  
late. Seconde his flagellacion & scourgyng. Thirde  
his clothyng in the reed mātell with his crownyng &  
other tormentes & illusions. And also. iiii. poyntes at  
the houre of terce / his bringyng forth before y Jewes /  
his iudgement / and his bearyng of the crosse / with  
the circūstaunces therof.

fo. C. xi.

**The xxxv. chap.** The meditacion at the houre of  
serte / whiche cōprehendeth. iiii. poyntes / his setting  
naked on the mount / his extension on the crosse / and  
his effusion of blode / at his hādes and fete rent with  
the nayles / with other circūstaunces longyng therto.

Folio.

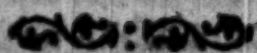


C. xiii.

**The xxxvi. chap.** Conteyneth the meditacion for  
the houre of None / whiche comprehendeth. iiii. poyntes.  
First the blasphemies / whiche he suffered hangyng on  
the crosse. Seconde / the asell & gall / whiche for his re  
freshyng was offred to hym in his great thyrst / and  
the thirde / his precious deathe with the circūstaun  
ces. And the solucion to a question moued of his sayd  
blessed

and of the sixte daye.

blesſed dethe.



fo. C. xvj.

**T**he. xxxvij. chap. A meditation for Euenſong / con-  
teynnyng . iij. poyntes / with their circumſtaunces.

firſte / howe without reuerence he hang deed on the  
croſſe. Seconde the ſpeciall reuerent conſideration of  
all the principall members of our ſayd lord / whiche  
for our redemption was ſore wounded. Thirde / his  
blesſed depoſition or takynge downe from the croſſe.

Folio.



C. xviii.

**T**he. xxxviii. chap. A meditation at Compleyn con-  
teynnyng . iij. poyntes. firſte the ineffable charite of  
our lord / whiche nat withſtandynge the unkyndneſſe  
of man / wold nat ſuffre angel / but onely man to bury  
his blesſed body. Seconde / the lamentable doulour of  
the mother of god our lady Mary. Thirde / is the ob-  
ſequye / whiche that blesſed birgynne / with the other  
frendes of our lord dyd miniſtre / in buryng that moſt  
prectouſe body.

fo. C. xix.

**T**he. xxxix. chap. ſheweth: Howe in the ceremonies  
of the maſſe / we may fynde meditations of the hole  
paſſion of our ſauoure Jeſu.

fo. C. xx.

**T**he. xl. chap. ſheweth. A generall forme / teachynge  
howe we may gyue thanks to god dayly / for his be-  
nefites from the creation of the worlde / to the ende of  
the ſame / if we wyl.

fo. C. xxi.

**T**he. xli. chap. Howe the enemy by many diuerſe  
and ſubtyll meanes / wyl labo<sup>r</sup> to let this ſayd holy  
exerciſe: And a pilgrime ſhulde ordeyne hymſelfe howe  
whan he is dull in ſpिरितe / ſhewed by the example of a  
byrde / that is called Fenix.

fo. C. xxii.

**T**he. xlii. chap. Howe any perſon in grace / may by  
certayn exerciſes (as in maner by craſte) recouer the  
ſweetneſſe

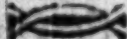


## The table of the thynde boke.

Swetnesse of deuocion whan it is last/and that by reason of. v. poyntes/ cōcernyng the passion of our lord depely cōsidered: and also of certen exercises for euery daye in the weke. fo. C. xxxi.

**T**he. xlii. chap. Why we haue made all this longe processe in the declaracion of this sirte daye. And of many effectes that the gyft of vnderstādyng worketh in mannes soule: And howe the sayd gyfte hath many names in scripture: and of the frutes & the beatitude/ and the petition pteynnyng to this day. fo. C. xxxii.

**T**he. xliii. chap. Howe the lyght of the gyft of vnderstādyng / lyfteth by the soule to the mount of contemplacion: And howe the thre degrees of religious persons be declared/ by thre actes that be noted in the patriarche Jacob: and of the ioy that foloweth the ascension of the spirit in to the sayd mount/ & the behauour of the soule therein. fo. C. xxxiii.

**T**he. xlii. chap. Howe the body vnmortified plucketh downe the soule from the ascension of the spirite: And of the ioy that the soule hath in suche eleuacion: And howe some persons after suche sightes & felynge for the lacke of discrecion/ be caste in to temptacions: And howe the effect that such ioy of the spirit leaueth behynde it/ sheweth the magnitude or greatnesse thereof: And also what is mortificacion and the maner thereof.  fo. C. xxxi.

**T**he. xlii. chap. The declaracion of two maner of visions/ that is of the vision ymaginary / & of the vision intellectuall: And of thre maner of excesses of mynde / or traūses of the spirit / whiche somtyme foloweth of the same visions: And howe the ioy of such a soule/ can nat be expressed: and wherin standeth the verp

and of the sixte daye.

very perfection of the soule.

fo. C. xlii.

**T**he. xlii. chap. The declaracion of the thirde manner of excesse of mynde / which perpeyneth nat to this journey: and the cause why it is touched in this treatise: And howe that many be disceyued by their fantasies / and illusion of the enemy: And howe the very bishops of the spryte / shulde be shewed onely to the that be mere spirituall.

fo. C. xlii.

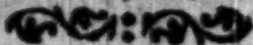
**T**he. xliii. chap. Howe there ben two causes among other / that specially letteth vs that we attayne nat to this hyghe perfection / to drinke of the wyne of loue: One is / our neglygence in our reguler obseruaunces: And that other is / the lepre of propertie of our owne wyll.

fo. C. xlii.

**T**he. xlii. chap. Of the effectes of these two foresayd loues: And howe a person may ascende from the one to that other: And howe that is declared by . liii. degrees of loue / that saynt Bernarde putteth / of the whiche / two perpeyneth to man / as man: And two perpeyneth to the holy loue of Charite / of the whiche two laste / the seconde is the hyghe degre of Charite: In the whiche standeth the cōclusyon of this last chapter of the sixte daye.

fo. C. llii.

**T**hus endeth the tables of the fourth / the fyfth / and the sixte daye.







**There begynneth the table / of the seventh  
and last day / of the Pilgrimage  
of perfection. ∞ ∞**







The table of the thirde boke & .vii. Day.

Here foloweth the table of the thirde boke  
and seuenth daye: whiche contayneth .xiiii. chapters.

**T**he fyrst chapter sheweth: Howe this seuenth day is compared / to y<sup>e</sup> seuenth day of the creacyon of the worlde. For lyke as god sanctified and made holy y<sup>e</sup> daye / cessyng from workyng o<sup>r</sup> creacion of his fyrst creatures: So in this iourney of perfection / man o<sup>r</sup> woman at this day is perfyte / and in maner kepeth holye day / in that he o<sup>r</sup> she hath opteyned & gotten the parfyte peace of the spyrite: And howe the seuenth gyfte of the Holygost / to the whiche this day is appropriated: hath two names: And of the operacion & effectes of the same. And of the Beatytude / frutes / and felynges that cometh of the same. Fo. Clviii.

The seconde chapter sheweth: Howe the scripture of god maketh mencion / of this gyfte of Sapience in many places: And howe the Wyle man exalteth it aboue the most swete thynges in this worlde and howe it is compared to the sonne beame: And howe we omitt many authorites & scriptures / whiche sheweth moche of the swetenesse of all the seuyng giftes of y<sup>e</sup> Holygost / bycause we shewe their swetenesse otherwyle / by their operations and effectes. Folio. Clx.

The thirde chapter: Howe the swetenesse of the fyue foresaid giftes / been declared by the effectes of their beatytudes / whiche the holy apostles blyng as baytes in their preachynge: caught / in maner all  
pyl. of pf. D.ii. the



## The table of the thirde booke

the worlde/ & by faith/ brought them in to the chyp  
of Chyistes church. fo. Cxi.

**T**he fourth chapiter. Howe the clenness of con-  
science and spyrituall peace of the herte / Dispolet  
man oz woman to tast the perfection and swetnesse/  
of the two last and highest gyftes of the Holygost:  
and howe this peace is nat the peace of this worlde  
And howe there ben many degrees of peace/ and of  
the spirituall lucre and profite/ that the two last bea-  
titudes worketh. fo. Cxiii.

**T**he fyfthe chapi. A compendious reherfall/ che  
wyng the perfection of euery giste: And howe per-  
fyte peace maketh man oz woman most lyke to god:  
And howe prelates and rulers shulde haue y peace  
And howe the perfection of this gyfte/ encludeth all  
graces: And howe the perfection of man oz woman  
may be suche/ y it may chaunge the name of a childe  
of god/ to be called the spouse of god. fo. Cxvii.

**T**he sixte chapiter: Howe the gyfte of heuenly  
wyseedom/ is also called the gyfte of Sapience/ and  
what it worketh in man/ by the vertue of bothe these  
names. And howe loue knytteth the louet/ and the  
thyng loued in one. And of the order/ howe man oz  
woman ryseth from synne to Grace: And howe all  
perfection is of the grace of god. fo. Cxix.

**T**he seuynth chapiter. Howe lyke as there be dy-  
uers degrees/ in the lyght of the starres: so there is  
in the swetenesse of loue great dyuersite: and howe  
that many for lacke of experience be soze troubled in  
this mater/ and that without cause: And of the dy-  
nesse of the spyrite/ and the cause therof. And howe  
loue spredeth swetenesse after mortyfication/ & fyfth  
fydeth

and of the seventh day.

feedeth with bytter teares of Contricion: and after with the swete teares of contemplacion. fo. Cxxi.

**[T**he eight chapi. The order sheweth/ howe man or woman ryleth from syn to grace: Here after foloweth/ howe they may ascende in Grace: And howe penaunce is fygured by the water y<sup>e</sup> Moyses smote out of the harde stone: and howe the swetenesse of grace is fygured by Anna: and howe after batayles and tēptacions/ god reareth by the soule to hope and trust in hym: And howe teares be engēdred/ by the consyderacion of the goodnesse of god/ and our owne unkyndnesse: and of great feruour and deuotion that foloweth of the same. And of two sorowes that pricketh vs forwarde: and howe paynes proueth that the spyrite of god is in vs. fo. Cxxiii:

**[T**he nyynth chapter. Howe of this rehersted exercise and ascencion in grace/ foloweth thre feestes of the Holygost in our soules/ of the whiche/ the fyrste is touched in this present chapter: And howe the soule wolde make the body partener of euery ioye/ if it were mortified: And howe dyuers persons in dyuers maners/ descendeth from this feest: & howe some ascende so dilygently/ and clyme so hye in the tree of Grace/ that they attayne to the Crucifyre. folio. Cxxvii.

**[T**he tenth chapter sheweth: Of thre feestes of this day/ and the cause why: And howe these feestes be compared to the swete wyne/ and of the inebriacion of the soule with ioye/ whiche is y<sup>e</sup> seconde feest of this daye: And what effectes these swete wyne wrought in the holy fathers: And howe they that tasteth of these feestes/ shulde beware of vayne glo-



**The table of the thirde boke.**

**tye or bayne pleasures/ in their felynges or loyes.**

**Folio.**

**Cxxxix.**

**The. xi. chapi. Sheweth: Howe some of the holy fathers and sayntes/ transcended and passed all these rehersted perfectiōs/ and were clerely mortified/ not onely from the worlde and the fless he: but also they transcended them selfe/ and that is the highest perfection: And of. xiii. degrees of mortification: And howe the gyfte of Sapience gyueth the hyghest: & of two maner of persons/ that laboureth nygh in the height of the mount of perfection: And howe loue is stronger than dethe/ and howe it maketh of two thynges one.**

**fo. Cxxxi.**

**The. xii. chapi. Howe they that be all mortified and parfyte/ chaunge their names/ so that where be fore they were called the chylde of god: nowe they be named the spouses of god: And whiche be y<sup>e</sup> wordes of that contracte/ and of other spyrituall perfectiōs of that matrimony: And howe the most synfull soule maye attayne to this maryage/ and howe suche tasteth of the thirde and hyghest feest of this daye/ and of the prayer assigned to the same daye.**

**Folio.**

**Cxxxiii.**

**The. xiii. chapter. Howe the ymage of god in our soules for this lyte/ may be made parfyte: And howe some ascende in spyrite by knowledge & some by loue: and what is the spyrituall kysse of the mouth of god/ and who is most apte therto: And howe the ioyes and delectacions be the frutes of this day and howe there is dyuers degrees in loue & peace: And the Jubyle of the soule/ is in parte shewed by example: And howe none may shewe in speciall/ the highest**

and of the seventh day.

highest degre of perfection/ except he wyll presume  
to comprehend the perfection of the mother of god  
our lady saynt Mary.

fo. Cxxxvii.

**T**he. xiiii. chapter sheweth: Howe the perfyte  
soule/ whiche dothe dye in this ioye of the spyrte/  
after it be separate from the body/ it dothe nat lese  
that Jubyle or ioye: and that is proued by autho-  
rite and example. And howe this gyfte of Sapience/  
with the gyft of vnderstandyng: so illumyneth and  
dothe strength the soule/ that they make it able to se  
and to beholde in clere visyon/ the deite: And howe  
we shall be fedde in heuyn/ with the frutes of eter-  
nall glozie/ whiche is our everlastyng blysse and fe-  
lycite.

fo. Cxxxix.

**C**finis.

**T**hus endeth the table/ of the seventh and  
last day/ of the pylgrimage of  
Perfection.







The declaracion of the tre of hyce.

**T**he declaracion of the tre of Wyce / which shulde  
stande in the thy. De boke / after the nyth  
chapter of the fyft day.

**L**ike as we se in nature / every tree hath  
one rote / and yet that rote of it self hath  
dyuers partes and diuysions: So spy-  
ritually / the tre of hyce hath one rote / &  
yet that rote is deuyded in thre. Consy-  
dering the rote of syn of the synners parte / as it co-  
meth of hym: so there is but one rote of syn / & that  
is the inordynate loue of hym selfe. But consyding  
those thynges / whiche that inordynate loue desyret  
in generall: So there be thre rotes of synne / that is  
the concupiscence of the fleshe / the concupiscence of  
the eye / and the pride of lyfe. Whiche thre / saith Iohn  
in his eppstell recyeth. But of these thre / the pride  
of lyfe / whiche is inordynate loue of our owne pper  
excellency is the principall in our entent / and as the  
ende of the other / for all thynges we couette and de-  
syre for that / therfore the declaracyon of the tre of  
wyce shall begyn at pride. **P**ride began fyrste to  
sprynge in the angell Lucifer / whiche after the moost  
comen sentence of doctours / was the moost beautifull  
and highest angell in heuyn / before that he conceyued  
pride in his mynde: and than by pride he was trans-  
formed in to the most terribble & horrible deuyll / and  
cast out of heuyn / and so fell downe lyke lyghnyng  
to the most depe pytte of perdyccion. And so shal all  
men & womē do / whiche foloweth his fote-steppes and  
exāple / for as scripture saith (and as it is written on  
his backe in the sayd picture) he is the prince ouer all  
the chyldren of pride / that onely of the angels that fell  
tre of wyce.

p21. to8.ij

Job. xli.

a by



## The declaracion of the tre of vyce.

Esay. i. 4.

moral. 3. 1.  
cap. xxxi.

by pride with hym/as it appereth in the picture: but also of all proude people/whose nombre can nat be expressed/whiche by his suggestions of pride and their consent to the same: hath fallen sithe the begynnyng of the worlde to euerlastyng fyre and dampnacion in hell. The wordes of his pride/ the prophet recyeth sayeng in his person. I shall ascende aboue þ height of the cloudes/ and I shall be lyke or equall to the hyghest: as he myght say: I shall ascende vnto heuen/ & be equall vnto god. These wordes may ye se written before the mouth of the venemous dragon in þ sayd tre of vyce. And albeit/that in the deuyl there is but one rote/that is to say pride: of the whiche groweth Enuy/for mo vices be there nat in the Enemy/ but onely Pride and enuy. yet in man/ sythe he is a bodily and a corporall creature: there be all the thre rotes of syn/aboue reherced: By the reason wherof/ he commonly falleth to many mo synnes/ than to enuy & pride: as to bayne glorie/þe/ glotony/ slouth/ couetousnes/ and lechery. These ben called the seyn principall or capitall vices/whiche cometh out of þ rote of pride/ as seyn daughters cometh of one mother/ after saynt Gregorie/and they ben called capitall vices/bycause other shewde chyldren telyeth of them. A perilous progeny/as ye maye perceyue in the sayd tre of vyce: in þ whiche tre/the seyn principall branches presenteth these sayd seyn capitall vices/baine glorie/enuy/þe/slouth/auarice/glotony/and lechery. And all these cometh of pride/ as the branches of a tree cometh of the rote of the same. And as the twygges or leaues of the tree springeth out of the principall branches: so out of these seyn capitall branches cometh many mo synnes/as the daughters cometh

## The declaration of the tre of vyce.

meth of their mothers: as ye may distinctly discretne and perceyue in the sayd tree / of what capitall syn cometh the multytude of other synnes: whiche so moche greuouse they be / eche of them in the selfe: as be perpylous or greuous / the actes / dedes / or thoughtes / wher in they be wrought. Whiche pogeny to declare / nat onely it shalbe moche nedefull: for y more playne declaration of y tree of vice: but also moche pfitable to all christen people / simply lerned / y therby they may lerne more clerely to make their cofessyon & to shewe their synnes: And fyrst I shall touche the rote of all / that is pride.

**P**ride is an unmoderate appetyte of proper excellency / whiche causeth man to be unkynde to god.

**Pride.**

Our unkyndnesse to God is / that we remembre nat his dayly benefytes / and render due thakes therfore: gyuenig all praysonges and laudes to his hyghnesse / and nothyng escrybing to our selfe: Or whan we be unkynde to his creature / which hath done benefytes to vs: And yet we grudge and somtyme contempne them / and so knowe nat our frende in tyme of necessity: and this is a token of great pride. After saynt Gregorpe / there ben four kyndes or spyces of pride: to the whiche all other may be reduced. Fyrst whan a persone hath any grace or gyfte / wheder it be spyrituall or temporall / and he ascribeth it to hym selfe: & dothe nat knowlege it to be of god. Secode is / whan (although he dothe knowlege it to be of god: yet) he thynketh that god gyueth it to him for his merites. Thirde / whan he boasteth hym selfe to haue y whiche he hath nat / bycause he wolde seme excellent. The. iiij. is / whan he wolde y the grace whiche he hath / shulde be reputed and accompted synnguler and excellent to the tre of vyce.

a. ij. his

23. moral  
cap. vij.  
i.

ii.

iii.  
iii.



## The declaracion of the tre of vyce.

his owne onely prayse/ and to the contempte oꝝ dys-  
praise of all other. This we haue sayd concernynge  
the roie of the tre of vyce.

Wayne  
glorie.

**T**he fyrst braunche of the tre presenteth the capi-  
tall synne of vayne glorie/ whiche is the fyrst doughter  
of pride. Vayne glorie is the inordynate appetyte  
oꝝ desyre of prayse oꝝ laude temporall/ for any good-  
nesse/ oꝝ for any dede/ worde/ oꝝ thyng that he dothe: &  
most perilous that is/ whan his dede is yuell. Also/  
whan he laboureth more for the glorie of the worlde/  
than he dothe for the glorie and honour of god: And  
spareth oꝝ letteth nat to breke the comaundementes  
of god/ to the intent þ he may optayne worldly prayse.

Jactance

**J**actance/ is whan a man setteth for the prayse  
oꝝ laude of other/ in boasting hym selfe of any yuell  
dede: wheder he dyd it oꝝ nat/ oꝝ in boasting hym selfe  
of his auncesters & kynred/ oꝝ of his richesse oꝝ blode/  
oꝝ of his other iestes oꝝ act/ þ he hath done in his life.

Arrogāce

**A**rrogance is/ whan any persone ascribeth to him-  
selfe any goodnes whiche he hath nat: oꝝ auāceth þ  
verue oꝝ goodnesse that he hath more than it is/ by  
cause he wolde haue prayse of man. Oꝝ whan by re-  
son of any offyce oꝝ authorite/ he sheweth hym selfe  
more hastily/ fiercely/ disdainous oꝝ stately/ bycause he  
wolde be had in more reuerence/ honour/ and fauour  
therin puttynge his synall ende: and nat refertynge all  
prayses and honour to god.

Inobedi.

**I**nobedyence/ standeth in brekyng oꝝ contempnyng  
the comaundementes of god/ for want of due meke-  
nesse and subiection to his lord & maker: Oꝝ in dis-  
obeyng the prelates oꝝ their comaundementes/ by the  
their presence in their offices the auctorite of god say-

Luce. 10.

eng in the gospel. Who heareth you heareth me/ and  
who

## The declaracion of the tre of vyce.

who contempneth you contempneth me. Also in bre-  
kyng their commaundementes/statutes/rules/inun-  
ctions/or other lawes/wheder they be secular or rely-  
gious prelates/to whom they have bounde the selfe/  
by othe/promyse/or bove.

**S**tiffnesse of mynde or obstinacy they haue/whi-  
che frowardly wyll defende their errour/or abyde and  
contynue in an yuell opynion or purpose: nat with-  
standyng/the holy counsaile of other to the contrary  
and all is/to set forthe them selfe to be had in feare or  
reuerence of other. Whiche stiffnesse of mynde/ if it be  
in thynges contrary to good moralte or honesty/ or  
agaynst the helth of their soules: it is very perylous  
and it may be dampnable/ to rest and abyde in such  
stiffe opynions: And specially / whan one holdeth a  
falle opynion/ discordyng from the most parte or all  
the company with whom he is abidyng.

obstinacy  
or stiffnesse  
of mynde

**C**ontencion is/whan a man for desyre of praise or  
laude/ defendeth with highe and clamorous wordes  
or speche his opynion/ wheder it be false or true: spe-  
cially agaynst his superiours/in vertue/ lernyng/or  
auctorite: And than it is most perylous synne/whan  
he knoweth & they also/ y it is false that he defendeth.

Cōtēcyon

**P**resumpcion is/ whan a man/ to thentent that he  
wolde be aboue other/coueteth or desyeth any office  
degre/state/or auctorite/to the whiche he is nat able/  
nor his vertue recheth ther vnto: Or also/ if he admyt  
hym selfe to that acte or dede/which he can nat pforme  
for ignorance or debylte/ if he do it for bayne honour  
or worldly prayse: it is very pride. & most specially/  
whan he trustige in hym selfe & in his vertue/ he put-  
teth him to the perill of mortall syn: than as doctours  
saith/ he offendeth deedly: accordyng to the sayeng of  
the tre of vice.

psūpcion.

a. iij. scrip.



## The declaracion of the tre of vyce.

- Eccle. iij.** scripture. Who so loueth peryll shall perysshe in it.  
**ypocrisy.** **I**pocrisy is whan that vyce whiche vnder þe cloke of vertue and holynesse/ is accustomed and wonte to palliate and couer many vices: and all for that they maye be had in more honour and worldly prayse/ or more cherished of their company. And for that entent is all their exercepse and labour in prayer/ holynesse/ fastyng/ almesdede/ forsakynge of promosyons buylding of churches or monasteries/ or otherwyle doyng great dedes of almesse.
- Discorde.** **D**yscorde is that whan in a generall conuocation or cunsaile of any congregacion or couent/ a persone wittingly or of putpose taketh a synister way/ in any thyng concernyng the honour of god/ or the proufyte of their neyghbour/ and also prouoketh other of the company to the same/ and that to the displeasure of god/ losse of grace/ and vniquietnesse to his company. Or els whan a person gyueth ayde and counsaile to suche synister wayes: or els whan a persone for loue affection/ feare or rewarde: hydeyth the trewth whan he shulde and might say it/ and the lacke or want therof/ is hurt notable to any persone & disdetacion to any comynalte. & thus we make an ende of all the doughters of baynglozie/ expessed aboue in þe tre of vyce.
- Enuy.** **E**nuy is that capitall vyce and syn/ whiche is contrary to the diuine charite and holy loue of god/ whiche loue euer reioyleth of the goodnesse and prosperite of our neyghbour: and lykwise is sorie for their hurte/ hyndraunce/ or disfortune. But enuy is euer contrarie/ for it is gladd of the hurte or damage of our neyghbour/ and sorie of his good fortune/ grace or prosperite. And this enuy is mortall syn/ whan it is with delpyberacion of resoun & wyll/ iugyng in their hert/

## The declaracion of the tre of vyce.

hert/that the goodnesse of their neyghbour shulde be  
dimynishe or let their excellencye or glorie/ and thynkig  
that the hurt of their neyghbour/ shulde encrease and  
enhanche their glorie: wherof foloweth heynynesse for  
prosperite and gladnesse for their neyghbours hurt/  
whiche is a perillous syn.

**H**ate or hatered/ is the fyrst passyon of wyathe/ but  
it is the moost peryllous daughter of enuy: wherfore  
saynt Augustyne in his talle/ aduyseth vs shortly to  
quenche and put a waye our yre/ lesse of a strawe we  
make a blocke/ that is/ lest our yre tourne to enuy/ &  
our enuy to hate. Enuy is nat soie for every gif/ or  
goodnesse of our neyghbour/ but onely for suche as  
may dimynishe our excellencye or glorie: but hate is  
displeased and discontented with all the giftes & gra  
ces of our neyghbour/ lesse and more/ bothe of body  
and soule/ and somtyme hateth bothe the nature and  
also the yson. And that somtyme whan they knowe  
no cause why/ whiche is most deuyllishe synne. for  
thoughe their neyghbour (whome they repute their  
enemy) were deed/ or in perpetuall prysone: yet they  
wolde nat be content with them.

**M**urmure is a grudging agaynst god or any su  
perior in the hert of their subiectes/ accusyng them  
of vnrightuousnes: outhet bycause of losse of goo  
des or hurte of body/ or for want of that thyng whi  
che they inordinately desyre or couet: whiche synne/  
god hath oftentimes greuously punysshed: as it is  
shewed in the boke of nombres/ the .xviij. chapter/ &  
in many other places of scripture.

**B**eyn backebyting/ otherwise in scripture called  
sufurracion/ is whan one whispereth or roundeth w  
another/ and secretly speketh oblocucion or puel of  
the tre of vice.

Hatered:

cap. vij.

murmure

prey bac  
kebyting.

a. iiii.

their



## The declaracion of the tre of byce.

their neyghbour/for that entent to make disorde or  
to set them out of fauoure/ or to make the to be had  
in lesse opinyon or reputacion/whiche is a very pi-  
lous syn: & in scripture had i great detestacion/as it  
apperech in the puerbes of Salomon the. vii. chap.

**Detraction.**

**D**etraction is a pryncy and secretye puell/sayeng of  
our neyghbour/ to mynyshe/denigrate/or derke his  
good name or fame/as by makynge a false lye on hi:  
or makynge his syn more than it is/ or disclosynge &  
openynge any syn of his neyghbour that was secretye  
or depriayng and myslyngng his intent in thynges  
that be good/and all this is to hurte his good name  
for lyke as Insultacion or pryncy backbytting dothe  
all that is possyble to make discencion and disorde/  
so Detraction dothe all that it may/ to hurt the good  
name and fame. Bothe these ben very peryllous and  
directely agaynst charite.

**lyghtnesse  
of iugem.**

**J**udgement is/ whan of a lyght suspyscion nat-  
probable/no2 of certainte manifest or open: we iuge  
our neyghbour to speke/ thynke/ or do that thynges  
that is mortall syn/for that is agaynst the commaundes  
mentes of our lord/sayeng: Iuge nat/and y shalte  
nat be iuged. Also whan we iuge/cherentent or mynde  
of our neyghbour to be puell in any dede: as in fa-  
stynge/ watche/prayer/ or almes dede: Or whan we  
iudge our neyghbour to be nought/ or that he shal  
fall to synne in tyme to come. In these twayne we  
surpe the power of god/and take vpon vs to iudge y  
thyng that onely to god is reserved and knowen.

**Mat. vii.**

**Suspicion.**

**S**uspyscion/ is the opynion of puell/procedynge of  
lyght and vncertayne signes: whiche vice and synne  
the farther that it procedeth/ the more greuous and  
peryllous synne it is: specially in that ma. er that is  
mortall

## The declaration of the tre of vyce.

mortall syn/ of the whiche there be thre degrees.  
**F**irst/ a light suspencion or doutynge/ and that is  
benyall synne. Seconde/ an opynion or estymacion  
fixed and stedfastly beleued/ that so it is in dede/ as  
they suspecte. Thirde is/ a conclusyon or a full def-  
iny nation of the mater/ iugng in their hertes that  
it is of truerth and of certaynte/ as they iuge: & bothe  
these last degrees been very greuous offences.

f.  
ii.  
iii.

Fre.

**F**re is an immoderate indignacyon of the soule/  
agaynst euery thyng that is contrary to the loue of  
our owne proper excellency/ whiche of our selfe we  
most couet/ euer despyng inordinately to reuenge vs  
and to repell that thyng/ that is contrary or may let  
the same excellency: whiche vyce in mater greuous/  
is eiter a greuous syn/ whan our correction/ outhen  
by dede/ worde/ or thought/ is nat ordred after reason  
or after the indynacion of grace & charite/ as whan  
we be inordinately angry for any default or payne/  
spūall or temporall/ in fytte of god or of our neygh-  
bour/ outhen in our selfe or in our neyghbour: & we  
couet/ seke/ or procure to be reuenged iniustly: than it  
is mortall synne/ as wele whan we wolde correcte it  
our selfe: as whan for a small thyng or triffe/ we re-  
quyre greuous correction and iugement/ aboue and  
agayn iustyce. **T**estinesse or impaciēcy/ is a frailc  
& hasty disposition/ or rather accustomed & bled vyce  
of angre/ engedred of many actes or mocions of p̄ pas-  
sion of ire/ admytted & nat restrayned/ whan place &  
tyme req̄red: wherof foloweth derkenes of reason &  
losse of p̄ feruour & swetnesse of charite & deuocion/ &  
fōtyme foloweth the expulsion of p̄ hol⁹ gost & his gra-  
ce/ whiche dout dout is mortall syn. **B**la phemy is  
that vice/ wherby we ascribe or gyue to god p̄ thing  
whiche

testinesse.

blasphemy



## The declaracion of the tre of byce.

whiche is nat cōuenient nor lemyng for his maieste  
oz whan we remoue & w<sup>d</sup>awe fro god þ is due vn  
to hi/as callyng hym vnryghouse/oz denyng þ he is  
mercifull. Also whan we gyue to creature/þ is only  
due to god as sacrifice/ also whā we call god to wit  
nesse in a false oz bayne cause/ by false testimony oz  
othe/ for suche withd<sup>r</sup>aweth from god his due reue  
rence/ & as moche as is in thē/they make hym false.

Checkes.

i.

ii.

iii.

Swellynge  
of mynde

Clamour

Indigna

¶ Checkes cōtayneth in it selfe thre maner of byces/  
that is obprobry oz vpb<sup>r</sup>aydig/as whan any benefite  
oz vnkynndnesse/good oz puell/is reherfed to our ney  
bours rebuke: Cōuicies/is whan þ default in nature  
wheder it be in body oz soule/ oz any other myf fortu  
ne in our neighbour/ is recited to his rebuke: Cōtu  
mely is/whan the puell wordes oz dedes of our ney  
bout is openly reherfed to their rebuke/ and to their  
hurt oz sclaunder of good name oz fame detraction is  
p<sup>r</sup>iuely/cōtumely is openly done. ¶ Swellyng of þ  
mynde is caused of the inordinate berynge in mynde  
the iniury done to vs of our neyghbour: whiche in  
iury is euer in oure mynde/ wherby we accuse hym  
and defende our selfe: & herof foloweth suche smel  
ling & indignacion of the hert/þ we can nat beare the  
presence of our neybour/nor gyue hym good cōty  
naūce oz signe of charite/ but declyne from his cōpa  
ny/with glāmyng & frowarde maner/whiche is a pe  
rilous syn & great occasion of debate and sclaunder.  
¶ Clamour/ other wyse called bytter & sharpe speche  
with loude voice/to defende their owne iniury/ oz to  
accuse their neybour/ to the puell exāple of other/ is  
nat onely a greuousse offence/but also the very token  
and signe of great inwarde impacience in their hert.  
¶ Indignacion is/whan our hertes be so inflate w<sup>d</sup>  
vnde/

## The declaracion of the tre of vyce.

pride/ that we disdayne to be spoken to of inferiour/ & also of our superiour: in any causes right or wronge true or false/ for our correction: Wherof streight riseth þe dispisynge of our superiour or neyghbour/ condemning them/ & iustifying our selfe: as nat despying to whom suche wordes or dedes shulde be don or spoken of them/ whiche is as wele a great pride as a dāpnable ire/ of the whiche sōtyme foloweth suche impatience/ þe they wishe or desyre the selfe rather to be in hell/ than they woude be overcome.

**S**tryfe or debate is more than discorde: for discorde is in the dyuersities of wylles/ but strife is in our warde dedes: as whan one brauleth/ chydeth/ or smyareth another: And this vyce is the extremyte of ire or wrath/ and as our lord saith in his gospel: It is worthy þe fyre of hell/ sayeng: he that calleth his brother fole/ he is guiltye/ and worthy to be condemned to the fyre of hell. **S**werynge/ whan it is with deliberacion for any thyng that is false or bayne/ it pertaineth to perjury: but whan it cometh of impaciēcy than it maye be reduced to blasphemy: And thus endeth the doughters of Ire.

**S**louth is contrary to the reioysing of charite/ for lyke as charite reioyseth to do all spūall & godly thynges necessary for our saluacion to be done/ so slouth is the weyrynesse/ tediousnesse/ & deptyng of þe mynde nat from all spūall goodnes/ but from all godly and spūall thynges/ that are our dutye to god/ & necessarye for our saluacion. As whan for losse of frendes/ children/ goodes/ or any other tēporall thynges/ we fall to suche heynesse of spyrite/ þe we thereby do omit our dutie to god: this is very slouth & a peryllous syn. Also whan for any aduersite or trouble outwar

stryfe or debate.

Math. v.

swerynge.

Slouth.



## The declaracion of the tre of vyte.

De/ or for spiritual affliccion inward by tēptacion/  
we cōceyue suche pēsyuenesse or heynesse of spyrue/  
that we wolde crye or beate our selfe/ if shame letted  
nat /thynking in our hertes y we shall neuer ouercōe  
suche daungers or aduersyte : or thynkyng in our tē-  
ptacion y we neuer shalbe good/ no: ouercōe that tē-  
ptacion: surely y is a very token of depe slouth/ be-  
cause we put dillydēce in god/ & wyl nat call to hym  
for helpe/ & labour pseuerantly for y same to thende.

Sluggi-  
shenesse.

**S**luggishnesse of body is / whan for ease/ rest/ or  
pleasure therof/ we omitt our dutie to god/ or wilfully  
do it worse: how perillous this vice is/ it is manifest

scrupuluf  
nesse.

**S**crupulousnesse is / whan for weaknesse of faith  
or for temerousnesse & fearfulness of mynde & cōscy-  
ence we be slowe & waueryng in mynde/ doutyng in  
many thynges/ & tremblyng where no feare is : wher  
vpon foloweth a tediousnesse in sayēg our seruice/ or  
do yng other duties necessary for our saluacion. & all  
this cometh/ bycause we rest in our owne wyttes/ &  
wyl nat folowe y cōsāyle of other y hath nat y pas-  
sion/ but be discrete in thē selfe: Wherof foloweth so-  
tyme nat only y disposicion/ but also the accustomed  
habitation of erronyous cōscience : which is very pi-  
lous & moche cōtrary to pfection. Suche yllous com-  
monly be right quicke in pcepyūg gostly thyngs/ but  
very feble and vndiscrete in their iugementes.

Malpce.

**M**alpce is that vice/ wherby man or woman wyl  
fully & knowingly/ be accustomed & bled to chose by e-  
lection & full delyberacion/ y thyng y is of lesse good-  
nesse: before that thyng y is of more goodnes & more  
godly or of necessity of saluacion. Als whan of mere  
election & wittingly they chose tēporall goodz/ or ple-  
sure of y body: before the charpēte & grace of god/ or  
other

## The declaration of the tre of byce.

other spūall labours necessary for our saluacion. **¶** this is most greuous syn/specially whan it is habi-  
tuate by custome. Other wise it is in thyng? not for-  
boden of god nor cōmaūded: as necessary for our sal-  
uacion: for in suche/though they chose þ lesse gode  
before þ better: it is not syn of malyce mortall/ but  
venyall. The syn of malyce is/whan any pson wit-  
tingly impugneth the truth of god/ or of his holy  
fatche: bicause they wolde be at more lyberte to syn.  
Also if they haue purposed at any tyme neuer to be  
cōfessed/or haue ben by their owne foly deier in su-  
che heuynesse of mynde/þ they haue ymagined hurt  
notable to the selfe or to their neibours/ whiche is a  
great dāpnable syn. **¶** Enagacion of mynde/as it  
is þ doughter of slouth: is whan wylfully we wyl  
nat onley suffre our myndes in our seruice & in our  
spūall duties to god/ whiche requereth due attēcion &  
dyligence of mynde/to be occupied about other thin-  
ges: but wylfully we wyl imagen suche thyng? in  
our fantasies/to the cōtempt of our duties: whiche  
is mortall syn/ wheder they be pleasures or displea-  
sures/synfull or worldly thought? þ we cōsidre. this  
mater is declared in þ sixt day of this iourney þ. vii  
chap. **¶** Drinelle of spirite/ cometh scōtyme of ofte  
cōmytting venyall synnes/ or els whan a pson gy-  
ueth hym selfe moche to worldly or bodily myrthe &  
pleasure/ whiche taketh away þ seruour of charyte  
and swetenesse of deuocion. But this drinelle is ra-  
ther payne than syn: excepte therby he leaue vndone  
any dutie whiche he is bounde to do / vnder payne of  
syn. Remedies for this drinelle of mynde/pe shall syn-  
de in þ. vi. day of this spūall iourney/ the. xxix. chap.  
**¶** Desperacion/ is a false opinyon or estymacion of  
the

waivering  
of mynde.

ca. 9. 10. 11

Drinelle of  
spyte.

desperaci.  
the



**The declaration of the tre of byt.**

the mercy of god / risynge comenly outher of synnes  
compytted / or of good dedes omitted: thynkyng that  
god wyll nat spare & haue mercy / nor gyue grace to  
synnis þ he penyttet / & retorne to him agayn. & this of  
all other synnes / is most perillous & moost vnkynde-  
nesse to god / for they thynke þ their onely syn is more  
than þ mercy of god: Whiche is incōparably / more  
than all the synnes þ euer were or shal be: also he is  
more redy to receyue penyttetes / than they be to aske  
hym grace. ¶ **Tediousnesse of spyrite** / is caused of  
pdelnesse & of slouthfulnesse of þ body: wherof foloweth  
neglygence or omittyon of spūall duties to god  
As of prayer / our seruyce / and of other good workes  
bodily / necessary to be done / outher by pmyse / botwe-  
or cōmaūdementes of god. ¶ **Rancour** is a concey-  
ued malyce agaynst our spūall bñfactours or frendes  
or a purpose to hurte or hynder suche as hath chari-  
tably correcte or tolde vs our defautes / cōsāplynge  
vs to leaue our idelnesse or syn / & to apply our soules  
or bodies to good workes. The vices of þ other thre  
braūches be playne & most cōmonly known of eche  
person / þ hath the vse of reason / & therefore I shall de-  
clare the more brefely & shortly. ¶ **Auarice** is an un-  
moderate appetyte to haue worldly goodes / whiche  
syn though it be dāpnable in þ worlde / yet it is mo-  
che more perillous in relygion / where the lest thyng  
taken with suche appetyte / wout the knowlege or ly-  
cense expresse of their souerayn / or at lest interpretate /  
that is wout gyle supposed / is pceptie: Note þ a pcept  
or a nedell founde & taken or kepte is pceptie: but to  
kepe it cōtrary to þ cōmaūdement of their souerayne  
it is dāpnable / for as well I maye kyl my selfe with  
a thorne as w a knyfe / therefore put neuer thy selfe in  
leopardy

**Tedious-  
nes of spi-  
rite.**

**Rancour.**

**Auarice.**

## The declaration of the tre of byte

inopardy for any trifall o: thyng/be it neuer so neces-  
sary to the. ¶ Glotony is an unreasonable affection &  
gredy appetyte o: desyre of meates & drikes / so tyme  
in such extesse / þ̄ therof foloweth drōknesse & surfet.  
Of this syn cometh dulnesse of soule & body / lyght &  
badiscrete myche / dissolucion and sturtilyte / whiche  
is bayne & wanton wordes / declyning to the vncle-  
nesse of body. Also babling of the tonge / nat to other  
but also to the selfe whan they be alone / whiche occu-  
pieng of theire fantasy whan it is bled / moche letteth  
devociō in tyme of prayer / & greatly causeth the fan-  
tasy to declyne to suche distraccion in þ̄ tyme of theire  
service / bicause they bled it so tyme out of their fauce  
¶ Lechery is that vice þ̄ moost maketh man lyke to  
beestes / and dyrecteth hym from god / & causeth hym  
to be vnable & vnapt to perceyue godly thynges / o: to  
haue feling o: tast of the: so scripture saith / the best  
ly man can nat perceyue those thynges þ̄ be godly / of  
hym they be reputed as folyshnesse / bycause they be  
spyrituall and he carnall. And this abhominable syn  
causeth man so to set & fixe his loue on himselfe / and  
on other creatures for suche bestly pleasure / that he  
hateth god whiche forbodeth it. And he despiseth the  
lyfe etnall / bycause he setteth his felicity in this wret-  
ched pleasure: & he is so incongrent and vnchast: þ̄  
his mynde is blynde / and he in all his workes hedp /  
inconstant / and nat cōspicte / but moche neglyget.  
Wherfore to all Chrystians / and specially to the pyl-  
gryms of perfection / it is necessary / nat onely to dis-  
pyce the acte and dede of this foule syn / but also the  
consent / the delectacion / the thoughtes therof / the as-  
pectes and sightes / the cōmynication / wordes / and  
signes o: tokens / the company / and other occasyons

Glutony.

Lechery.

1. cor. 13



## The declaracion of the tre of vyce.

Deu. xxxij

of prouocations to the same: as thynges most per-  
lous and contrary to perfection. And thus we haue  
brevely declared the tre of vyce/with the seyn prin-  
cipall braunches therof/ whiche representeth to vs/ the  
seyn capitall vices with their daughters. The tre  
is compared to a vyne/ lyke as the tre of Grace: but  
the tree of grace is the vyne of loue/ and this tree of  
vyce/ is the vyne of Sodome and Gomorre. And  
tho that fedeth of this moost perylous tree/ be moost  
lyke to the people of the sayde ctries / Sodome & Go-  
morre/ for one ende and payne shalbe to all suche/ as  
the thre verses written in the rolc that gothe about  
the tree dothe declare/ sayeng: Their vyneyarde is of  
the vyneyarde of Sodome and of the subburbes of  
Gomorre: their grape is the grape of galle/ and the  
clusters of their grapes be moost bytter/ their vyne is  
the gall of dragons and the incurable venome of ad-  
ders or serpentes. And without dout it is incur-  
able/ except onely they retourne to the infinite mercy  
of god/ leaueinge their synnes and doyng penance.  
For lyke as the rolc of this tree fell from heuyn/ so  
the tree with all his braunches bringeth to euertlastin-  
ge fyre in hell/ where is no redemption/ nor hope of  
saluation. This is more true than the picture or ap-  
pylytude of the tre dothe shewe or pretende. Our


saupour Jesu/ for his most tendre mercy

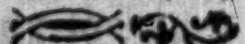
and glorious passyon/ deliuer vs

frome that payll.


Amen.

Thus endeth the declaracio of  
the tre of vyce.

Here begynneth the thirde boke of the pylgrimage of perfeccyon / and it is deuyned in to seuy[n] dayes / and euery day in to many chapiters. 

The fyrst chapter sheweth and applyeth y<sup>e</sup> fyrst day of this pylgrimage of perfeccion / to the first day of the creacion of the vniuersall worlde: and declareth the effectes and properties of the fyrst gifte of the holy goost / called goostly feare / and to wynn the perfeccion of the sayd gifte / is the labour of this first day: Here is shewed also / how many maner of feares there be. 



The first dayes tourney / is to wynn the perfeccion of y<sup>e</sup> first gifte of the holy goost / called goostly feare. And lyke as in the first day of the creacyon of the vniuersall worlde / whan God by his holy worde made the light: he but one ly sayd / y<sup>e</sup> worlde / and it was made: and so was the first daye of creacion complete and perfyte. Lyke wise in the first day of the spirituall creacion of manes soule by grace / god causeth light / and in a prepared o<sup>r</sup> disposed soule / he maketh the first beame of loue to shyne / whiche whan it is perfite / the first day of our iourney is complete and done. Of this spirituall creacion of the soule saynt Poule saythe. Depose o<sup>r</sup> putte fro you the olde man / whiche after the olde conuersacyon is corrupte in the desyres of errour / & be ye renewed in y<sup>e</sup> spirite of your mynde the pyl. of p.  and

Hole.

cle.

Ephes. 4.



Sup. 3. sen-  
tent. d. 34.  
questi. 2.

and take on you þ newe man/ whiche by god is cre-  
ate in iustyce & holynesse of truthe/ þ is to saye/ for  
take your olde synfull cōuersacion/ & take on you þ  
life of grace: & here is to be noted þ there be many fe-  
res/ of þ which some maketh man further from god  
than he was befoze/ howbeit after s. Tho. All feres  
disposeth man to flye some thing: þ is hurt oꝝ puell.  
As some feares moueth man to drede payne / tōe to  
drede syn/ & some to drede bothe payne & synne. Some  
payne moueth man to syn/ as the payne of lesyng tē  
pozall good/ oꝝ the fere of þ displeasure of man. for  
many had leuer offende god than to displease man/  
oꝝ to lese their tēpozall goodes. & this fere is called  
þ feare of man oꝝ þ worldly feare. Sōe feare letteth  
man from synne / as the feare of the paynes of hell  
oꝝ purgatorie: And he þ feareth god onely for this  
cause/ his feare is called scruple feare/ and these ma-  
ner of feares be nat the effecte of grace/ and therfore  
they be nought. But there is another feare that ma-  
keth man to abhorre and hate synne/ and to thē that  
hath this feare / nothyng can be moze payne than to  
synne/ and this feare is euer of grace/ caused of the  
loue of god/ and it hath thze degrees. Some fea-  
reth synne and payne bothe / hauynge an eye and  
respecte to bothe / in maner indifferently: and this  
feare is called the inicall feare/ that is to saye/ the  
feare of good begynners. Some feare moche en-  
clyneth man to abhorre and hate synne/ and yet it is  
nat all without some drede of payne: and this is þ  
feare of them that be well forwarde/ and moche pro-  
fyting in the perfection of loue. Another feare there  
is/ that hath lytell respecte oꝝ none to payne. & they  
that hath this feare/ feareth nother þ payne of soule  
noꝝ of

no2 of body/no2 of hell/ne yet of purgatorie: but all  
 their d2ede is/ lest they schulde be separate o2 depa-  
 ted from god/ fo2 that they wold nat to be lordes of  
 angelles/ and this is called the chaste feare o2 y<sup>e</sup> chil-  
 dely feare of god/ in the whiche they that be perfyte  
 be roted. And these thre feares last rehersted/ ben as  
 thre degrees of the first gyfte of the holygoost/ cal-  
 led the gyfte of feare/ to whose perfection/ he y<sup>e</sup> may  
 attayne/ his soule schalbe all lyght and bryght chyn-  
 nyng. fo2 this feare is moche lyke to the fere of an-  
 gelles and sayntes in heuyn/ whiche is nothyng els  
 but all loue & reuerence without d2ede of payne/ syn/  
 o2 seperacion fro god. Than/ lyke as light was the  
 first thyng y<sup>e</sup> was made in the creacion of the great  
 worlde/ so the fyrst thyng that is pfyte in the recrea-  
 cion o2 renuyng of man by grace/ is light. And this  
 light is y<sup>e</sup> gift of the holy reuerent feare of god/ by y<sup>e</sup>  
 which we feare god/ nat fo2 payne ne fo2 the losse of  
 goodes/ as the wretched worldly lyuers dothe/ that  
 onely fo2 feare of payne d2edeth god/ so y<sup>e</sup> if payne  
 were nat/ they care nat though they schulde neuer  
 come to heuyn. This feare is called y<sup>e</sup> scruple feare  
 o2 the bonde feare. And after saynt Austen/ though  
 this feare be somtyme of the holygoost/ yet it is ne-  
 uer with the holygoost: fo2 these condicions of feare  
 can nat stande with grace/ but by the childely feare  
 we d2ede god/ nat fo2 payne nother fo2 our synnes  
 onely/ but lest we schulde be separate fro god/ as is  
 said: fo2 this feare is but onely the feare of good be-  
 gynners. Nat withstandynge/ the feare of payne  
 may be in good people and in yuell bothe: but whā  
 it is in yuell people it maye soone be perceyued. fo2  
 but onely fo2 fere of payne/ they wolde nat care whe  
 the pyl. of p.

A.ii.

Der

Sup pri. es  
 pistola Ios  
 annis tra-  
 ctatu. ix.



Exāple.

Prī. secun  
de. q. 67.  
arti. iij.  
ad. 2. arg.

der they kept the cōmaundementes of god oꝛ nat/ oꝛ  
wheder they ſhulde euer come to god oꝛ nat. But  
the other foure feares/ as the feare of good begyn-  
ners/ and the feare of pꝛofiters/ that is/ of them that  
pꝛofyteth in vertue and pꝛfeccion/ and the holy chil-  
dely feare of true pylgrims/ and the holy reuerent  
feare of ſoules in heuyn/ diffreth and be vnlyke/ as  
the thyng that is vnꝑfite/ compared to a lyke thyng  
of the ſame kynde that is perꝑyte. Example. The  
light of the moꝛnyng and the light of the midday/  
whan the ſonne is in the hꝑeſt/ is all of one nature/  
and yet the one is perꝑyte and that other is vnꝑfite/  
ſo been theſe thꝛe maner of feares. Foꝛ the feare of  
good begynners hath parte of the ſeruite feare/ and  
parte of the holy childly feare/ lyke as the moꝛnyng  
hath parte of the nyght and pte of the day / foꝛ they  
that begynneth perfeccyon pꝛincipally loueth god/  
and foꝛ nothyng in erthe oꝛ in heuyn wolde offende  
his grace/ but ſecondarily/ they dꝛede alſo the pay-  
nes of hell. But the childly feare/ that is the perꝑyte  
feare/ though it gyue to god lounge reuerence/ as  
pꝛincipally/ yet foꝛ this lyfe/ as ſ. Thomas ſaythe:  
It hath ſecondarily a reſpecte onely to the ſepara-  
cion from god. And this perꝑyte feare maketh man  
oꝛ woman that they wolde nat be ſeparate oꝛ depat-  
ted from god/ foꝛ to be loꝛde oꝛ lady of all þ woꝛlde.  
This feare maketh man to beware of hym ſelfe that  
he offende nat god. The holy feare of angelles and  
ſayntes in heuyn hath but one pꝛincipall operacion  
that is/ to rendꝛe to god foꝛ euermoꝛe holy & lounge  
reuerence without dꝛede/ outhꝛ of ſynne oꝛ payne/  
oꝛ ſeparacion fꝛo god. This I write/ bycauſe ſuche  
that begyn pꝛfeccion ſhulde nat be diſmayed oꝛ diſ-  
conſoꝛted

conforted/ though the son tyme they dꝛede the paynes  
of hell/ for it is moche necessary to begynners so to  
do: And it is nat scruple feare as long as they loue  
god/ and hath a wyll to kepe his comaundementes/  
for this feare bringeth mannes soule to the perfyte  
childely feare/ whiche is holy/ and lytell regardeth  
payne. This holy feare is lyke y to reuerent fere of  
angelles and sayntes in heuyn/ for whan it is pfyte  
it euer contendeth and laboꝛeth to be loue/ & so saith  
Bonauenture: And therfoꝛe it is euer ioyned with  
charite/ and neuer separate oꝛ departed from it/ but  
whanne it encreaseth loue encreaseth / and whan it  
decreaseth oꝛ wereth lesse/ loue decreaseth and wer-  
eth lesse and lesse. This holy feare may well be cal-  
led a light/ for as the wyse man sayth: He that thus  
feareth god/ his iustyce shalbe as a lyght: And Bo-  
nauenture sayth: that grace is an illumynacion oꝛ  
lightnyng of the soule and the gyftes of grace/ oꝛ  
therwyse called the gyftes of the holy goost/ ben as  
lyghtes oꝛ beames of the same. To the whiche/ the  
holy abbot Jacob beareth also wytnesse/ sayeng/ ly-  
ke as the candell illumyneth oꝛ lyghtneth the darke  
chambre/ so the holy feare of god lyghtneth our her-  
tes oꝛ soules whan it entreth in to the/ and reacheth  
them vertues and the comaundementes of god.  
These been the spirituall dayes / of the whiche the  
great and holy clerke Hugo de sancto victoꝛe/ spe-  
keth in this wyse. The dayes of this worlde be but  
transytoꝛie/ as the flour of the medowe: for spring  
the moꝛnyng neuer so fayre/ and floꝛish he the foꝛe-  
noon neuer so fresshe/ at the last cometh the euētyde  
and bringeth all to nyght. And therfoꝛe care ye nat  
for these transytoꝛie dayes/ but set all your study to  
the pyl. of p.


Li. de. vij.  
donis de  
dono tio-  
ris. ca. ij.

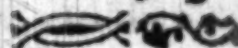
Eccle. 32.

Li. de. vij.  
donis. ca 3

In lib. de  
tribz dietz



wyn these spirituall dayes/ whiche I hall neuer de-  
 cape/ for they haue no night/ as we I hewed in y last  
 chapiter of y seconde boke/ but they make the soule  
 alwaye bright. 

**H**owe the labour and exercise of this daye is as-  
 sembled to the batayles of the chyldren of Israell/  
 after their passage ouer Iordayne: and howe the  
 order to ascende to perfection/ is taken of the order  
 of the fall of the woman Eve from perfeccion/ and  
 of those thynges that gyueth the eunemy boldnesse  
 to tempte man or woman/ as ydelnesse and syn-  
 gularite. The seconde chapiter. 

**N**owe we haue declared the first day of  
 our iourney/ what it is / lette vs now  
 lerne to knowe our labour and exerci-  
 ses/ wherby we maye dispose our selfe  
 to attayne to the perfeccion of the same  
 And therfore we must vnderstande/ that in eueriche  
 of these spirituall dayes/ our generall labour must  
 stande in two thynges/ that is to saye/ in declyning  
 from yuell/ and in dilygent working of good. But  
 bicause here befoze in the memorialles of saynt Bo-  
 nauenture it is I hewed competently/ what is yuell  
 and what is good/ I I hall ouerpasse that here/ and  
 in this place onely entreate thorder/ how we I hulde  
 behaue our selfe in our labour/ and specially in our  
 beginnyng. The mater of this labour we may lerne  
 of the chylder of Israell/ in their manyfolde batay-  
 les and wynnynge of cyties/ after they passed ouer  
 the flodde of Iordayne/ or they came to the lande of  
 repromissyon / where nowe is Ierusalem / whiche  
 figureth

figureth and signifyeth to vs the spirituall batayles of vertues/ that we shall haue after our entryng to relygion/ long tyme or we can come to the entent of our iourney/ whiche is holynesse and perfeccion of lyueng. The order of this exercise that thus directeth and leadeth man and woman to pfeccion/ can nat be better declared than by the fall of our first parentes Adam and Eue/ if we marke wele howe they fell from perfeccion. There was neuer man ne woman ( onely our sauour Iesu and his blessed mother Mary except) so perfyte as they were in paradise. And therfore to declare this poynt/ it were expedient to loke on the order of their fall/ and to consider the occasyons of the same. But first we shall shewe the occasions of their synne/ whiche knowne we maye the better eschewe and auoyde the same/ & than after we shall shewe their byces. I rede that the serpent tooke a boldnesse to tempte the woman/ bicause he was alone. Solitarynesse is nat forbeydyn/ but rather to them that be spiritually stronge/ it is moche comended of holy fathers. The prophet Jeremy spekyng in spirite of the contemplatyue person/ saythe in this maner to his comendacion and prayse. He shall lytte all solitary and lifte hym selfe aboue hym selfe/ by hys contemplacion. But contrarywise to them that be frayle and weake/ it is nat expedient sayth saint Thomas to be moche alone/ lest the hunter of mannes soule/ our goostly aduersary the deuyll soone deceyue the/ as he dyde our mother Eue. Wherof the wyse man saithe/ wo be to hym that is alone/ for if he fall he hath no helpe to lyfte hym vp agayne. Therfore in your solitarynesse be euer wele occupied/ that as saynt Jerome sayth/ the enemye fynde

Hugo lib.  
pri. de sa-  
cra. pte 7.  
cap. iij.

Trenor 3.

Scda scde  
q 188. ar. 8.

Eccle. 4.

In epistola ad  
rusti. moa.



Vbi supra  
art. 6 et 8.

In lib 20  
de simili-  
tudinibz.  
capi. xli.

Psal. vii.

Eccle. 33.

Libro. 30.  
capi. 23.

mye synde you nat ydell / but outhet doing soe good  
or thynking on some good. For as / saynt Thomas  
saith / the state of the cōtemplatyue lyfe / whiche is  
moost in solitaynesse / is the most hye and best lyfe /  
if it be well occupied / or els it is the most perylous  
lyfe that may be. Saynt Anselme cōpareth the hert  
of man or woman to a myll / whiche whan whete or  
any other good grayne is put in to the hopper / yel-  
deth fayre floure / & profitable to mānes sustenance.  
And contrarywise / whan sande or grauell / or any  
suche other thynge that is nought is putte therin / it  
dothe bothe hurte the myll and also bryngeth forth  
but dust. The enemy / if he can synde our myll / that  
is our hertes / voyde and empty / anone he casteth in  
to it his sēde / the sēde of pryde / clouthe / or lechery /  
with suche other. And than we conceyue our owne  
sorowe / & breed therof / as the prophet Dauid saith  
vnrighuousnesse / and bryngē forth the iniquyte and  
synne. Therfore (as I sayd) let vs euer be wele oc-  
cupped outhet in body or in mynde / or bothe togui-  
der / and that is the best. I wyll nat saye that Eue  
was ydell / but I rede nat that whan the serpent cāe  
to tempt her / she was doyng any thynge exp̄es ly  
good. Than sithe to them that be well occupied / so-  
lytarynesse is so moche cōmended & praysed / aboue  
all thynges in all this pylgrimage / beware of idel-  
nesse / for ydelnesse is the mother of all vice & synne.  
And the wyle mā saith / Idelnesse hath taught man  
moche euell. So therfore I saye at all tymes / spect-  
ally in thy hert be wele occupied / for as saynt Gre-  
gozy saythe in his mozailes / what auēpleth solyta-  
rynesse of body / whan the mynde is ydell or euell oc-  
cupied / surely nothyng. For / as he saith / where the  
body lyueth


body lyueth sequestred and seperate from company  
and the mynde is full of vayne cogitacions and tur  
moyle of worldly desyres/ that persone is nat soly  
tary/ although he be alone and without company.  
To this agreeth saint Austen/ sayeng: man is there  
moze properly/ where his hert/ mynde/ and loue is:  
than where his body is. Saynt Bernarde sayth al  
so: That persone is solitary whiche with delybera  
cion thynketh on nothyng that is by se/ & hath none  
affection oꝝ desyre to these p̄sent worldly thinges/ &  
thynketh no hurt of any person/ and dyspyseth & ab  
horreth the transytoꝛie pleasures & vanytees of the  
woꝛlde/ whiche some other desyꝛeth affectuouſly/ &  
beareth nat in mynde ȳ iniuries oꝝ displeasures of  
other/ done agaynst hym: but euer escheweth and a  
uoydeth all contencions oꝝ debates. Suche a p̄son  
sayth he/ whersoever he be/ is alone & solitary. Saint  
Jerome also in a certayne epyſtell/ wytnesseth the  
same sayeng of hym selfe. The cytie is to me a pri  
sone and the wyldernesſe a paradyse / and this ma  
ner of solitarynesſe may wele be called a paradyse/  
foꝝ man is no tyme lesſe alone / than whan he is in  
this maner solitary and alone/ foꝝ than god is with  
hym. Thus to be solitary and alone/ and euer wele  
occupied it is moche cōmendable/ as long as ther  
of foloweth no syngularite of pryde. But our mo  
ther Eue in her solytarynesſe was singlar/ and tru  
sted to moche to her owne wysedom/ in that she as  
ked nat counsaile of Adam/ and so beyng alone/ she  
leaned all to her owne wytte and opinyon/ & thereby  
came her confusyon. foꝝ if she had she wed her tem  
ptacion to her spouse Adam / peraduenture she had  
ben safe/ but she rested all to her owne wytte (as is  
ppl. of. p.


Ser. xl. su  
per cantica  
ca, in fine,

Ad rusticū  
mōachum  
de forma  
uiuēdi to  
no pri.



Eccle. 3 2.

before said / & that solytarinesse is most perylous. a  
 gayne the whiche spebeth the wyse man / sayeng. do  
 all thyng by counsaile / and thou shalt nat repent  
 the afterwarde : Wo be to them that thus be alone.  
 For whan they fall or be like to fall / they wyll sustre  
 none to socour them / and whan they be downe they  
 wyll sustre none to lyfte them bp agayne. God saue  
 vs from that condycion. 

**C**Other fyue condicions / whiche euery relygious  
 person must eschewe in the begynning of his couer  
 sion / that is : singularite / yuell company / lyghtnes  
 of sight / curiosyte / and vayne speche / and with all  
 dilygence to labour for the contrary vertues. 

## The thirde chapiter.

first.



The next thyng in order after ydelnesse /  
 that is comaunded of holy fathers to the  
 relygious persone / is that he be nat sin  
 guler / as trustyng to his owne opinion  
 and thynkinge his owne blynde reason  
 best / as many dothe / resting all to their owne wyt /  
 and refusynge all maner of counsaile . But lest the  
 enemy take occasion to tepte suche a person in this  
 his solytarinesse / it is beste he haue recourse to his  
 goostly father / or to some other spirituall persone /  
 wele expert in gostlynesse / and disclose the thyng to  
 hym / and in that and all other causes to folowe his  
 counsaile : and in no wyse to dyspyce the counsaile  
 of his superiours. For as it is sayd in the seconde bo  
 ke of the coltacions of holy fathers : that person can  
 neuer be disceyued by the enemy / that lyueth vnder  
 the comaundement and counsaile of his superiour.

For lyke

Collati. 2.  
capi. 10.

foz lyke as the thefe is a ſhamed to be brought to the lyght/ ſo is the enemy afrayde to tempte any p<sup>r</sup>ſone that he thynketh wyll detecte and diſcloſe his ſuggeſtions. ¶ **S**econde/ we maye take example of the woman Eue/ neuer to leaue the company of them that be good/ & ioyne our ſelfe to the ſamylia<sup>r</sup>ite of the that ben yuell/ as Eue dyd deptyng from Adam/ & accōpanieng her ſelfe with the ſerpent. foz as ſcripture ſaith. with good þ ſhalt be good/ & choſen with choſen. And cōtrariwyſe/ with yuell thou ſhalt be yuell/ & ſynfull with ſynfull. ¶ **T**he thirde thyng þ was occaſyon of ſynne to the woman/ was/ that ſhe kept nat her ſight/ but with pleaſure & delectacion loked on þ apple þ was forboden/ whiche pleaſure & delectacion of ſight/ although as than it were no ſyn in her/ nother in her cēſes/ ne yet might be/ after ſ. ¶ **T**ho. the leſt venyall ſyn/ as long as her wyll was cōfozmed/ & obedyent to the wyll of god. yet in vs/ by the reaſon of origynall ſynne/ in oure ſight (if it be nat wele kept) it may be/ nat onely be nyall but alſo greuous ſynne/ and great diſpleaſure to god. Wherfore the thirde thyng that the relygi<sup>o</sup>us pſon ought to labour foz/ ſhulde be to kepe his ſight. Fo<sup>r</sup> as our ſauy<sup>o</sup>ur ſaith in the goſpell. if thy eye be ſimple & wele kept/ all þ body ſhalbe clere & bryght/ & ſtablyſt hed in vertue. foz lyke as þ infec<sup>o</sup>cion of þ peſtylēce doth nat ouerthzowe mā fo<sup>r</sup>thw<sup>y</sup>/ after he hath receyued it/ but it worketh on nature/ and encreaſeth by lytell and lytell/ ſo ſayth ſaynt Anſelme. ¶ **N**one as thou haſt receyued voluntarily by the ſight of thy eye/ any thyng contrary to the lawe of god/ knowe fo<sup>r</sup> certayne that thy eye hath recey<sup>u</sup>ued venym agaynſt the helth of thy ſoule. And than  
the pyl. of p. BB. ii. la

ii.

Cū ſancto  
ſactus eris  
et cū ele-  
cto electus  
eris, et cū  
puerſo p-  
uerteris.  
pſal. xvij.

iii.

Pri. ſecun-  
de. q̄. 89.  
Arti. 3. Iſ-  
ſcda ſecun-  
de q̄. 163.  
Arti. pri.

Mat. vi. et  
luce. xj.

Nota.



Sup Mor.  
li. 21. ca. 2.

Memo. x.

iiii.

De simili.  
ca. xxvi.

b.

labour with all thy myght in compuncion of hert/  
to expell the same venym oꝝ poison/ oꝝ at the leest to  
suffocate oꝝ smere it within the/ that it breke nat out  
in to dede/ and so distroy the bothe body and soule:  
Kepe therfoze thy sight in anywise/ foꝝ as saint Gre  
goꝝy saithe. Whan the holy p̃sons fele them selfe mo  
ued oꝝ troubled with any yuell delectacyon oꝝ car  
nall pleasure: anone they shutte their wyndowes/  
that is/ they close their eyes/ wherby any suche fan  
taies oꝝ symyltyudes myght haue entresse to y hert  
and mynde. And here/ by the sight I vnderstande  
all the censes: as the hearyng/ the touchyng/ the ta  
styng/ and the smellyng: whiche with the syght be  
as fyue gates/ by the whiche the enneyꝝ sendeth in  
the messages of his suggestions and temptacions/  
to the soule. Therfoze as Bonauenture saith/ let ne  
uer our censes be occupied/ but about suche thyngs  
that be goostly and necessary to the helth of our sou  
les. ¶ The fourth thyng that is dyspraysed in our  
graundmother Eue/ was/ that she was curyous to  
knowe good and yuell/ and wolde haue ben a god  
des/ and that pꝛesũpcion brought her to confucion.  
Let vs therfoze beware of all curiosyte/ whiche af  
ter saynt Anselme/ is a study to sertyche suche thyngs  
whose knowledge is nat pꝛofytable to vs. so wolde  
our grandmother Eue haue had experiẽce & know  
ledge bothe of good and yuell/ and that was nat foꝝ  
her pꝛofyte. But let vs tourne our sight/ study/ and  
affeccion/ from all vanyteis and thynges vnꝛofy  
table to our soules/ that we maye the better se oure  
selfe. Of y whiche sayeng of our selfe we shall spe  
ke moze largely herafter/ by the grace of god in the  
thirde daye. ¶ The fift thyng that was occasyon  
of the

of the synne of the woman was/ that she kepte nat  
her tonge/ but had cōmunycacion with the serpent/  
in thynges most peryllous/ where she shulde haue  
kept silence. In so moche moze/ that the cōmunycac  
cion was nat onely vnfrute full/ but also moch euill  
foz it conserved the breakyng of the cōmaundement  
of god. Therfore/ the fyfthe thyng that a relygious  
psone shulde labour foz/ is scilēce/ wherin he ought  
with all study and dilygēce to watche/ that no yuell  
neydell worde scape his mouth. But as he wolde  
flye the moost peryllous fyre/ so flye the cōmunycac  
cion/ that any tyme enclyneth to the breaking of the  
cōmaundementes of god. foz (as s. James saythe *Iacobi. 3.*  
in his epystell canonycall) A lytell sparke of fyre/ if  
it be nat soone extincte oꝝ quenched / maye be occa  
sion of the brennyng of a great wode. So/ in lyke  
wise/ the tong is but a small thyng in quantite/ but  
it is (saythe the sayd apostell) the vniuersyte of all  
yuels. foz there is no vyce/ but by the tong it maye  
haue issue.

*Iacobi. 3.*

*Ibidem.*

**H**owe the fall of Adam from perfeccion/ teacheth  
vs the order howe we shulde ryse/ by the  
exercise of vertues to perfeccion.

The fourthe chapiter.

**T**Hese examples oꝝ preparatyues to ver  
tues/ put befoze/ the order howe to op  
teyne vertues shall folowe. And lyke  
as we haue shewed by the example of  
the woman/ the occasyons enducyng to synne/ so by  
the example of the fall of the man/ we may lerne the  
order to vertue/ and take enstruccion and lernynge  
pyl. of p.

*B B. iii.* foz what



for what vertues we shulde fyrst apply our selfe to labour/ by the order of the circūstaunces in þ synne of Adam. First he cōsented to pryde/ and vpon that folowed disobedyence/ and bzeakyng of the cōmaundement of god. After that ensued glotony/ by the tastyng of the apple forboden. And anone after he fylled his body to rebell/ and haue great mocions to lecherp/ wherof he was soze a shamed/ and wolde haue hydde hym selfe from god/ but that was impossyble: wherin appereth his ignozance and dissymulacion of his offence. And after that folowed double nesse and excuse of his synne/ for (as saynt Grego-  
 ry saith) Syn is so heuy/ that if it be nat put away shortely in the begynning/ it draweth man downe ward in to many other synnes/ paynes/ and inconuenyēces. And that therexcusing of syn is perylous/ saynt Austen sheweth in a sermon of the Annūciacion of our blessed lady saynt Mary/ sayeng. If Adam had nat excused his syn/ but mekely cōfessed it/ as king mercy for his trespase/ he had nat ben exiled or banysshed from paradise/ but he nat onely couered his syn/ but also accused god/ sayeng. The woman that thou gaue to me/ as a make/ toke me þ apple/ and I ate it. And thus he imputed the cryme to his maker/ And therfore saith the holy docto- of his iustyce might nat suffre hym to abyde in paradise/ but he cast hym out in to this vale of misery and wretchednesse/ as in to a prysone/ for his correction & punisshment for a tyme. Thus in the foresaid circūstaunces of the syn of Adam/ we may lerne the order and pcesse to labour for vertue. For if we apply our gostly exercise by the same order/ to the vertues that been contrary to these foresayd vyces/ no doute we

Li. 25. mor  
capi. xij.

Ser. 3 et in  
numer. to-  
tal. ser. 19.

Genes. iij.

dout we shall kepe the streyght way to perfeccion. First let vs ensue mekenesse / whiche is the foundation and grounde of all vertues: Than obedience / than abstinence / than chastite or cōtynency of soule and body / with other vertues befoze reherfed in the secōde boke the. xiii. chap. conteyned vnder the cardinal vertue Temperaunce / that is to saye.

Tempe raunce.	Mekenesse	Honesty
	Obedyence	Sobernesse
	Abstinence	Symplite
	Chastite	Austerite
	Chamefastnesse	or hardnesse /
	Sylence	Discrete percite
		or scarsenesse.

These moꝛall vertues / been putte also in the tree of grace: as leaues spryngyng out of the petie bꝛaūche. Tēperaunce / in the seconde boke the. xvi. chapiter.

**N**owe / if we marke wele the order of the fall of man from perfection / we shall se the order howe we maye rylse to perfeccion. And by the order of the circumstance of his byce / we maye lerne the order to vertue / and to what vertues we shulde applye our selfe / the fyrst daye after our entraunce to relygion / that is to saye / the fyrst day of the pylgrimage of perfeccion. Whiche day is nat so to be vnderstande / that after our entraunce to relygion we shulde gyue vs onely to these vertues / and to none other. But sythe to euery vertue and good maner / in tyme and place / we ought to dispyce oure selfe. yet pꝛincipally in our begynnynge / we shulde applye all our dyligence to these / as to the foundacyon  
the pyl. of p. BB. iiii. of our



Mat. xj.

of our spirituall bylding. And knowe for certayne that the more we spede vs in these reherſed vertues the more ſhall we proſyte in all the other dayes of our iourney: And ſpecialy/ if we maye optayne oꝝ wyne the perfection of theſe two fyrſte dayes/ we ſhall than lerne perfytely the leſſon/ that oure lorde taught moost dilygently/ in exhortyng his folow-ers/ layenge in this wyſe. Lerne of me to be meke in ſpyrte/ and mylde in conuerſacyon. For by the fyrſt daye we maye lerne pouertie of ſpyrte & mekenesse of herte/ and in the ſeconde day myldenesse and holy louyng couerſacion/ toward eueꝝ pſon.

¶ Of the vertue of mekenesse/ and howe it is as y foundation of all perfection/ and howe hye y buyldyng of perfection reacheth: and howe there is a trewe mekenesse and a falſe mekenesse: And howe by the example of the lyfe of our ſauour we be enduced to mekenesse: and howe only the meke ſoule fylleth the counſayls of our lorde. The. v. chap.

¶ Of mekenesse.



First/ let vs agaynſt the pryde of Adam applye all oure dilygence and labour to gette mekenesse. For (as ſaynt Anſelme ſaith) It is the foundacyon of all ſpyrituall buyldinge. And he that wyll make a houſe of vertues wherin he may dwell and be defended from the ſnares of the enemy/ muſt fyrſt ley his foundacion in profounde mekenesse. & therfore/ ſaynt Auſten counſayleth/ that the hyer y entendeſt to buylde thy ſpyrituall houſe/ the lower ley thy foundacion/ as though he ſaide: If thou entende to

In li. de ſer-  
m. ca. 98.De uerbis  
dñi ſi mat  
fermo. 10.

tende to be great and hye in perfection/ be fyfste ly-  
tell and lowe by mekenesse in thynne owne estyma-  
cion. And this foundation is alwaye sure & moost  
conuenient/ for the spirytuall buylding of vertue/  
lithe the house of perfection is so hye. Saynt Au-  
sten asketh a question: Howe hye reacheth þ house  
of perfection? And he answereth to the same / say-  
eng/ that it reacheth to the pzeſence of god and sight  
of the deite: wherfoze / the foundacion muſt nedes  
be depe and lowe. And ſo the fyfste vertue that we  
muſt labour for/ is profounde mekenesse. For (as ſ.  
Austen ſaith. Our lord Jeſu/ whole lyfe is our ex-  
ample and enſtruction/ dyd nat bydde vs to lerne of  
hym to do myracles/ as to reyse deed men/ and ſuch  
other: but he ſaid. Lerne of me to be meke in herte/  
and mylde in conuerſacion. And vndouted/ who ſo  
euer lerne this leſſon wele/ mekyng and ſubduyng  
hym ſelfe in very trueth/ for the loue of Jeſu Chriſt  
folowyng his holy mekenesse/ his buylding ſhall  
attayne and reache/ to the heygth of the mount of  
perfection/ and brynge hym that ſo is exercyſed/ to  
the pzeſence & ſight of god: as it ſhall more playn-  
lye appere here after/ in the fyfche and ſixte dayes.  
I ſayd/ he muſt ſubdue and meke hym ſelfe in very  
trueth/ vnſaynedly/ nat for vayne glozy and fauour  
of man/ noz for promociō/ oz other profite/ ne to be  
reputed holy/ for all theſe ſmelleth of ypocriſy. And  
where they be oz any of them/ there is no true meke-  
neſſe. And therfore the lyght of grace dothe nat il-  
lumyne oz lyghten / ſuche vayne glorious ſoules.  
For (as ſaynt Austen ſaith) the lyght of treuth fly-  
eth that ſoule/ wherin it ſyndeth nat the very meke-  
neſſe. The trewe mekenesse/ what it is/ ſaynt Ber-

ubi ſupra.

Ibidem.

Ser. 213 de  
tpe, et ſer.  
90 ad ſſes  
in heremo



Ep̃la. xliij.  
post medi-  
um.

Li. de uir-  
gi. ca. 43.

Prou. 18.

Li. de sifi-  
tu. ca. 137.

ubi supra.

narde declareth in an epyllell / diffynnyng oꝝ descri-  
byng it in this wyse. Mekenesse is a vertue / wher-  
by man oꝝ woman / by the true knowledge of them  
selfe / reputeth them selfe byle and worthy to be dis-  
pyled and sette at nought. Saynt Austen saithe.  
There is a trewe mekenesse and a false mekenesse:  
true vertue and false vertue. And somtymes the false  
vertue hathe woꝝkes nat vnlyke to the true vertue /  
as the couyrous man somtyme wyll meke hym selfe  
foꝝ auantage and wynnynge. And lykewise y en-  
uyous man / foꝝ to do a displeasure to his ennemye /  
wyll suffre rebuke and blame. Also the proude per-  
sone. foꝝ lyke as the meke soule wyll gladly cōfesse  
and knowledge his offence / and careth nat to be dis-  
pyled and sette at nought: so the proude soule wyll  
do / but the meke soule cōfesseth his offence / foꝝ that  
he maye optaygne indulgence and foꝝgyuenesse of  
god. And the proude person foꝝ contempte and ob-  
stinacy of his obdurate hert / dothe the same / foꝝ he  
is past shame / as the wyse man saithe. Whan a syn-  
ner cōmeth to the custome of syn / than he falleth to  
contempt / and careth lytell to synne / foꝝ custome is  
the bottom of y pytte of syn. Also as saint Anselme  
saith / the meke soule desyꝝeth to haue his syn punis-  
shed / & so dothe also the proude person / but y meke  
soule desyꝝeth it foꝝ to optayn remission / & the prou-  
de p̃sone foꝝ indignacion. His hert saith saynt Ans.  
is so full of the poyson of pride / y he wolde nat his  
p̃elate to shewe any mercy on hym / noꝝ to remytte  
oꝝ spare hym in any thyng / but rather to punyssh he  
hym farre aboue iustyce / & without equite oꝝ good  
maner / bycause he wolde fynde occasyon to cōdem-  
pne his p̃elate of iniustyce and iniquite. And som-  
tyme suche

tyme/ fuche wolde appere humble and fymple/ and  
all is to perfozme their coꝛrupt wyl and yuell pur-  
pofe/ pzetēdyng & fhe wyng outwardly/ as though  
it were of very mekenefle/ but it is of falfe mekenes.  
Of fuche the wife man faithe. There ben some that  
wickedly meken them felfe. By this we maye per-  
ceyue howe great is the dignyte of mekenefle/ fithe  
pꝛide and other byces/ coueteth fo nicche to be hyd  
vnder the mantell of mekenefle. But whan pꝛide  
pzetendeth to be mekenefle/ it is foone perceyued/  
faith the faynt Crifoftoine/ foꝛ mekenefle is fo lytell  
and fmall/ that it is nat trapped oꝛ taken in any pal-  
fyon. The perfyte meke foule wyl nother be gre-  
ued in oꝛdinately/ ne moued by bayne gloꝛie/ enuy/  
vndifcrete zeale/ ne ioloufly/ foꝛ he is euer as a byꝛde  
on wyng flyeng. & befoze fuche it is but folly faithe  
the wyfe man/ to laye any panter oꝛ nette. I faye he  
is flyeng/ foꝛ he that vtterly difpyfeth hym felf wyl  
fully/ and reputeth hym felfe moft vyle and nought  
foꝛ the loue of Jefu/ hath no treafure in this worlde  
but onely his laide loꝛde Jefu. Of hym it maye be  
wele fayd/ that he is on flyght/ foꝛ he furmounteth  
and flyeth aboue all the thynges of this worlde.  
Touche fuche a perfon with any iniury oꝛ wꝛonge  
and he f hall gyue a fweete fpluer founde/ fhe wyng  
hym felfe rather gladde to be fo difpyfed and wꝛon-  
ged/ than to reuenge his caufe by any meane. Gyue  
fuche a perfone a blowe on the one cheke by fclaun-  
der oꝛ detraction/ & he f hall tourne his other cheke  
to receyue as moche/ and fay gramercy. Take his  
gowne from hym/ and he f hall offre y alfo his cote.  
Cōpell fuche a pfon to go after thynne appetyte one  
myle/ and he wyl go two. Thefe ben the holy coun-  
fayls of

Eccle. 19.

Sup Mat.  
omef. 6. 6.  
post medi.

Prouer. f.



Mat. v. sayls of our lord in his gospell / whiche onely the meke pson speketh and fulfilleth. But cōtrariwys therbe truanes in relygion / & of the (peketh s. Ber

Ome. iiii. narde in his omely / vpon the salutation of our lady  
uersus finē dy/sayeng. I se/ and that I am soze for/ certayne p  
sions/ after they haue dyspyled the pōpe of y worlde in the scole of mekenesse/ that is in relygion/ moze letne pride than mekenesse: and vnder the wynges of their humble and mylde prelates/ to be moze dissolute/ wanton/ and unpacient/ ye/ and moze out of good order/ than euer they were in y worlde. these as saythe saynt Gregorie in his moralles/ wyll nat suffre to be cōrecte for their offences/ but wyll be reputed holy/ and couet to be prayled for the lest worke of iustyce that they do/ and of their lytell perfection begon/ they wyll make great auaint and boist preferring them selfe before their betters. And so/ as this holy doctour saith: whyles in all thynges they wyll haue their owne corrupt appetyte fulfilled/ they be worse in religion than they were before in the worlde. therefore I say/ let vs labour for mekenesse. For lyke as pride is fyrst & principall of all vices/ so is mekenesse y fyrst and principall foundation of all vertues. Iodore saith/ that y most peryllous vice to a religious persone/ is pride: and the vertue for the whiche y religious person shulde most labour is mekenesse. Than saith this doctoz/ may euery pson iuge hym selfe most religious/ whan he thynketh him selfe moost vnworthy and most vyle of all other.

A narra. ¶ I rede that one Theophilus a bysshop/ In uit. pī. Demanded of one of the holy fathers in wyldernes pte. 2 Li. what moze gostly profite he founde in desert/ being de huilita solitary/ than he myght fynde abroad in y worlde: And he

Lib. 8. ca.  
34. et. 36.

Bernerd.  
ubi supra.

li. 3. de sū-  
mo bono.  
cap. xx.

Ibidem.

And he answered/ þ by his folitary lyueng in wyl-  
dernesse/ he lerned to reproue him selfe in all causes  
and that of all other/ is one redy meanes to bringe  
man oꝝ woman to mekenesse. So we rede of holy  
Moyses Machary/ that whan the byss hop had gy-  
uen him the oꝝder of pꝛeesthode/ he beyng yet in his  
bestmentes/ the byss hoppe sayd to hym. Lo father  
Moyses/ nowe thou art full semely. To whom the  
said Moyses answered agayne. Wene you holy fa-  
ther/ that it is with me with inforthe/ as it apereth  
outwardly? Nay surely. Whereupon the byss hop  
couetyng to haue moze large experience of his me-  
kenesse. He comaunded/ þ the nexte day whan this  
foresaid Moyses shulde come to churche and dresse  
hym to masse/ they shulde all to reuyle hym/ & as an  
obiecte expell hym foꝝthe of the churche/ and so they  
dyd/ cryeng. Out of the churche thou blacke mozen  
out of the churche þ man of ynde. What doest thou  
here? This he hearyng anone departed/ sayeng to  
hym selfe as he went homewarde. O wretched moi-  
ses: o stynkyng caytife/ what doest thou among me  
& art nat worthy theiꝝ company: kepe thy cell with  
sorrowe. With suche wordes he reprouyng him selfe  
reterued his mekenesse. Also I rede of one other  
deuout father/ whōe certayne bzether expelled from  
theiꝝ feest/ sayeng/ who called this man to our feest?  
And he hearyng this/ mekely and without repug-  
naunce/ departed at theiꝝ byddyng. Afterwarde o-  
ther of the bzether/ nat contented with theiꝝ vncur-  
tesse dealyng/ went after hym and called hym agay-  
ne/ & he mekely retourned with the. Than they as-  
ked of him wheder he were nat greued towarde the  
that expelled hym/ oꝝ howe he tooke theiꝝ vnkynd-  
nesse.

A narra-  
cion.

A narra-  
cion.

In uits pf.  
ubi supra.



nesse. And he answered/ sayeng/ that he compared hymselfe to a dogge/ whose propertie is / whan he is beaten out of an house / than to departe and go his way/ and if he be called agayne he cometh with a good chere. These examples wolde be noted and folowed/ for by suche exercise/ man or woman cometh to perfyte mekenesse. Origen saithe in a certayne omely/ that whan a man or womā purpoſeth to subdue them selfe/ and vtterly to dyspyse the selfe nat onely in their owne syght/ but also in the sight of other/ for the loue of Iesu: they be nat than perfyte in dede/ but in purpose onely. But whan they haue exercised their said purpose/ and haue suffered actually or in dede/ many obiections and iniuries innocently/ for the loue of Iesu/ than shall they attayne to the perfeccion of mekenesse. For/ as s. Austen saithe/ the perfeccion of vertue is nat gotten by one dede or two/ but by long experyence/ and diligent practyse. And lyke as moche redyng is þ way to cūnyng/ and ofte suffryng of wronges is þ way to pacience/ so many volūtary humilyacions is the way to perfyte mekenesse. For/ as saynt Bonauenture saithe. Lyke as waxe before it be mollified or made softe/ is nat apte to receyue the symilitude of any seale. So mannes soule is nat plyable to vertue/ ne apte to receyue the influence of grace/ except it be fyrst boyded from all rigour of elacion/ pride/ and contradiccion. Wherfore/ if thou loue nat this worlde: if thou haue no pleasure in these transitory thynges: if thou haue no proper wyl nor appetyte to be promoted or praysed/ take thy flight and fflye. God hath gyuen the with his grace the wynges of a doue/ decked with fethers plētuous ly/ whiche ben

unozall

Nota.

Nota.

In specu-  
lo discipli-  
ne. ca. iij.

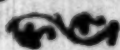
moꝛall vertues: As mekenesse/obedyence/pacience  
with suche other. And also as great fethers/he hath  
gyuen to the seuyng gyftes of the holy gost/with the  
whiche/if thou wylt pꝛoue thy selfe/thou mayst flye  
aboue the loue of all the creatures in this worlde.  
Pꝛoue thy selfe ones euery day at the leest/ to make  
batayle agaynst some vice. first agaynst pꝛide/sub  
duyng and dispysng thy selfe wylfully foꝛ the loue  
of god/ fyrst in small thynges than after in greater/  
and þ̄ shalt so growe in such pꝛeccion/that it shall  
be to the great pleasure to flye. the yong byrde whā  
she is full summed and hath all her fethers redy to  
flye/yet she is afrayde to departe fro her nest/in the  
whiche she was breed: but vndouted/the ofter she  
assayeth to flye/ þ̄ moze pleasure it is to her/and the  
better she may endure. So it is with vs/ foꝛ we be  
lothe to flye fro the nest of pleasures and pꝛer wyl  
in the whiche we haue been noꝛish ed and brought  
vp in the worlde/ & nowe to dyspyle & set at nought  
our selfe foꝛ the loue of Iesu/ but let vs assay to flye  
foꝛ the heuenly egle oure loꝛde Iesu/ whiche hath  
breed vs and brought vs vp by his grace/ hath gy  
uen vs example/ to flye from the worlde and to sub  
due our selfe/as he dyd/ whose life was all mekenes  
Toke from the begynning to thende and thou shalt  
fynde euer moze and moze pꝛofoude mekenesse. All  
this he suffred foꝛ the/ wherfoze let no day passe/ but  
ones at the leest in the day breake thou thyne owne  
wyl/and humble oꝛ meke thy selfe in some cause foꝛ  
hym. and if thou so do & contynue/ I requyre none  
other testimony oꝛ wytnesse / but thyne owne cōsci  
ence/foꝛ to shewe what gostly pꝛofite/cōsalacion/&  
swetnesse thou shalt fynde to come therby/ & that þ̄  
mayst

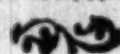


Eccle. 37.

Ome. 9. o-  
pis in pfe.Ome l. xx.  
o pis per f.

mayst haue gostly strenght therto/accozdyng to the counsaile of the wyle man/pray and beseeche god in all thy wayes/ to directe and order thy steppes and iourney. And so laboring onely for mekenesse/ thou shalt optayne and wyne all vertues. For/ as saynt Austen saith. Like as in the pride of Adam/ though it were but one syn/ folowed many of the circūstaūces of other synnes/ as we haue shewed befoze i the same day. So of mekenesse/ in likewise ensueth in maner all the effectes and circumstaūces of all other vertues. For/ as Crisostome saythe. Mekenesse of congruēce/ meriteth or deserueth these two vertues chastite and charite. And charite is the mother of all vertues. Than/ if thou can optayne mekenesse/ thou shalt wyne all vertues. And that thou mayst the more strongly execute this holy exercyse/ wey wele/ and ponder the loue of Jesu Christ/ and all the causes and matters/ by the whiche grace enclyneth thy hert to be subdued/ and to dispyce thy selfe for thy son of god/ and thou shalt fynde all thy desyers & wylles/ all the vantages and pleasures of thy worlde but vanyteis. And thou shalt be gladde incōclusyon/ to forsake them all/ and to fly to thy lord god without feare. For he (by the blessed example of his gracious lyfe/ and proteccion of his grace) flyeth ouer vs/ and with innumerable benefytes of his mercy/ prouoketh vs dayly to flye and folowe him. Let vs than applye our exercyse to this vertue mekenesse/ of the whiche it pleased the sonne of god to be thy example. For be you assured/ that no persone shall be exalted in hym/ none shall see or here hym/ ne tast of his glorie/ by grace in this lyfe/ excepte in some degree he meke hym selfe befoze: as witnesseth our said lord in

lozde in the gospels. O father/lozde of heuyn & erthe Mat. xj.  
thou hast hydde these thynges from them that seme  
great and wyle in their owne myndes/ and hast re-  
ueled and shewed them to thy meke chyliden/ that  
be lytell & synple in their owne hertes/ fo: thy loue/  
and therfoze blessed be euer thy holy name. 

**C**Howe next after mekenesse in the order to perfe-  
ction/ we muste labour fo: perfyte obedience: And  
howe there is a true obedyce and a false obedyce.  
And of the thre susters/ Obedience/lycence/and in-  
obedience: And howe perfyte obedience is comen-  
ded and praysed/aboue all other vertues. 

The sixte chapiter.

Of obedience.



**A**fter the cōsent to pride/ the next circū-  
staūce in y syn of Adam y I note / was  
inobedience/ o: contempt of the cōmaū-  
dement of god. fo: (as Criso. saithe) Adam had in his proper power/ fre ly-  
bertie of his wyll/bothe obedience and contempt/  
obedience/ wherby he myght haue lyued/ & contēpt  
wherby fo: his demerites/ he myght deserue dethe/  
as he dyde. Obedience is of no lesse dignyte than  
mekenesse/ fo: she is the nozice o: foster mother to  
all vertues. And (as saynt Ciprian saith) this ver-  
tue obedience/ requyrezeth great exercise and labour  
o: it may be perfytely optayned and gotten. fo: the  
rule of the study and exercise of obedience/ is taken  
of our lozde/ whiche in this mortall lyfe fo: our ex-  
ample and redempcion/ agaynst the pride & contēpt  
of mankynde/ was obedient to his eternall father/  
pyl. of p. CC. and sus

Parte. pri.  
alphabeto  
2. ser. 32.

li. de. xij. a  
bussionum  
gradibus  
gradu. 3. i  
fine.



In speculo  
discipline  
capi. iiii.

Secda scde  
q̄ 19. ar. 12.

ubi supra.

ubi supra.  
cap. iiii.

Idē Bern.  
in li. de p̄-  
cepto & di-  
spensati.

and suffred the moost shamefull dethe on the crosse  
foz our raunsome. Than/ after our entraunce to re-  
lygion nexte after mekenesse/ let vs apply our selfe  
to obedience. foz (as Bonauenture saith) what a-  
ueyleth the fozsakyng of propertie and dispisylng of  
worldly goodes/ if we reserue and kepe our liberte  
and wyll nat fozake our proper wyll/ sythe the foz-  
sakyng of our owne wyll is moche moze noble/ thā  
the fozsakyng of worldly goodes. foz the offryng  
of worldly goodes to god/ is but a token (as saynt  
Thomas saithe) of the inwarde oblacion/ whiche  
is y fozsakyng of our owne wyll. It is but a small  
oblacion saithe Bonauenture/ a man oz woman to  
leauē and fozake the goodes of the worlde/ in com-  
parison to the inwarde oblacion of the wyll vnder  
obedience. Wherfoze S. Bernarde in a certayne trea-  
tise that he maketh of the contempte of the worlde/  
saith/ exhortynge euery relygious persone in this  
wyse. Come of (I saye) thou that arte disposed to  
leauē all foz the loue of Iesu/ and remembze that a-  
mong the sayd all/ that thou entēdest to leauē/ thou  
leauē and fozake thy selfe/ that is thy wyll/ if thou  
entende to folowe hym/ that foz thy loue subdued &  
dispyled hym selfe to the vttermost. The probacion  
of a true obedient wyll/ saith Bonauenture in spe-  
culo/ standeth in two thynges. First/ that the sub-  
gette obey mekely in thynges enioyned oz cōmaun-  
ded by his prelate. Seconde/ that he ompt nat the  
autozite of obedience/ in all thynges to be done. foz  
what soeuer the prelate cōmaundeth/ if it be nat di-  
rectely agaynst the wyll of god/ and so/ certayne to  
dispyce god (this doctoꝝ sayth) it is to be accepted/  
as thoughē god hym selfe cōmaunded it. And that  
also

also saynt Benedicte sheweth in his rule / sayenge.  
 Than is obedience acceptable and pleasaunt to god  
 and swete to man / whan the thyngge comaunded is  
 done gladly and shortly / without murmure or grud-  
 ge / or any repugnaunce of wyll or answer / sounding  
 to the contrary. For the obedience that we render &  
 gyue to our superiours (saith this holy father) we  
 render it to god. ¶ But there been two maners of  
 obedience / a true obediēce and a false obedience / of  
 the whiche false obedience / saynt Bernarde speketh  
 in this wyse. He that openly or secretly laboureth to  
 haue his p̄late / to wyll that he wolde / or to enioyne  
 hym thynges after his appetyte or desyre. Let hym  
 nat reioyce of this false obedience / for if he do he dis-  
 ceyueth hym selfe / for in suche his p̄late obeyeth to  
 hym / and nat he to his p̄late. ¶ So I rede of a  
 certayne relygious man / that came to one of the ho-  
 ly fathers / and sayd to hym. Father / I wolde ones  
 fynde a p̄late after myne owne mynde / & than wol-  
 de I be to him obedient in all thing. the holy father  
 answered / sayeng. That is wele sayd my lord and  
 maister. the brother wenyng þ he had said wele / &  
 nat markyng þ wordes of the holy father / said: sure-  
 ly father / this is my mynde & wyll. Than þ holy fa-  
 ther oppned his mynde more largely / and said. For  
 what entent son / woldest þ haue suche a p̄late / but  
 for bicause þ woldest þ he shulde folowe thy mynde  
 and nat þ his : so he shulde be obedient to þ & nat þ  
 to him. Than the brother perceuyng his owne er-  
 rour / fell prostrate before the fete of the holy father /  
 and asked of hym mercy & forgyuenesse of his mys-  
 sayeng. Let vs therfore nat onely beware of this  
 false obedience / but also let vs nat discusse ne reply

ppl. of. p.

¶ C. ii. agaynst

ca 5 filicet  
de obediē.

Two kin-  
des of obe-  
dience.

ser. 36. de  
diuersis q  
est detrib  
ordinibus  
eccle ad  
p̄res in ca.

A narrac.  
In vi. p̄m  
parte 2. li.  
de discret.



In li. de p̄-  
cepto & di-  
spensati.

Ibidem.

In li. de si-  
mil. ca. 55.  
et usq; ad  
lxxx.

Of obedi-  
ence/ ino-  
bediēce/ &  
lycence.

Sicut ocu-  
li ancille,  
in manib⁹  
dñe sue.  
psal. 122.

agaynst the sentence of our pꝛelate. For (as l. Ber-  
narde saith) It is a token of an infyrme and weke  
herte/ the subgette to discusse the cōmaundement of  
his pꝛelate/ oꝛ to dout oꝛ requyre any cause why he  
dothe so/ oꝛ to suspecte yuell of the same. For as he  
also saith/ If my pꝛelate bydde me to kepe sylence  
and to holde my tonge/ and than oꝛ soone after/ by  
obliuion oꝛ forgettyng of my selfe/ a worde fortune  
to scape my mouth/ I knowlege my selfe therin to  
haue offended venially. But if I speke a worde of  
contempte/ & with delyberacion wylfully/ I graūt  
my selfe therin to haue broken myne obediēce/ and  
in my so doyng/ to haue offended mortally/ cōmyt-  
tyng deedly synne and dampnable. Saynt Ansel.  
compareth these thre. Obedience/ inobedience/ and  
lycence to thre susters/ cōmytted vnder the gouer-  
naunce and rule of one body/ as it myght be vnder  
the rule of the wyll of man oꝛ woman. Of the whi-  
che Obedience/ as a good meke virgyn kepeth her  
selfe vnder the lawe/ sette by her maistres. She dis-  
piseth all outward vages and vanytees/ & is con-  
tent to fulfyll all that her lady cōmaundeth/ apply-  
ing as a true pꝛentesse and cōstaunt virgyn/ all her  
study & mynde to her duetie/ haupng her eyes euer  
in the handes of her maistres (as the prophet Da-  
uid saith) But inobedience the seconde suster/ is  
all contrary: for she is wanton and wyll nedes ha-  
ue her lybertie/ and outward pleasures of vanyte.  
And nat onely she wyll nat be content excepte she  
haue her wyll/ but also she wyll contende & stryue  
with her lady/ sayeng that she hath wrong/ bicause  
she hath nat her owne wyll and pleasures/ & is nat  
loked vpon as she shulde be/ Leyeng for her/ that  
the goodes

the goodes of the monasterye / parteyneth to all indifferently. And so / vnder the cloke of iustyce / she claymeth and wolde procure propertie. Licence is nat so yuell as her suster inobediēce / yet she wolde haue all these foresaid thynges / as fayne as she / but for shame she wyl nat make suche pretence / as to aske them openly / but rather she wolde that suche pleasures shulde be offred to her / & that she shulde in maner be compelled to take them / or els at the lest she wyl couer her shame with dispensacion / thynkyng / that if she can cause her prelate to dispence with her to haue suche pleasures and cases / than is all sure. This is she that in maner hath distroyed all relygions / by the reason of dispensacions or licences. Wherfore (saith this doctoꝝ) greate discretion shulde be in y subget / howe or whan he shulde aske dispensacion or licence / and moche moze in the prelate / to discerne to whom / howe and whanne he shulde dispence or graunt his grace of lybertie.

Bernar. in  
li. de pcep  
to et dyspe  
satione.

Chan let vs dyspyce this symuled and false obedience / and applye our labour in true obedience. For (as saynt Austen saythe) Obedyence pleaseth god moze than any other thyng / ye after the scripture of god / it passeth all sacrifice of worldly thynges. For in them man offreth but his outwarde goodes but in obedience he offreth his owne wyl / whiche is moze treasure and great riches / than all the goodes of the worlde / and mortifyeth it for the loue of god. Where obedience wanteth (saythe saynt Austen) there is no goodes. And where it is / there is all full of grace and charite. He that disobeyth his prelate / saith this doctoꝝ / disobeyth god. The holy fathers in Egipte / labored most dilygently for this

li. de obe  
dia et hu  
militate.  
capi. pri.  
Pri. regu.  
xv.

ubi supra.

pyl. of p.

CC.iii. vertue.



**Anarrac.** vertue. ¶ Some I rede were so obedient/ that at  
the callinge of their pꝛelate/ they lefte their woꝛke  
halfe vndone and ran to their pꝛelate in all hast/ as  
dyde Marke the Disciple of abbot Syluan: whi  
che at the callinge of his father/ lefte the letter. ¶  
that he was in makynge/ halfe vnmade/ and ranne  
to his pꝛelate that called hym. ¶ Also I rede of  
four bꝛether holy religious men all/ that cāe to ab  
bot Pambo/ clothed in beestes skynnes/ of the whi  
che one was a man of great abstinence/ the seconde  
a man of marueylous pouertie/ for he possessed no  
thyng. The thirde a man of notable pytie/ doynge  
many great dedes of charite. The fourthe was a  
man of perfyte obedience/ and vnder the yoke of o  
bedience/ he had lyued the space of. xxii. yeres. And  
this persone/ the holy father iudged to be of moost  
hye vertue and meryte of them all. Also another of  
the holy fathers/ preferred the lyfe of obedyence in  
merytte/ aboue the solitary and harde lyfe in wyl  
dernesse/ where the holy fathers lyued in great pe  
nury and scarsnesse/ contented with herbes and wa  
ter. And as the lyfe of obedience here in erthe/ was  
and is preferred aboue all other lyues/ so/ in heuyn  
it was shewed by reuelacion to an holy father/ ¶ it  
is most excellent/ whiche se in spirite four orders of  
people in heuen. The first was of men & women vi  
syted with sicknesse in this worlde/ and thankynge  
god for suche visytacion. The seconde/ of men and  
women keepynge great hospitalyte/ and doynge de  
des of charite. The thirde/ of men lyueng in wyl  
dernesse all solitary. And the fourthe maner of peo  
ple he se aboue all the other moost excellent / & they  
were those ¶ lyued here in perfyte obedience. Obe  
dience

In ui. pꝛm  
pte scūda.  
cap. seu li.  
de obediē.

**Anarrac.**

**Ibidem.**

In ui. pꝛm  
ubi supra.

**Anarrac.**

ubi supra.

Obedience (as the holy father Ipericius saith) is as þ  
mynistry oꝝ seruyce moost conuenient to the rely-  
gious persone: And he that maye attayne to the p-  
fection of it/ what soeuer he aske of god/ he shall op-  
tayne it graciously. Suche may boldely with me-  
kenesse appoche to the crucifixe and stande by him  
as saith this holy father. For by þ same mean/ that  
is to saye/ by obedience/ our said loꝝde Iesu passed  
this lyfe and came to the Crosse of his passion/ for  
all his blessed lyfe was obedience vnto his dethe.

Ibidem.

Obedience/ saith one other of the holy fathers/ is  
the helthe of faithfull soules/ the nourse of all ver-  
tue/ the fynder of the right wape to heuyn: It oppe-  
neth the gate of heuen: it lyfteth man from the depe-  
pytte of synne/ and daunger of this worlde. Obe-  
diēce is the neighbour of angels/ the fode oꝝ meate  
of holy sayntes: for by obedience they were way-  
ned frome this worlde/ and fro the pleasures of the  
same/ and therby they came to perfection. And for a  
conclusyon/ what this perfyte obedyence is / saynt  
Bernarde sheweth in a certayne epystell / sayenge  
in this wyse. O thou relygious persone/ of moost  
hye and perfyte obedience/ whiche omittest nat any  
iote of the wordes of thy pꝛelate / nother attendest  
after what maner the pꝛecepte is spoken/ and com-  
maundement giuen/ but art contented that it is his  
commaundement/ and assured that it is the wyll of  
thy pꝛelate/ and so perfoꝛmest it with good wyll.

Ibidem.

This/ saith this doctoꝝ / is obedience without ta-  
rieng: as he myght say. This is the most per-  
fite obedience/ whiche god graunt vs  
euermore to ensue and folowe.

Ep̃la. viij.

Ibidem.

A M E N.

Of the



**O**f the cardynall vertue Temperaunce / and of  
thre speciall moꝛall vertues / Abstinence / chastite / &  
symplycite / and of their exercises and comoditees /  
and of the difference bytwene the inwarde vertues  
and the outwarde vertues. The vii. chapter.

**O**f Abstinence.



**M**akenesse and obeydiēce declared / here  
foloweth the other vertues i order / as  
they be conteyned vnder the cardynall  
vertue temperaunce / and first of absti-  
nence / and suche other. The offyce of

Capl. xix.

the cardynall vertue temperaunce / after saynt Au-  
sten / in his treatise de moꝛibus / is to vnclothe oure  
olde man and make hym all naked / that he maye be  
renewed in god / that is to saye / Temperaunce en-  
clyneth mānes soule to dispyse the pleasures of the  
body / and to repute as nought y laude and fauoure  
of man / and to gyue all his loue to godly thynges.

Ibid ca 21.

And this doctoꝛ saithe also / that it is of the syngu-  
ler benefite of temperaunce / that we be foꝛboden to  
be curious. vnder the mantell of temperaūce sprin-  
geth the moꝛall vertues / to the whiche nexte meke-  
nesse and obediēce / whiche bothe we haue declared  
we must apply our exercise / as to abstinence / chasti-  
te / symplycite / and suche other. Of the first spebeth  
saynt Gregorie in his omelies / sayeng. For as mo-  
che as by gloteny we fell from the ioyes of paradise  
let vs applye all our study to ryse agayne by absti-  
nence. Abstinence / sayth saynt Austen / purgeth our  
censes / enhaunseth our spirites / subdueth y flesshe  
to the soule / and maketh our hertes compuncte / con-  
trite / and meke / & suche a hert god neuer dispyfeth /  
so saithe

Omel. 10.

ser. 23. ad  
fres i her.

So saithe the prophet. But knowe for certayne/ that discrete and perfyte abstinence/ is nat soone optayned and gotten. For/ as saynt Anselme saithe/ lyke as in the body some diseases or sickenesses been naturall/ and springeth of the rote of nature/ and they be most harde to be cured: as leprosy/ fransey/ and suche other/ which be in maner vncurable. And other sickenesses there be that groweth of some cause accidental/ chaunce or casualtie: as fevers/ tothache and suche other. And these be moze easy to be cured. So in lyke wise/ in man or woman there been two maner of spirituall infyrmytees or diseases: one ryseth of the rote of complection: as gloteny/ lechery/ and scrupulousnesse/ with suche other. And they be moche harde to ouercome/ yee/ moche woze than soe greater synnes/ that cometh of other outwarde causes: as enuy/ rancour/ or bayne glozie. The first maner of disease/ saithe saynt Anselme/ is nat cured w<sup>th</sup> one playster or one medicyne: but with contynuall exercise and instaunt labour/ it may be holpen. and though it can nat be vtterly taken away/ yet by exercise it maye be so mynished and suppressed/ that it may be bozne. Wherfore/ as this doctoz saithe/ he is a foole/ that is disposed to suche spirituall infyrmittees or sickenesses of the soule/ that is synne/ & dyspyseth a medicyne or remedy/ bicause he can nat cure his infyrmyte or disease at his owne wylle/ in the begynninge/ with one or two playsters or medicyns. ¶ Saithe saynt Bonanenture in speculo. What religion or perfection is it/ anone as thou art hungry or thirsty to call for breed and drinke/ and so fulfill thyne appetite/ and can nat restrayne it for the loue of god/ vnto the dutie tyme. Seneca saithe/ that if

Cor cōtristū & humiliatum deus non dispiciet. psa. l. Li. de simili. ca. 120.

ubi supra.

Ibidem.

cap. xxj.



super osee  
ix. ca.

Exodi. 34  
ter. regum  
xix. et. iiii  
regū scdo.

Dani. pri.

ad fres de  
monte dei

Ibidem.

we lyue vnder the obedience of the bely/ we lyue as beestes and at as men. And saynt Jerome saith. They haue their bely for their god that be gyuen to gloteny/ and to the fylling of their bely. So/ they that gyue them selfe to lechery/ hath for their god Belphegor. This holy vertue of discrete abstinence is harde to wyn in the begynninge/ but whan it is ones gotten/ it is moche precious/ for than it is all pleasure/ As saynt Austen witnesseth/ sayeng. there is no abstinence from the carnall voluptuous appetite of the flesh he/ but in the begynning it is harde/ vnto the custome of goostly exercise/ hath enclyned man to the better parte/ and hath ouercome the rygour or might of the vyce. This vertue of abstinence disposed Moyses/ and made hym apte in y moūt to speke with god. This vertue toke from Hely the prophet all carnalityte/ and made hym apte or mete to be lyfted vp to god in the fyre chare. This vertue of abstinence gaue to Danyell the gyfte of prophecy/ and the grace and lyght to se and interprete/ great and hye misteries: wherfore let vs nat be negligent in laboryng for this vertue. The order to prayne discrete and perfite abstinence/ is this/ thou must behaue thy selfe to thy body/ As a phelicion/ saith C. Anselme: and after that necessity requyrez thou must minyster to it/ somtyme thynges nat pleasant/ and sometyme withdraue suche thynges that the carnall appetite most desyrez/ folowynge y counsaile of saynt Bernarde/ sayeng in a certayne epistle. That the body must be entreated sharply/ y it waxe nat waton and wylde/ and so rebell against the soule. yet/ saith this docto/ the chastysing of the body must be moderate or measured by discrecon/ that it

that it may be alway sufficient & able to discharge  
and beare out his dutie/ for god gaue it for þ cause  
to serue to the spyrite. And no person shulde so che-  
riss he his body/ as though our lyfe were ordayned  
for it onely/ but we must vse our body as our beest/  
without the whiche we can nat passe þ pylgrimage  
of this worlde. Therfore/ as saynt Bernarde saith  
in thy fedynge/ holde this holy and gostly doctryne.  
Gyue to thy body as moche as is sufficient to good  
helthe/ and a monge entreate it sharply/ and make  
it to absteine/ þ it waxe nat inobedient to the soule.  
But in this poynt great discrecion is requyzed/ nat  
onely in takynge that is sufficient/ but also as saynt  
Jerom saith/ in refusynge/ as many done that de-  
spise the pure and clene lyfe/ but they fall in þ myd-  
des of their iourney. For they wyl scotyme absteyn  
from flesshe/ but they wyl fyll their belyes with po-  
tage/ & ouercharge their stomakes with other gro-  
se meates. This is nat the discrete abstynence/ saith  
this docto/ but scarpyte in meate/ and the bely al-  
way somewhat hungry/ is preferred and praysed be-  
fore thre dayes fast. It is moche better/ saith this  
docto/ to eate every daye a lytell/ than seldome to  
take repast and fede to replecyon/ that is/ vnto the  
bely be full. And what soeuer exercise þ take vpon  
the/ euer beware of vayne gloze and prayse of mā/  
whiche two/ as saynt Anselm saith/ gothe as two  
theues priuely by the cheke wayting their vantage  
whan they may smyte the and flee the. But euer ap-  
ply þ to exercise good workes/ as though thou had  
no perfection at all. For/ as Isidore saith/ he that  
absteyneth from meates and drinckes/ and worketh  
puell workes/ is nat the folcwer of Christ/ but ra-

pyl. of p.

DD. ii. ther

ubi supra.

in epla ad  
furiam de  
uiduitate  
seruanda.

Ibidem. &  
in epla ad  
letā de in-  
stitucione  
filie.

de summo  
bono li. ij.  
ca. ultimo



ther he may be sayd the folower of the enemy / whiche neuer eateth ne drinketh / but he is euer doyng peuell woꝝkes.

**O**f chastite.

**C**hastite is the nexte vertue in oꝛder / foꝛ after that Adam had tasted of the appell in paradise by glotony / anone his fless he began to rebell / so that he was a schamed that he coude nat rule his body / whiche befoze hys lynne had it at his comaundement and wyll / as longe as he obeyed god / & had nat broken his comaundement. The floure of chastite / is virginite. And wele may virginite be compared to a flour. Nothyng is moze fayre / moze beautifull / ne moze pleiaunt / than is virginite. And nothyng is moze frayle / moze bꝛetyl / and moze laborious to kepe / than is virginite. A floure / whan it is fresshe / vernant and newe / vnbꝛused / and hole / is moche delectable and swete. And whan it is bꝛused wyddꝛed oꝛ faded / nothyng is lesse set by. So it is of virginite / whan it is hole and pure / doctoꝛs can nat prayse it to moche. Saynt Ambrose spekyng in to the prayse of virginite / saithe. O virgyns / no matuell though angels contende foꝛ you / lithe you contende and labour to lyue the lyfe of angelles / in this moztall body. Saint Austen also in to y laude of virginite saithe. The gloꝛie and ioye of the virgins of Christ / is / that they be in Christ / with christ folowe Christ / foꝛ christ. But saynt Austen asketh whether folowe they : And he answereth to y same and saith. that they folowe there / where none maye come and syng their song / but onely virgins / whiche folowe the lambe wheder soeuer he go. Virginite ioyned with mekenes / adoꝛneth oꝛ beautifyeth all vertues.

Li. pri. de  
uiginib.  
uersus fi-  
nem.

Li. de uir-  
ginitate.  
ca. xxvij.

Ibidem.

Apoca. 14

all vertues. And cōtrarywiſe/ where it is/ without mekenes oꝛ other vertues/ it ſadeth as doth y flour and profiteth nothyng. What aueyled it to Adam & Eue in paradise/ whan they had broken the cōmaūdement of god: that they were virgyns? Certainly lytell oꝛ nothyng. Therfoze/ they that wolde haue their virginite to ſhyne befoze god & man/ let their hertes be knytte to mekenesse/ and to the exercyſe of vertues. foꝛ/ as ſaynt Gregoꝛy ſaith/ whan virginite is vnder the ſeruitude oꝛ bondage of elacion oꝛ pryde/ it is than as a mayde ſeruaunt thꝛall & bonde all naked/ filthy/ and deſoꝛmed/ vnto the laſte age. And bycauſe the mekenesse of herte is neglygently omittēd and nat regarded/ therfoze ſaith this doctoꝛ/ that god the rightuous iuge/ diſpiſeth the virginite and clēneſſe of their bodies. Wherfoze/ virgins oughteth with all dilygence to kepe their outward gates/ that is/ their cenſes oꝛ wittes/ that elacion oꝛ pryde neuer entre to their hertes/ by any mēbꝛe oꝛ parte of their bodies. But theſe folyſhe virgins of the worlde/ thynketh/ that if they haue one membꝛe of their bodies kept ſafe & hole/ that their virginyte is ſure and acceptable to god/ but they be diſcepued. Here what the holy Iſodoꝛe ſaith. A virgin in body and nat in hert and mynde/ hath no pte in the promiſſyon of our loꝛde god. And alſo ſaynt Jerom ſaith: Virginite profyterh nat where any membꝛe is corrupte. Kepe therfoze your cenſes/ and ſpecially your tong and ſight/ foꝛ howe may y hert be kepte ſafe/ if the gate of the mowthe ſtande alway open/ and be nat ſhut with the doꝛe of ſilence/ & locked with the key of diſcrecyon. Saynt Ambroſe in his boke de viduitate/ ſaith. O virgin/ dethe en-

pyl. of p.

D D. iii.

treth

Li. 26. me-  
mo. ca. xij.li. ſcdo de  
ſūmo bo-  
no. ca. xl.



Lib. xx/.  
capi. scđo,

treth by the mouth/ if thou speke any false/ stobozne  
oz foule woꝛde. Kepe also thy sight/ foꝛ as Ildodoze  
saith/ If thou wylte be sure frō fornicacion of soule  
and body/ be discrete in sight. Saynt Gregoꝝ saithe  
also in his moꝛalles/ that holy persons felyng them  
selfe touched with delectacion carnall/ anone shut-  
teth their eyes/ lest therby the similitudes and occa-  
sions of the same/ shulde entre in to their mynde.  
They restreyn their outwarde sight/ whiche/ as a  
haude is euer redy to serue to every filthy cogyta-

### ¶ Of symplite.

(cion.

The next vertue in order/ is symplite oz simple-  
nesse/ the cōtrary to doublenes. and this symplite  
is the frende of trouthe/ and obedience in all causes  
and the like and louyng suster to mekenesse/ to whō  
ypocrisy dayly byddeth batayle. Symplite/ after  
S. Tho. dyꝛecteth man the streight way to god/ and  
kepeth hym frō doublenesse. And as it is in his hert  
so it enclyneth hym to shewe his generall cōuersa-  
cion to every man/ & also his speciall conuersacion  
as tyme/ place/ and necessite requireth/ & neuer excu-  
seth his offence/ ne couereth it with cloke of excuse/  
oz other coloure/ as Adam dyd/ but euyn as it is in  
his hert/ so he sheweth with his mouth the trueth of  
his offence/ and neuer excuseth his syn. Saynt Bo-  
nauēture applyeth to this vertue one other proptie  
and sayth in sentēce/ that symplite enclyneth mā-  
nes hert to auoyde and dispice all supfluite and pre-  
cious arraye of the body/ and other vayne trifles  
pꝛofyteth nat the soule/ but rather ouerchargeth it  
with great burden of syn. And he sayth/ that sympli-  
cite causeth vs to be contented with vyle and pooꝛe  
thyng/ that may suffice & content our necessite. And  
specially

Scđa scđe  
q̄ 109. ar. 2  
ad. 4. If q̄  
Cxj. art. 3  
ad scđm.

Genes. iiij.

Specially it suffreth nat the herte that it may rule/  
to couyt other gyftes of nature than god hath gy-  
uen/ nother to adorne oꝛ set foꝛthe them in beautie  
otherwise than god hath oꝛ dayned the to do/ of the  
whiche adoznement speketh C. Ambrose in his boke  
de officiis/ sayeng. Let nat any affection by crafte/  
alter & chaunge the beautie of the face oꝛ body in a  
ny wise/ but se y it be naturall & simple: and rather  
couet to be so dyspyled than paynted/ nat sette out  
with fayze white and fyne clothes/ otherwise than  
is conuenient/ but rather with comen apparel loꝛ  
meane array/ as is becomyng to good honestie/ &  
nothyng added to beautie. Saynt Jerom in an e-  
pystell saithe/ that the byle & pooze clothynge of the  
body/ is a token of the clerenesse & fayrnesse of the  
soule. & saynt Bernarde saith/ that symplicite is y  
clerenesse and brightnes of the soule: & sumylacion  
oꝛ ypocrisy is the doublenesse of y soule/ ye/ the der-  
kenesse of syn that spotteth the soule / & maketh it  
abhomyable to god & man: wherfoꝛe/ all the cure  
labour & diligence of y holy psons befoꝛe vs/ hath  
ben euer to dyspyce the supfluous & pꝛecyous out-  
warde adoznametes of the body/ which euery day  
moze and moze draweth to coꝛruption/ & to labour  
foꝛ to addresse & adorne their soules/ made to the si-  
milytude & ymage of god/ & in hym to be renewed  
from day to day moze & moze. Than let vs labour  
foꝛ this vertue symplicite/ and beware of ypocrisy  
whiche outwardly pꝛetēdeth oꝛ sheweth holynesse  
and goodnes/ & all foꝛ vayne gloꝛie: and inward-  
ly closeth & shutteth in the hert/ pride & iniquite. &  
the mo vices that ypocrisy couereth/ the moze pery-  
lous it is/ as Seneca saithe/ All synnes that be ma-

pyl. of. p.

DD. iiii. nyfest

li. v. Hexa-  
merō. ca. 8  
li. j. ca. 19,

Ad rusticū  
de for. uis-  
uendi.

super can.

Ep̃la. 57.



li. 32. mo.  
ra. ca. 30.

ser. xvj. ff  
cantica.

Ad eustos-  
chiū de cu-  
stodia uir-  
ginitatis.

nyfest and open may soone be remedyed / but whan  
they be couered with the cloke oꝝ mantell of ypocri-  
sy they be most perilous / and in maner incurable.  
The pꝛoptie of thē that be infecte with ypocrisy / is  
to excuse their offence / whiche maner of excusacion  
may be many wayes / saith Greg. saith / Many excu-  
seth their synnes by the defautes of other : & foꝝ by  
cause they se other to do so / and be nat blamed foꝝ  
their so doyng / they thynke it laufull to thē to do y  
same. saynt Bernarde saith also / excusaciōs of syn-  
nes maye be many wayes / foꝝ outhet the culpable  
plone saith. I dyd it nat / oꝝ els I dyd it foꝝ none y  
uell / and if it be manifest yuell / he wyl say / I dyd it  
nat foꝝ that entent. But & if he be cōuicte / as Adam  
and Eue were / yet he wyl make other pꝛons to co-  
uer his offence & excuse it / oꝝ pꝛwade & entreate foꝝ  
hym. And all this where as trueth byndeth nat the  
cōscience / it pteyneth to ipocrisy. yet foꝝ all this / a-  
ny person may sey thassured trueth of his cōscience  
in excusyng hym / if he be without default & innocēt  
without ipocrisy. Ipocrisy may be cōpared to the  
shadowe of true symplite / & very mekenesse / foꝝ  
fayned mekenes oꝝ false symplite / is very ipocri-  
sy / wherof S. Jerom speketh / shewyng howe they  
may be discerned & knowen the one frō the other / in  
one of his epytels in this wyse. Fly fayned meke-  
nesse & ensue the trueth / many foloweth y shadow  
& but fewe the trueth / many can weare byle garmē-  
tes oꝝ pooze array right easely / & salute their frēde  
demurely : kysse the handes & fete of their pꝛelate  
lowly / with inclynacion of heed & eyes close. & pꝛo-  
myse very symplite & mekenesse / with soft speche  
and fewe woꝝdes / speke & vtter their mynde / scātly  
openyng

openyng their lyppes/ oft sighyng/ & at euery woꝛde call theſeſe wꝛetches & captiſes/ proclaimyng the ſeſeſe ſynners & vnwoꝛthy to lyue/ but ſone þ ſhalt perceyue what they be: foꝛ as this doctoꝛ ſaith/ if ſuche be touched oꝛ offended with a light woꝛde oꝛ ſmall occaſion/ than they ſet out their ſhulders & knitteth their browes/ and anon their delicate & ſwete ſpeech of their mouthe is tourned ſodenly in to clamour/ moꝛe lyke to a pſon in the fraſy/ than to a meke and a holy religious pſone. This we wꝛite/ bicauſe we wolde nat onely moue you to enſue & ſolowe ſimpli cite/ & to eſchewe and flye ipocriſy: but alſo bicauſe we wolde ſhewe the differēce bitwene the inwarde vertues/ as charite/ mekenesse/ obedieñce/ ſymplicite/ patience/ & chaſtite of the mynde: and the outwarde vertues/ as watche/ faſtyng/ ſylence of mouthe/ prayer/ almyſdede/ genuſlectiōs/ proſtracyōs/ & all othꝛ aboue reherſed vertues/ in the text of ſ. Jerom and alſo all outwarde regular obſeruañces/ which in very truth/ as both Bonauēture & alſo ſ. Anſelm ſaith. without the inwarde vertues/ ben of no moꝛe value/ than is the body without the ſoule. Take away the ſoule/ & anon the body coꝛrupteth and ſtynketh: ſo faſtyng/ watche/ & ſylence/ if they be done wthout charite/ mekenesse/ ſymplicite/ & patience/ they be ſoone coꝛrupte & cometh to no proſyte/ Where as charite and the inwarde vertues may long endure without faſtyng/ almyſdede/ oꝛ great watche: But theſe without charite can nat long endure/ foꝛ than they be nat done foꝛ god principally/ but foꝛ vayne gloꝛie. & though theſe ſo done/ and ſuche other ſeme quicke: yet in very tꝛouth they be deed from grace. Example. The enemy ſoꝛtyme wyl take on hym a pyl. of p.

DD.v. body

li. de ſimilitudinib⁹  
ca. xcvi.



Ibidem.

In ui. pfm  
pte scda.  
ca. de dis-  
cretione.

ibi supra.

body/ saith s. Anselme/ & make it to seme as it were  
quicke and lyueng/ but it can nat long endure. No  
more can fastyng/ wache/ almyse dede/ and other out  
warde regular obseruaūces any thyng pfitte/ whan  
they be done without charite: For what auerleth þ  
outwarde sylence of the mouthe/ whan the herte is  
occupied with myslyugynges of the neyghbour/ or  
with elacion of mynde/ or other bycious & vnclene  
thoughtes: surely said one of the holy fathers/ such  
psons kepeth nat the holy & true sylence. but the cha-  
ritable/ patient/ meke & symple pson/ though he can  
nat do his regular obseruaūce/ so formally as other  
can: & as s. Anselm saith: though he can nat fast nor  
watche so moch as other/ yet his cōpany wyll haue  
hym excused/ & sey/ he is worthy to haue his meate:  
for he is pacient & meke. Than I exhort you in our  
lorde Jesu/ to apply you to all vertues/ but princ-  
pally to the inwarde vertues: as is aboue said: for  
I purpose nat moche more to entreate of þ outwar-  
de vertues thā I haue spoken/ for this time/ bicause  
the profyte of þ outwarde vertues dependeth of the  
inwarde vertues of pfection: whiche if we ensue or  
folowe/ vndouted we shall nat be negligent in any  
thyng/ but we shall do all our duties pfitely. & lyke  
as the gray moynyng breketh and springeth befoze  
the presence of the sonne: so they that laboꝛeth for in-  
warde vertues/ vndouted whan they haue any no-  
table quantie of charite/ mekenesse/ obedience/ sym-  
plycite/ and pacience: they shall nat chose/ nor may  
hyde the light of grace but it wyll apere/ as þ mo-  
nyng befoze the sonne. For it is impossyble fyre to  
be in any place i notable quātyte/ but at one hole or  
other: outhet by þ sparckles/ smoke or flame/ it wyll  
be per-

be pceyued and appere. So must nedes grace and loue/where they be perfite. Than god gyue vs grace these vertues to ensue. A M C R.

**H**euently couſayls and monycions of holy fathers witten in ſhorte ſentēces/bycauſe they may be the ſoner lerned and better bozne in mynde/ moche neceſſary to our pylgrims by the way/as preſeruatyues and moſt hoſſome electuaries/to preſerue them from ſpyrituall diſeaſes and ſickenelles of y ſoule.

## The eight chapiter.

**L**ike as they that hath gone the pylgrimage to Jeruſalem here in erthe/hath witten bokeſ/ called Itineraries: in the whiche they haue ſhewed certayn preceptes and monycions/ howe they that entendeth to traueyle and labour the ſaid iourney oꝝ pylgrimage / oughteth to behaue them ſelfe in all places where they ſhall come/ nat onely to auoyde iuperdies and perylles/ but alſo/to preſerue them in helthe. So holy fathers and doctoꝝs/ whiche were moſt expert in the practiſe of this holy and ſpirituall iourney oꝝ pylgunage of pfection / hath witten and leſte behynde them foꝝ our inſtruction many goſtly preceptes and holy monicions / of the whiche I thought it neceſſary/ ſome to cōpzehende in this chapiter foꝝ our erudicion and lerning: and y by maner of ſhorte ſentences/ bicauſe they might the better be bozne away. Firſt of all/ ſe y thou kepe all thynges dilygently that thou haſte promyſed to god/ and be conteyned in thyne obligacion/ endented bitwene god & thy ſoule: that is to ſay: nat only the cōmaundementes of the lawe of god/ but alſo/

the four



Ser. ij. de  
resurrecti  
one dñi.

In speculo  
discipline  
an. pri. ca.

In quodā  
puo memo  
riali post fi  
nem libri  
qui uocat,  
speculū di  
scipline.

i.

ii.

iii.

iiii.

v.

the four essenciall bowes of relygion/ with all the statutes and ordynaūces of the same/ to the whiche thou hast wylfully boude thy selfe for y loue of god Saynt Bernarde byddeth the to take a good purgacion befoze thou begyn thy iurney/ y thou maist be the moze apte to spede the forwarde in the same and to endure and contynue with the wyues & dyet of the straūge cōtre is/ where thou shalt traueyle that is to say: purge thy selfe & make an hole cōfession of all thy life/ and shedde forth as water out of a pottle/ all thyne hert & cōscience befoze god/ to thy gostly father. This done/ Bonauēture gyueth the thze maner of noble doctrines. First he saithe. Renounce & forsake thyne olde lyfe and conuersacion/ be stable in mynde agaynst tēptacions/ & haue subiection of mekenesse & thou shalt be safe. The first disposeth & prepareth the. The seconde worketh in the cōtynuaunce & pseueraūce: & the thirde causeth all pfection/ & shall bring y to holynes. Also he teacheth the other two noble lessons. First he exorteth the to leue. vii. thynges/ whiche if thou can forsake and dispice with all thyne herte/ he promyseth that without dout thou shalt atteyne to gret pfection & come to thy iourneys ende/ y is to the heuenly Jerusalem. ¶ First renouce and forsake all propertie and neuer haue appetite to haue supfluite/ that is/ moze than necessite requireth/ ne yet to haue many thynges vnder thy dispensacion. Secōdarily/ fye all syn & that specially that is mortall/ as y wolde fye a venomous serpent. Thirdly/ lette nat thyne hert be occupied about thyng; vnprofitable. Fourth fye slooth and ydelnesse. Fyft/ beware thou haue no proper wyl/ but labour euer to ouercome that.

Sixte

Sixte/ flye presumption. Seuenth/ se thou be nat  
 vnreuerent oꝝ stately of behauour to thy company.  
 He that is without these seyn/ saithe saynt Bonau  
 uenture/ is a perfite relygious person. And in these  
 seyn reherfed articles is conteyned/ as in some/ all  
 the four boke of his treatise/ called *Speculū dis  
 cipline*. Also the sayde doctoꝝ recyteth other eyght  
 poyntes/ and calleth them the ladder of helthe: whi  
 che poyntes who soeuer kepeth duely/ he promisseth  
 that they shall profyte marueylous ly in good rely  
 gion/ and growe to hye perfection and great holy  
 nesse. And he saith also/ that in these eight poyntes/  
 as in some standeth all the effecte of his memorialles  
 befoze reherfed in the seconde boke. ¶ First ensue  
 holy shamefastnesse/ in all thy actes oꝝ dedes. Se  
 conde/ be slowe in speche & of fewe wordes. Thir  
 de/ be euer prompte and redy to obedience. Fourth/  
 exercise thy selfe discretely in prayer. Fyfth/ flye dis  
 solucyon and wantonnesse. Sixte/ make ofte and  
 clene confession. Seuenth/ be euer gladde to myni  
 ster and serue. Eyght/ flye yuell company and vn  
 frutefull occupacions. These saith saynt Bonauen  
 ture/ be as peerles oꝝ dyamondes/ foꝝ they maketh  
 them that hath thē in their possellon/ moche accep  
 table and plesaunt in the syght of god/ and his holy  
 angelles. Saynt Anselme couſayleth vs/ ofte to re  
 membre/ howe god hath gyuen to vs the benefytes  
 of nature/ to be labored and exercised accoꝝdyng to  
 his lawes/ our senses oꝝ wittes/ euer to be kepte vn  
 der warde/ and as seruauntes deputed eche to his  
 charge: As the eyes to gostly watche/ and onely to  
 beholde suche thynges þ be profytable foꝝ the soule:  
 The eares to here gladly the worde of god/ & other  
 edifyeng

bi. bii.

ubi supra.

In ep̄la cō  
 tinēte. 25.  
 memof. an  
 te pri. me  
 moriale.

Capl. xx.

i.

ii.

iii.

iiii.

v

vi.

vii.

viii.

ubi supra.

In lib. de  
 mēsuratio  
 ne crucis  
 capi. iij.



Ibidem.  
capi. v.  
Eccle. ix.

edifyeng enstructions: The tong onely for the loue  
of god/ to speke whan tyme and place requyrezeth: &  
than onely / thynges profytable to the soule: The  
reason and wytte/ onely to conceyue and consyder  
the same: And the wyll/ to be obedient to god & his  
deputies. He that thus ordzeth the gyftes of nature  
bleth them to thende/ for the whiche god made the.  
Also the sayd docto: moueth vs/ to folowe the coun  
sayle of the wyse man/ sayeng. Labour instauntly  
oz busely/ and worke with thy handes all that thou  
mayst / nat onely bodely whan thou arte assygned  
thereto/ but also with thy spirytual handes/ whiche  
ben thy wyttes and graces/ that god hath gyuen to  
the. And do nat as many foles dothe/ whiche after  
their bodily labour/ whan they haue gotten a peny  
by their soze labour/ anone mys spendeth it/ sayenge  
to the selfe. I wyll make no stoze of this/ for a peny  
can nother make me ryche ne pooze. But beware of  
this. And what soeuer grace oz goodnesse thou get  
test by thy exercyse kepe it wele/ and labour to en  
crease it as moche as thou mayest. And whan thou  
hast exercysed thy selfe one day in fastyng/ watche/  
prayer/ oz other gostly exercyse/ leaue nat than two  
oz thre dayes sytting styll and nat goyng forwarde  
but gyueng thy selfe to bodily ease and pleasure/ for  
in so doyng wylfully one hour/ thou castest thy selfe  
moze be hynde in perfectyon/ than thou consydrest/  
ye/ moze than sixe houres of exercyse can bringe the  
forwarde agayne. Saye nat as many an vnwyse  
persoune saithe. This daye wyll I gyue my selfe to  
pleasure/ and spende it to the contentacion of my bo  
dy/ and to mozo we I wyll begyn perfection. Nay  
frende nay/ do nat so: but sythe it is good every day  
to go and

to go and labour in the seruyce of god. Therfore/  
 as the wyse man saythe/ let neuer any parte of thy  
 good day passe and scape the vnerercised. Dispyce  
 nat good thynges/ though they seme to the of small  
 profyte. For lyke as many small droppes of rayne  
 maketh a flode/ & many small grayns of corne may  
 growe and encrease to fyll a great garner: so many  
 good dedes though they seme but small/ may incon  
 clusion bring to hys pfection/ & make a perfyte rely  
 gious soule. Suche maner of psons saynt Anselme  
 reproueth/ sayeng/ that þ wretches knowe nat/ that  
 the moze they gyue their bodies to pleasure & ease/  
 the moze weke and sicke in soule they be/ & the moze  
 wrapped in derkenesse & misery. Behaue your selfe  
 therfore as dothe þ wyse poze man/ which whan by  
 his due labour he hath gote a peny/ or any other thi  
 ge that is good: wyll nat onely be wele ware þ he  
 mispende it nat/ but also full secretely he wyll kepe  
 it. And the lesse he hath þ moze surely he wyll kepe  
 it/ so that he lese nat lightly/ that which by his gret  
 labour he hath bought and gotten so derely. So do  
 you than in all your gostly auantage/ if ye wyll tyni  
 ue & ware riche in spual profite or vertue. Another  
 doctoꝝ called Geralde/ in his treatise of spual ascē  
 siōs/ counselleth þ þ iuge no pson/ specially aft thyne  
 entraunce to relygion. As if þ se in relygion some to  
 be dissolute/ wāton/ talkatyue/ or in any other ma  
 ner of condicion/ than thou supposed to haue foude  
 there/ say nat as many foles dothe. I thought þ all  
 had ben sayntes in this place/ but now I se I haue  
 bestowed my selfe amisse/ what shall I do: surely I  
 shall tell þ/ folow þ counsaile of this doctoꝝ. he sayth  
 thus/ if þ wilt go to heuē/ aske þ way of the þ kno  
 weth it/



ubi supra.

sup cantl.  
serm. liiiij.  
post medi.

Act. xiiij.

and nat of them that knoweth it nat. Accompanye thy selfe with them that ben good / and nat with the that be yuell: and be assured of this / that thou shalt iourney to heuyn with no company / but thou shalt fynde amonge them bothe good and badde. Therefore / as saynt Anselm saithe / Be thou edified bothe in good and yuell: For in all goodnesse thou mayst haue mater to prayse god / & in all yuell thou mayst fynde cause to mourne & sorowe / and to praye with pytie for thyne euyne chrysten. And so / bothe wayes thou mayst merytte / and deserue great rewarde of god / and the crowne of glozie. Saynt Bernarde byddeth the nouyce to do euery thyng that he shall do / in the feare of God: Without the whiche feare walke neuer on fote / but from the begynning vnto the ende of thy iourney / haue euer in thy herte / the louyng and reuerent feare of god. Lyke as y<sup>e</sup> erthlye pylgrims takyng their iourney to this Ierusalem here in erthe / loketh nat for any ease or rest / but rather trouble and many perylles by the way. But they preuent all suche / decrepyng with them selfe for the loue of god / and remission of their synnes / to beare and suffre all thynges patiently / and neuer to gyue ouer their iourney & purpose / but rather / mekely to suffre dethe. Moche moze shulde the pylgrym that gothe to heuyn / the tryumphant Ierusalem / be ioyfull & gladd to suffre paynes / labours / temptacions / and othe aduersitees / lithe the scripture of god sheweth / howe that is the very hye and sure waye / in the whiche all sayntes and holy religious persons hath walked before vs. Therefore / let vs be stable and neuer loke backwarde agayne to the worlde / lest it happen to vs as it fortuneth to the wyse

the wyfe of Loth/ whiche (as scripture sheweth)  
 for ones lokyng backwarde / was touned in to a  
 salte stone. Saynt Gregorie saithe in his moral-  
 les. Thy soule (before þe begynning of all thy wo-  
 kes) shulde euer haue in meditacyon/ aduersyte/ &  
 by the remembraunce of that/ it shulde be so armed  
 and pzepered/ that it may receyue all thinges that  
 god sendeth/ as great auauitage and luture. saynt  
 Bonauenture saithe. He that begynneth holy reli-  
 gion & endeth it nat/ dothe nothyng els: but plucke  
 out by the rootes/ all the good woikes that he hath  
 done/ and distroyeth them. He saithe also/ lytell it  
 aueyleth to leaue the riches of the worlde/ & to re-  
 nouce & forsake all the contentes of the same/ except  
 the pson also dresse hym selfe busely to go to war-  
 de god/ by the paces or steppes of vertue. for what  
 aueyleth it a man to be a swyfte roner/ if he neuer  
 put hym selfe in experyence or pzeactice of ronyng?  
 Or what auauitage is it to go forth to worke/ and  
 nat to worke whan he cometh where he shuld wor-  
 ke? Our lord pzeomyseth nat the rewarde of glozy  
 to the that onely entreth his vyne yarde/ but to the  
 that laboureth therein. Saynt Austen saithe/ Euer  
 encrease and walke forwarde/ haue no wyll to go  
 backwarde/ faile nat or cesse nat thy holy purpose  
 by the waye. Saynt Ciprian saithe. Why shulde  
 we nat be glad to go/ where our fathers/ mothers/  
 and most dere frendes be? Saynt Gregorie in his  
 moralles saithe/ so many degrees the mynde of mā  
 or woman approcheth and gothe moze nere & nere  
 to god/ as he or she pzeofiteth in good maners/ and  
 exerciseth them selfe in vertue. Also the sayd docto-  
 saith: if we wyll nat cesse from our purpose begon/  
 pyl. of p.

EE necessary

Genf. xix.

li. v. ca. 32.

in speculo  
discipline  
pte 2. ca 2.

Mat. xx.

ser. 4. sci  
licet de  
mortalita  
te in fine.



necessary it is / that we beleue and thynke that we haue nat as yet begon: but nowe this same day we wyll begyn perfection. foꝛ the holy fathers / y more they pꝛofytēd and encreased in gostlynelle and perfection / the more vnwoꝛthy wꝛetches they reputed them selfe. And he saith also / that somtyme y more a person pꝛofiteth in contemplacyon / the more god suffreth hym to be tossed and vexed with tēptacion. And so in his dayly encrease pꝛofityng / whyles his hert is possessed w̄ feare & compūctyon / his mynde oftentymes is more eleuate and conforcted in cōtemplacion. Saynt Bernarde saith. Cōmonly the tēptacion of our yuell customes / is wont to assaile vs more fierly in the begynnyng of our conuersyon / oꝛ cōmyng to relygion / than afterwarde. Saynt Gregorie affyrmeth the same in his moralles / sayeng / that the enemy sheweth hym selfe more fell oꝛ fierse in his temptacions to a nouice / than to any othet. And (as saynt Bonauenture saith) whan the enemy can nat ouercome the seruauntes of god wakyng / he wyll impugne and trouble them more greuously slepyng. And moreouer / if he can nat haue his purpose nother slepyng nor wakyng / yet he wyll nat cesse to tempte them / if he se that he maye therby trouble them / wery them / oꝛ let them from any good exercise / and that in dyuers wayes: suche is his malyce towarde mankynde. Saynt Gregory saith in his moralles / that the enemy consyderynge some persons to be ioconde and mery / some sadde and heuy / some scrupulous and fearfull / and some pꝛoude and bayne glozious / soweth his sedes of tēptacion after their appetytes. And there he laboureth most fierly / where he fyndeth the hert desyring

super can.  
ser. lxii /  
in fine,

Lib. xxix.  
cap. xlii /

Lib. xxix.  
cap. xlii /

tyng heuently thynges most affectuouſly. But (as ſaynt James ſaith) reſiſt hym ſtrongly / & he wyl ſye from you : for to them that feareth hym nat he is but a ſhepe / but to them that dzedeth hym / he ſ he weth hym ſelfe a lyon. therfore we nede nat to feare hym (for as ſaynt Gregory ſaith) He hath no further power to tempte oꝝ trouble vs / than he is ſuffered of god / for our crowne and meryte. Blessed be god ſaith ſaynt Doule / for that he pmytteth vs nat to be tempted / aboue that we may eaſely ouercome. but in euery temptation that is reſiſted & venquiſhed / he worketh great profite to our ſoules. Therfore ſaynt James exhorteſh vs to reioyce & be glad whan we be exercyſed w dyuerſe temptacions / for þ is the very way to heuyn. This is the narowe gate that our loꝝde and ſauour hadde vs labour & ſtryue to entre. And (as ſaynt Auſten ſaith) Lyke as bzede to a ſore mouthe is ſharpe and harde / whiche to a hole palat is ſwete and pleaſant. And lyke as to hole eyes / the lyght is delectable and pleaſant / whiche to ſore eyes is odyble oꝝ hatefull / & can nat be ſuffered: ſo ſaith ſaynt Gregorie in his paſtorales: that the way of god to the that begyn to walke in it / is very harde and ſtrayte: But after we be entered therein with a lytell exerciſe / it is bothe brode & pleaſant. All thynges be harde to the body / that be contrary to the cuſtome and eaſe of the ſame. But yet the yoke of our loꝝde is lyght and pleaſant / after that we haue boꝝne it a whyle / for it leadeſh and bꝝingeth vs to lyfe and gloꝝie eternall. Saint Bernarde / ſuper tancia ſaith: If at any tyme thou feleſh thy ſelfe dꝝie / dull / oꝝ vndeuous in ſpirituall thyng / yet neuer diſpeyze ne myſtruſt the helpe of god / no

pyl. of p.

EE.ii.

ther

Iacobi. 4.

ubi ſupra.  
Iſli. 2. mo  
raſ. ca. 10.

Pri. cor. x.

Iacobi. j.

Luce. xiiij.

li. 7. con  
feſſ. ca. 16.

ſerm. xxj.



ther cesse them from thy goostly exercise/ but rather requyre and seke the hande of the most redy helpar/ almighty god/ and beseeche hym to drawe the to his grace and loue. And euer the mo graces that god gyueth the/ & the moze that thou profyttest in thyne exercise (as saynt Gregoꝛie counsayleth) the moze thou shuldest repute thy selfe a reprouable synner/ worthy to suffre all paynes. The same doctoꝛ vpon Ezechuell saithe also/ that lyke as perfite persons shulde nat eschewe the company of the synfull/ foꝛ oftentymes they drawe them to goodnesse/ and be nat them selfe drawn to synne/ by the yuell exāple of the other: So in contrary wise the yong begynners and weake pylgrims shulde flye y company of lyght and synfull persons/ lest those yuell woꝛkes that they se in them/ drawe them to folowe and do the same. Foꝛ this cause saynt Anselme counsayleth euery persone/ neuer to be desyꝛous to knowe the offences of other/ lest outhet in mynde oꝛ i dede they do the same/ but he exhorteeth them alwayes to desyre to knowe the goodnesse of other/ that they maye gyue thanks to god foꝛ the/ and folowe the same example in the selfe/ as farfoꝛth as grace shal enclyne their hertes to do. Saynt Gregoꝛy saithe/ Than we make our selfe apte and redy with all diligence to procure the augmentacion oꝛ encrease of our vertues and goodnesse/ whan we cōsyder and se in other/ vertues that we haue nat in oure selfe. Eschewe al vndiscrete myꝛthe & lightnesse/ specialy after meate & dꝛinke/ foꝛ than we be moze pꝛone and apte to excede in speche/ and to fall in to dissolution and synne. Wytnesseth the scripture of god/ where he saythe/ that Moyses beyng in the mount  
with

In li. de si-  
militudis  
capi. Cx.

li. 3. 4. mo-  
ral. ca. xv.

Exodi. 32.

With god: the chylder of Israell after their feestes  
 and bankettes/ rose vp and began to play & synge.  
 Hugo de sancto victore/ saithe: that sylence among  
 and specially after meate and drinke is moche neces-  
 sary/ for thowghe the tonge at all tymes be redy to  
 synne/ yet moche more than whan it is enflamed by  
 surfet/ for than it is lose and without restraynt. and  
 so the more apte/ than to fall in talkyng and dissolu-  
 tion/ and all maner of synnes/ than at other tymes.  
 Saynt Gregorie saythe: Whan I hulde so vble the  
 myrthe of this lyfe/ that he neuer forget the bytter-  
 nesse of hell/ and the terryble sentence of the iudge-  
 ment of god. Also whan the mynde coueteth bodi-  
 ly myrthe/ more than nede requyrez/ or it is bese-  
 mynge/ than it taketh away all the weight of gra-  
 upte or sadnesse/ from our workes. Saynt Basyll  
 saythe in his rule/ Myrthe and sportes maketh the  
 soule remyse/ clacke/ and neglygent to fulfyll the co-  
 maundementes of god: And so whyles man forget-  
 teth his synnes and dothe no penaunce/ by lytell and  
 lytell he leseth all his graces and goodnesse. Saynt  
 Bernarde saithe: Abundaunce of ioye and myrthe  
 parteyneth to heuyn/ whiche is our coultre/ and nat  
 to erthe/ the place of our exyle and banysht hement.  
 And great feestes with solempnyte and ioye/ beco-  
 meth cytezens and nat outlawes/ as we be in this  
 worlde/ wherof we may gather/ that this lyfe is no  
 place of myrthe. Ildore saithe. if thou entende to  
 encrease thy graces and vertues/ kepe them secreete  
 to thy selfe/ and blowe them nat abrode. Eiche we  
 to besene or noted of other/ in suche goodnesse that  
 thou hast deserued to be in the: and kepe by sylence  
 that thou maist lese by shewyng. Crisostome exhoz  
 pyl. of p. CC.iii. teth vs

Terrible  
 fearfull.

cap. ix.

li. 3. de sū  
 mo bono.  
 cap. xxiiij.



teth vs / sayeng : Begyn ones to resyst thy appetyt /  
 and than thou shalt knowe howe vehement & strōg  
 be the spyrites and monyciōs of thy carnall desyres  
 it is a great labour to ouercome the / but moche glo  
 rious is the victory. Saynt Austen saithe. All the  
 lyfe of a Christen man or woman in this worlde / if  
 he lyue after the gospell of Christ / is the crosse of pe  
 naunce and as a martyrdome. Loue euer them that  
 charitably correcteth the / and sheweth to the thy de  
 fautes / as thou wolde loue them that dyrecteth and  
 leadeth the to the right waye / whan thou doist erre  
 and go amysse. Saynt Austen saithe. God forbode  
 but that I shulde accompt it amonge my great lu  
 cres and vāitages / to be enstruct and taught of my  
 better / and to be reprovēd or correct of my reformer  
 or mender. I had leauer / saithe this doctoꝝ / be re  
 ued and correcte of euery person / than to be prayled  
 of a flaterer / or cōmended of a synner / that is out of  
 the ryght waye. Saynt Austen in one of his epy  
 stels saithe also / Euermore to pray without inter  
 myssion or cessyng / what is it els / but to haue in fer  
 uent desyre of hert the lyfe eternall / whiche if we e  
 uer desyre we than euer pray. Saynt Gregorie in  
 his morales sayth / we ought alway to pray / lest the  
 encrease of goostly wysdome shulde lyfte vs vp to  
 pryde / accordyng to the sayeng of saynt Poule / whi  
 che shewed hym selfe to be suffred of almighty god  
 to haue the temptation of the flesshe / lest the multy  
 tude of reuelacions shulde extole hym / and make  
 him proude. Therfore let vs pray saith this doctoꝝ  
 that our wytte erre nat / whyle it ronnethe swyftely  
 in goostly exercyse : and that our purpose and coun  
 sayle / the more it multiply and encrease / confounde  
 vs nat :

li. de oran  
do deo ad  
pba ca. 8.

in epla 21.  
cap. viij.

li. 9. ca. 14  
et. 27. in fi  
ne.

1j. cor. 12.

vs nat : And that our spūall strength whyle it woꝝ  
 keth in vs great hope / thꝛowe vs nat downe heed  
 lyng by pꝛesumpcion : and that our scyence oꝛ con  
 nyng / whan it knoweth god and loueth hym uat /  
 make vs nat inflate with pꝛide : And that our holy  
 nesse / deuocion / and good religion / whan it passeth  
 the bondes of discrecion and iustyce / wꝛast vs nat  
 from the fauour of god : and that feare make vs nat  
 moꝛe tymorous than nede is / and so bꝛinge vs in to  
 the dyche of disperacion. Pꝛayer therfoꝛe is moche  
 necessary at all tymes / bothe byꝛisynge and downe  
 lyng. Saynt Bonauenture saith. Go neuer to  
 slepe ne ryle from slepe / without holy woꝛdes i thy  
 mouthe. And neuer dyspyce any person / though pa  
 rauenture thou se that they can nat walke so fast in  
 outwarde pꝛfection as thou can. Foꝛ / as saynt Gre  
 goꝛie saith. Suche persons that we dyspyce / thyn  
 kyng them but slowly to begyn pꝛfection / by their  
 inwarde zeale and feruent labour / may farre excede  
 and passe our lyueng / and go ferre befoꝛe vs in in  
 warde pꝛfection. The conuersion of the elect and  
 chosen seruauntes of god / oftentymes opteyneth &  
 getteth moꝛe pꝛfection in their ende / than they pur  
 posed i their begynnyng. And though somtyme they  
 begyn but slowly / yet they make their conclusyon &  
 ende moche feruently. And the cause therof / saythe  
 this doctoꝛ / is / foꝛ whyles they thynke the selfe euer  
 begynnynge / they be euer lyke newe & fresshe / with  
 out fatigacion oꝛ weyrynesse / & moꝛe able to endure  
 and contynue their iourney / and to go foꝛwarde in  
 the same. Though þ can nat fynde in thy selfe suche  
 feruour and deuocion / as thou redest / seist / oꝛ herest  
 tell to be in other : yet leaue nat of thy exercyse / foꝛ  
 the holy

in speculo  
 discipline  
 pte. 2. ca 1.



the holy goost entreth mannes soule diuersly / and in dyuers maners / as he knoweth most expedient to mannes saluacion. Some if they had abūdaunce of feruour and swetenesse / wolde rest so moche therto / that they shulde be neglygent about their duties / and remyse or lacke in the keepyng of the cōmaundementes of god. Some other parauenture if they had nat swetenesse sōtyme / they shulde fall to dulnesse of spyrite / and so to disperacion. Therfore the holy goost distrybuteth his graces & deuocion dyuersly. Some he fedeth with harde meate / settynge their corage all to do their chargi and duties / lokyng for none other swetenesse: and this is a good deuociou. These persons / the holy goost fedeth with the breed of iustyce. & our lord saithe. Blessed be they that hungreth that breed of iustyce / for they shalbe replenysshed & fylled here with grace / and after with glozie. To some he sendeth the mylke of deuocion / and hony of feruour: To some the water of wysedome / discretely to gouerne and rule other. To some he gyueth & wyne of contemplacion / and so forth to euery persone / as is most necessary to his saluacion. wherfore we ought euery soule to be contented with the grace of god / as he hath disposed it to vs. All these distrybutions of the grace of the holy goost / be specified and spoken of in holy scripture. Saynt Gregory saith / Whan holy persons consydreth and seeth the selfe to profyte greatly / and encrease in prosperyte in maner by a moderacyon of the heuenly dispensacions / they couette and desyre affectuouly / to be exercised agayne in tēptacions / trybulacions / and aduersiteis. for as saynt Thomas saithe. though it be nat

Mat. v.

viii. mora  
ra. cap. x.  
If li. xxxj.  
capi. xxx.

3. pte. q. 4.  
art. 2. ad. 2.

it be nat expedient any persons to desyre temptacy-  
 ons/ yet to desyre the fo: to haue the vyctorie of the/  
 somtyme it is permytted o: suffred to perfite ylong  
 that been of great goostly exercise. Bonauenture  
 saithe: Lyke as dissolute and wanton myrthe is dis-  
 prayled in relygion: so goostlye myrthe and glad-  
 nesse of spyzite/ is the most euident token of y pol-  
 session in grace of mannes soule. He saithe also/ &  
 saynt Gregorie recozdeth the same/ that he y wyl  
 be a conquerour of tēptacions/ must euer cast hym  
 to resyst them in the beginnyng/ whan he is first ac-  
 sayled with them. Saynt Anselme saithe. beware  
 euer/ of bayne and folysse he speche. That speche is  
 bayne saithe saynt Gregorie/ wherof cometh no p-  
 fite/ nother to the hearer no: to the speker. And that  
 is folysse he speche/ that comendeth that thyng that  
 is nought/ and disprayseth that that is good. Bo-  
 nauenture saithe. Whan thou shalt receyue y holy  
 sacrament of the auter/ pzeare thy selfe befoze/ nat  
 onely by abstinēce in eschewyng of surfet/ and sup-  
 fluyteis of meates and drynkes/ but also by scilence  
 from ydell woordes and yuell/ and with all modera-  
 tion of vertue: nat ouely pzeare thy soule to be as  
 a tabernacle most pure and clene/ apte to receyue so  
 noble a gest/ but also thou oughtest to gyue as gret  
 diligence/ to kepe thy said lo:de and sauour with  
 in the/ with laudes and prayfynge/ and neuer by  
 thy vnkynndnesse to gyue hym occasyon to departe  
 from thy soule. In the seruyce of god/ saithe y same  
 docto: be euer diligent/ and that with the most re-  
 uerence and loue/ that the said seruyce is to his hy-  
 nesse moze familyer / and aboue all other thynges/  
 most acceptable and plesaunt. Therfoze apply thy  
 ply. of p.

ff selfe

vij. moral  
ca. xxv.

In specu-  
lo discipli-  
ne pte. ij.  
capi. pri.

Ibidem.




Selfe diligently to the same/ sithe that homage is to  
 his grace of most hye merytte and holinesse/ in that  
 it is done to his presence/ in holy churche. Saynt  
 Austen saythe. Feare syn as thou woldest feare hell  
 For he that dzedeth onely to syn/ bycause of the pay  
 nes of hell/ he dzedeth moze payne than synne. Se  
 neca in a certayne epistell saith/ thoughe thou can  
 do nothynge without thy body/ yet cheriss he it nat  
 to moche/ but repute it as a thyng necessary rather  
 than precious. And vse thy selfe to it/ as a good phi  
 sicion to his patient. Dyet it in measure/ and som  
 tyme withdraue from it/ that it most coueteth. If  
 thou be assayled of any persone with detraction or  
 vngoodly wordes/ do as pylgrims do to dogges þ  
 barke at them by the way/ or as they do to the sara  
 sins and infydeles/ whiche greatly troubleth pyl  
 grims in their iourney/ that is/ after the counsaile  
 of saynt Ambrose/ holde thy tong and kepe sylence/  
 and be nat a schamed in suche case to be as þome: fo  
 lowyng in that the xample of our lozde Iesu/ which  
 cōpassed about with dogges (as the prophēt saith)  
 I meane his turmentes/ bodded and beaten/ moc  
 ked and scozned/ spytte and defoyled/ he syttinge  
 as a lābe vnder their hādes/ opened nat his mouth  
 to answere any woꝛde. This he dyde for thy exam  
 ple/ do thou than for thy selfe as he dyd for the/ And  
 as the holy apostell counsaileth vs: Ioye with the  
 that be gladde and mery in all honesty/ and be soꝛy  
 with them that be sadde and heuy/ that is to say: re  
 ioyce charitably in the prosperite of thy neighbour  
 and cōtrarywise/ haue pytie and cōpassion on him/  
 in his syn and aduersyte. And in all thy actes/ beha  
 uour/ woꝛdes/ and cōuersacion/ be discrete/ with in  
 different

Il. pri. offi.  
 ciog. ca. v.

Circūdede  
 rūt me cas  
 nes multi.  
 psal. xxj.

roman. 12.

Different be indifferent: and with euerp person. As Bonaueture saithe / walke warly and wisely, and after the counsaile of the wyle man. In all thy woꝝ kes and wayes / beseeche almighty god to direct & guyde the / and what prayer is appoynted to this daye / it shall appere here after in the .xi. chapiter. Thus we haue gadered certayne shorte sentences of dyuers doctozs / and bounde them toguyder as a fardell / and haue casten them in this present chapiter / whiche if we marke wele / we shall fynde in the great wysedome and preservation to our soules / in all our lyfe and iourney. 

Tobie. liij

**O**f the perylls in this iourney / and specially of the thre principall enemyes of mankynde / the worlde the fless he / and the deuyl. And of the seyn peticapitayns / the seyn capitall synnes with their cetynewe and hous holde / with whom we must fyght & labour to opreyne byctozie : and of the profyte that foloweth the same. **The .ix. chapiter.**

**T**he order to opeyne vertues declared / we shall shewe nowe what perylls be in our iourney. The great enemyes we haue / the worlde / the fless he / and the deuyl. These be as our thre principall enemyes whiche cōfedered togider / hath conspyred to destroy our soules. And that they may the soner bringe about their purpose / they lay engyns / trappes / and snares in our way / to let vs in our iorney / and fyghteth mightely agaynst vs. The worlde enuyceth and ouerthroweth man by pride / couptouse / and bayne glozie. The fless he / by gloteny / slouth

pyl. of pfe. ff. ii. and



and lechery. And the deuyl/ by ambycion/ enuy/ & wrathe/ and all maner of vyces. These be as chese capitayns/ and they assayleth vs daylye with their army o2 host/ and gyueth vs batayle/ for to stoppe & let vs in our voyage o2 iourney/ that we schulde nat come to the heuenly Jerusalem/ whiche is the ende of our iourney. They put in vs somtyme horrible fantasies/ of synyster feares. Somtyme they fraye vs by the darthe of vayne glozie/ somtyme by darke temptacions/ as mocions of infydelite and desperacion/ & many other wayes/ as we schall shew in the chapiter next folowynge. But in these and in all other/ we must vse oure selfe as the pylgrim of this worlde dothe/ that iourneyeth to Jerusalem here in erthe/ as I said before. He knoweth before he beginneth his iourney/ that he schalbe in many and great perylles and reoperdies/ bothe by see & also by lāde. And therfore/ he decreeth with hym selfe to sustre & beate all thynges paciētly/ and neuer to reuoke his iourney/ ne to stoppe & let his labour for any thing/ that may happen to hym. So the wyse man counsayleth the spūall pylgrim/ sayeng. My chyldre/ whan thou arte come to the seruyce of god stāde stedfastly in iustice/ and p2epare thyne hert to temptacion/ for lyke as the fyre tryeth the golde/ so the forynace of tribulacion must proue the. And/ as saynt Gregorie saithe/ somtyme grace withdraueth it selfe/ that is to say/ gyueth nat her swetenesse and deuocion/ by cause man schulde lerne and knowe howe infyrme & weake he is of hym selfe/ and rise the more strongly and enforce hym selfe to labour in the workes of iustice the more busely/ and in sure hope to call to our lord cōtynually/ and cleue to his mercy and goodnesse

Eccel. scđo

li. i. j. moſ.  
ca. xxxvj.

nesse the moze fastly. Therfore as y wyle man saith  
 susteyne & abyde the visytaciōs of god. And what  
 soeuer he apply to the/ take it with thankes ioyful  
 lye. And so doyng/ all troubles/ temptacions/ or o  
 ther betracions/ shall helpe and worke to the salua  
 cion of thy soule/ and opteyne for the/ the crowne of  
 glozie. Example. ¶ I rede of a certayne holy fa  
 ther/ whiche vled nightly befoze he wolde go to rest  
 to teache his discipule some holy lesson. So/ in one  
 night it fortunēd hym in the teachyng of his disci  
 ple to fall in to slepe/ but his discipule watched and  
 wolde nat departe from thens without his fathers  
 blessing and lycence. And this father in his slepe  
 had a visyon/ in the whiche he sawe seuyē crownes  
 sette on the heed of his discipule: and whan he a wa  
 ked/ he asked his discipule why he wente nat to rest.  
 and he answered/ for that he had nat his blessing &  
 lycence. Than he asked what he dyde all that tyme  
 that he was in slepe/ and he sayd. Forsothe father/  
 nothyng/ but that I resysted my thoughtes seuyē  
 tymes/ whiche moued me very sore to departe & go  
 to rest/ and yet I dyd nat. Than the father was cer  
 tified in spirite/ that for the resystence of euery tem  
 ptacion/ there was ppared and ordayned a crowne  
 of glozie. Therfore we may be gladde to resyst tē  
 ptacions/ and to labour for vertues. In the whiche  
 labour/ knowe for a certenty that we shall be tossed/  
 nowe this way and nowe that waye/ now by nowe  
 downe/ nowe prospering and nowe ouerthrowen:  
 yet let vs ryse agayne with all spede/ and neuer gy  
 ue ouer/ but abyde by our lord in our proue of tem  
 ptacions/ and he shall deliuer vs/ for this is the ba  
 taylor of vertue/ whiche euery christen man and wo  
 pyl, of pf.

ff.iii. man

EccI, scd.

A narra.

In ui. p̄m  
pte. 2. li de  
paciencia  
et fortitu.



man/and most specially the seruauntes of god in ho-  
ly relygion must feight/oz els they can neuer attay-  
ne to the crowne of glozie / and kyngdome of god.  
¶ This is a ioyfull batayle/and many thinges may  
stere bp the corage of a feithfull soule/ instantly and  
dayly to labour and fight agaynst our enemyes. &  
in so doing/ it may nat be said that we bete y wynde  
as they that fyghteth the batayls of the worlde/ for  
tryfuls and bayne transytoie goodes: where they  
be alwayes in feare/and vncertayne who shall ha-  
ue the vyctorie. But in this batayle of vertue / the  
ende is/ the gracious and noble tryumphe/ and op-  
tening of the diademe of glozie. In the whiche co-  
flicte and batayle no persone can be overcome/ ex-  
cepte he wyll hym selfe. And what the capitayns be  
& the host agaynst who we must fight/ here we shall  
reherce their names. Certainly they be y hous hold  
of Sathan & progeny of pride / whose first dought  
is bayne glozy/ with her daughters as they folowe  
here. ¶ Pride/ bayne glozie/ inobedience/ iactaunce  
oz boasting/ ipocrisie oz fayned holynesse/ contencion  
oz stryfe/ styfnesse in opinyon/ discorde/ presumpcion/  
and fynding of newe inuencions. Enuy/ hatedred/  
sussurracion oz prouy sclaundze/ detractyon oz open  
sclaundze/ gladnesse of the aduersite oz hurt of our  
neighbour/ and affliction oz heynesse of his pspere-  
rite. Wrath: frowardnesse/ strife/ swellng of myn-  
de/ contumelyes oz wroges/ checks oz rebukes/ cla-  
mour/ indignacion oz discorde/ and blasphemyes.  
¶ Auarice. Auarice/ otherwyle called couetise/ treson/ fraude/  
discete oz sylghtnesse/ perjury/ vnquyetnesse/ obdu-  
racion oz vnpytefulnes. Gloteny/ dissolucion oz out-  
ragious myrthe/ scurrilite/ oz spekyng of filthy wo-  
des/ vn

Pride.

Enuy.

Wrathe.

Auarice.

Gloteny.

des/bnclennes/ moche speche oꝝ many woꝝdes/dul  
 nesse in censures oꝝ wytte/with suche other. Slouth  
 tediousnesse oꝝ werynesse in doing gostly thynges/  
 malice/rancour/scrupulousnesse/desperacion/dul  
 nesse in keepyng our dueties/ bagacion oꝝ wādzing  
 of mynde/about thynges vayne and vnlauffull. Le  
 chery/ blyndnesse of mynde/inconsyderacion oꝝ ne  
 glygence/inconstancy oꝝ vnstabilenesse/hedynes oꝝ  
 vnaduysement/ inordinate loue/that man oꝝ womā  
 hath to them selfe/hate of god/affection and loue to  
 this pꝛesent woꝝlde / hertour and dispection of the  
 woꝝlde to come. These seuyꝛ pꝛincipall vices/be as  
 capitayns: and the other perticuler byces/be as the  
 army oꝝ host of our thꝛe great enemyes reherſed. &  
 the said capitall byces/with their doughters/daily  
 fighteth agaynst vertues. And this conflicte oꝝ ba  
 taylor/is holden oꝝ kepte in the ſelde of our mynde &  
 cogitacion/there they cōtende and fight daily/who  
 may wyꝛn and possesse the castell of our herte. The  
 vertues laboꝛeth foꝝ god/the byces fighteth foꝝ our  
 moꝝtall enemy the deuyll. And/as saynt Gregozie  
 saith in his moꝝalles: All these pꝛincipall vices cō  
 meth out of the coꝝrupte rote of pꝛide. And of them  
 springeth the other pꝛticuler vices/whom saynt Gre  
 gozie calleth their doughters/as it is aboue reher  
 ſed. But of whom pꝛide cāe first/scripture sheweth  
 It came first of the gloꝛious angell Lucifer / whi  
 che nat contented with þ most hye degre of nature/  
 in whiche he excelled all creatures/made of god the  
 most splendant and beautifull creature/ wolde nat  
 be subiecte to god/but rebelled/ and said (as the p  
 phet wytnesseth) I wyll ascende to heuyn / and be  
 equall to the hyest/that is to saye/to þ most hye god  
 ply. of p.

Slouth.

Lechery.

li 31. ca 31.

Ibidem.

Esaie. 14.

¶ f. iiii. omni.



omnipotent. And for that presumption he fell to hell  
and so shall all they that foloweth his wayes/ God  
saue vs from them. Amen.

**T**he batayle of vyce and vertue / pytched in the  
felde of the cogitation or mynde of man or wo  
man / shewyng in generall all the leopards  
dies parteynyng to euery day.  
The tenth chapter.

li. de con  
fictu uir  
tutū & uic  
torum.



Synt Austen saithe. O howe byt  
ter / sharpe / and fearfull is the con  
flicte to wage batayle and feyght  
with pride / sithe he is so stronge /  
and dyd cast downe innumerable  
angelles from heuyn. And droue

our fore parentes Adam and Eue out of paradyse.  
Pride saithe to euery persone in his suggestion.  
Certainly thou art moche better than any other / ye  
thou arte excellent and aboue all other / in wytte / in  
cunnyng / in riches / honours / and all other benefi  
tes / whiche helpeth outhet the gyftes of nature or  
of grace. Therfore dyspyce all other / and consyde  
ryng that thou arte better than they / thou oughtest  
to be superiour to them all. Mekenesse answ  
ereth. Remembre thou wretche / that thou art but duste  
and all hes / a worne of the corruption of the erthe.  
And all thoughe thou be hye / yet excepte thou meke  
thy selfe so moche the more / that thou arte hye in gif  
tes / thou leyst all that thou art. Thynkest thou thy  
selfe more excellent or more noble / than was the first  
angell / Or supposest thou thy selfe to be more beau  
tifull here in erthe / than he was in heuyn / If he by  
pride

Pride.

mekenes  
answereth

pride fell from such an height / and nobleness of  
 graces and nature. Howe thyngest thou : by pride  
 to ascende from the vile state and lowe degre of this  
 present lyfe / all decayed and made abhominable by  
 synne / to the hye magnificence and sublymite of the  
 glorie of god : **¶** Vayne glorie the daughter of pri- vaine glo-  
 de / saith. If thou do any good dedes / do them o- ry saith.  
 penly as moche as þy mayest. And shewe thy good-  
 nesse to euery person / that thou mayest be praysed  
 and called of all people an holy man : And that thy  
 fame and name may be blowen abroad / and thou re-  
 puted and taken / the great beloued frende of god.  
 And thus ones taken in the oppinion of the people /  
 no person maye dyspyce the / but all shall rendre to  
 the dewe honoure and reuerence. **¶** The reuerent The fere  
 feare of god / answereth sayeng. If thou do any of god an  
 thyng that is good / do it nat for these transyto- wereth.  
 ry praynges of the worlde / but for þy eternall honou-  
 res to come. Couet and hyde thy good dedes as mo-  
 che as thou mayest / and haue neuer wyll to shewe  
 them / ne to boost thy selfe of them / but do them so se-  
 cretely / that (as our lord saith in the gospel) thy Mat. vi.  
 lyfte hande knowe nat what thy right hande dothe.  
 And so thy consciēce shall be clere from þy blemish  
 or blotte of vayne glorie / or any other folysshe pre-  
 sumpcion. And doyng thus / if thy good dede be  
 made manifest afterwarde or shewed openly / thou  
 shalt nat offende thereby / bycause thy wyll was to  
 haue it hydde and vnknewen / as moche as was in  
 the. **¶** Apocryfy or Symplacion / the daughter of Apocryfy  
 vayne glorie saith. Bycause thou doest thy good or sympla  
 dedes openly / lest thou shuldest be vnknewen / or cion saith  
 reputed a synner or a detestable wretche / and that thus.  
 pyl. of. p. ff. v. thou



thou mayst haue the moze glozie of them/ sayne thy  
 selfe to appere outwardely / moze perfyte and moze  
 holy than thou arte/ o2 couytest to be inwardly/ and  
 than thou shalte haue thy purpose. ¶ But very re  
 lygion o2 true symplite/ answereth in this wyse.  
 Labour with al thy enforce and might/ rather to be  
 that thou shuldest be / than to shewe thy selfe that  
 thou arte nat. For certainly/ to shewe outwardly  
 thou hast that vertue o2 goodnes that thou hast nat  
 in dede/ what is it els but dampnacion/ saithe Bo  
 nauenture. ¶ Inobedyence/ another daughter of  
 bayne glozie/ approcheth them and saithe. Who art  
 thou that thus arte brought vnder/ and cōstrayned  
 to serue them that be woze than thou/ a moze vyle  
 in all condicions/ lower in degre and of lesse habi  
 lyte/ sith in all poyntes thou art moze worthy to cō  
 maunde and rule theym/ than they to rule the. For  
 they may nat be compared to the/ nat the best of the  
 all/ nother in wytte ne yet in experyence/ and in ma  
 ny other thynges. Therfore obey nat to them/ but  
 be thou obedient onely to the cōmaundement of god  
 and to his byddinge gyue thyn care/ and care nat  
 for man ne woman/ for what be they other thā thou  
 arte. ¶ But to this obedience aunswereth. If we  
 muste nedes be subiecte to the empyze of god / and  
 fulfyll his cōmaundementes and wyll: we must al  
 so be obedient to the cōmaundement of man o2 wo  
 man/ as to our pzelates and rulers/ whōe god hath  
 ordayned to be as his deputies here in erthe/ sythe  
 he hym selfe spekyng of the auctorite and power of  
 suche pzelates/ saithe. Who so hereth and obeyeth  
 you / he hereth and obeyeth me : and he that dyspy  
 leth you dyspyleth me. ¶ But contrariwyse/ Con  
 tempte

Very reli  
 gion o2 si  
 mple an  
 swereth.

li. ij. phar.  
 capi. xv.  
 Inobedi  
 ence saith

Obediēce  
 answereth

Luce. 10.

tempt repleth / sayeng. Of very trueth so it shulde be / and moche couenient it were so to be. yf our prelates were suche y wolde nat comaunde after their owne wylls / but after the wyll of god and his holy lawe / as the holy sayntes and fathers dyd / but it is nat so now : for now they vse their wyll for reason / and commaundeth after their owne pleasure.

**G**ood religion and subiection soze reproueth comtempt for his suggestion / sayeng. Here what the apostell Poule saith / and se howe he condemneth the / where he saith. there is no power but onely of god / and all thynges that he worketh be done in due order. And also saynt Peter comaundeth vs to obey our prelates or rulers / though they be but truanes and nat all good. For / as Bonauenture saith. The subiectes shulde nat iudge / of what maners or conditions their prelates shulde be / that hath auctorite and power to comaunde them / for that pteyneth nothyng to their state and degree / but rather they shulde iudge them selfe / and howe they ought to obey / and that were moze mete for them. **T**han enuy entreth this batayle / sayeng. In what arte thou of lesse dignyte than he or she? Why than shuldest nat thou be equall (at the leest) or rather superiour to the best of them / lithe thou canst do many thyngs that none of them can do. Wherfore thou hast great wronge / that any of the is preferred before the / and that thou arte nat rather made superioure to them all. A remedy thou muste nedes fynde. For if they prospere in this wyse / thou shalte be set at nought. Therfore / the beste meanes to a voyde this heynesse and payne oute of thy herte / is : Whanne he doth wele / to dispreyse his doinges by oblocucion / and whan

Contempte  
saith.

Good reli  
gion & sub  
iection an  
swereth.

roma. xiiij  
pri. Petri  
secundo.  
ter. pte de  
ecclesiastica  
hierarchia  
a. Ili. ij.  
phar. ca. 15.

Enuy  
saith.



and whan he dothe yuell / to make it moche worse  
by detraction : and so to myniss he his promotion/  
and thou shalte so ease thy herte of this payne and  
pensyuenesse / and in conclusyon haue thy purpose.

peace and  
concozde  
aswereth

¶ But peace & brotherly concozde / dissolueth this  
quest and assaut of enuy / sayeng. If thou (as thou  
sayest) doest excell and passe other in vertues & per  
fection / thou mayst than kepe thy selfe moze surely  
in the lowest place than in the higest / wherto thou  
couetest to ascende. And all though it be as thou  
sayest / that other lesse worthy than thou be superi  
ours to the / or taken vp before y / what shulde that  
greue the. vtterly beware I counsaile the / lest in  
enuyeng other for the place of premyence or hye  
dignyte / to the whiche god hath called them and  
nat the / thou folowe the steppes of the deuyll / by  
whose enuy (as scripture saithe) dethe entred in to  
the worlde. They folowe hym / saithe the wyle mā /  
that takethe his wayes and holdeth on his parte /  
that is to say / all they that resysteth the wyll of god  
and be nat contented with them that he promoted.

Sapien. 2.

Hatered  
saith.

¶ Hatered / the daughter of enuy / speketh for her  
mother and saithe thus. It is agaynst reason to lo  
ue hym / whome thou hast had euer an aduersary &  
as an ennemy / contrary to the in all causes / euer bz  
gynge and lettyng the in euery thyng that myght  
be to the pleasure or auauntage / euer in thy toppe /  
prouokynge the with checkes and reproues / alway  
syndynge defautes with the / euer spyttynge thy of  
fences in thy tethe / and vpbzayding the with them /  
euer watchynge / and with all hast / redy to preuent  
the for his owne profite / in all thynges that may be  
vantage or pleasure / in word / woorkes / or honours.

This

This he wolde neuer do/ so ofte to prefer hym selfe  
 befoze the/ except he dyd hate the and beare enuy to  
 warde the. ¶ Charite answereth/ sayeng. Shuldest thou therfoze hate man / whiche is made to the  
 ymage of god/ bycause all these circumstaunces re-  
 herbed be in hym. Nay surely/ but rather thou arte  
 bounde to loue hym / folowynge the example and do-  
 ctryne of our lord Iesu Christ/ whiche hangynge  
 on the crosse for our redemption loued his enemies  
 and with moost enflamed charite/ prayed for them.  
 And befoze his turmentes taught his dysciples the  
 same lesson/ sayeng. Loue your enemyes and pray  
 for them that persueeth you/ & wolde slee you. Ther-  
 foze auoyde out of thy hert all this rancour and ma-  
 lyce of enuy/ & dispose thy selfe to receyue the swete-  
 nesse of loue: Nothyng is more swete/ more ioyfull  
 more plesaunt and delectable/ than is holy loue.

Charite  
answe.

Luce xxiij

Mat .v.

¶ Than detraction/ suffer to hatered saith. But  
 for as moche as he hath done suche offences & suche  
 and thus and thus hath synned/ who may sustayne  
 or beare his presence: or who may suffre suche gre-  
 uous crimes to passe secretely/ & nat to shewe them  
 but he in his so doyng/ semeth to consent to his offe-  
 ces. ¶ Charitable monyction answereth/ sayeng.  
 that the offences of our neighbour/ be nat to be kept  
 so secreete & close at all tymes/ that vtterly they shall  
 neuer be disclosed and shewed to no persone/ for so  
 tyme/ we ought to shewe charitably to hym selfe  
 his defaute. And the gospel of god moueth vs so  
 to do/ sayeng. If thy brother or sister offende/ thou  
 onely knowynge/ correcte hym louyngly bytwene  
 hym and the secretely. And yet neuerthelesse/ at so  
 tyme (as Bonauenture saith) it is expedient that

Detracting  
on saith.

Charitable  
monyction  
answereth.

Mat. xviii

li. 2. phare  
tre. ca. xv.

the de



ire or wra  
the saythe  
thus.

Paciencie  
answe  
reth.

pr. Petri  
secundo.

the default; of our brother or sister be nat spoken of/  
but for ones let the passe/ that another tyme more co  
ueniently they may be reherfed/ to the more profyte  
of the persone. ¶ **I**te or wra the saithe. Who mape  
beare patiently such occasions/ such wordes or de  
des/ as be spoken and done agaynst the/ but rather  
it were great syn to suffre them/ and nat to reuenge  
them. Therfore resyst them sharply in the begyn  
nyng/ or els thou shalt be accounted a coward or  
a fole: And euer after thou shalt haue them multi  
plied more and more/ & be constrained (wyl thou  
nill thou) to suffre them to thy great trouble & un  
quietnesse/ all the dayes of thy lyfe. Therfore reare  
vp thy corage & shewe thy manhode. Be neuer sub  
dewed of suche a captiue/ rather wyl he be in thy  
graue/ than that suche a vyle wretche shulde ouer  
come the: And bycause of hym selfe he is nat able/  
spede the with all hast to pzeuent hym w a shrewde  
turne/ lest he gette helpe of thy superiour/ and so be  
quill he the to thy vtter vndoyng. ¶ **P**aciēce with  
pytie and compassion/ maketh thus answe. yf the  
blessed passion of our lord and redemat be called  
to remembraunce/ there is nothyng so harde & payne  
full/ but it mape be suffred and borne with a quyet  
mynde. For/ as saynt Peter saithe/ **C**hryste suffred  
his passion for vs/ leauyng to you example/ that ye  
shulde folowe his fote steppes/ and do as he dyde.  
But what be these that we suffre in comparison of  
his great paynes and turmentes: surely/ nothyng  
bitterly. He suffred for vs all obprobries/ rebukes  
contumelies/ wronges/ checks/ and blasphemies  
that we for his loue/ shulde be contented to suffre  
lyke. He was buffeted and beaten with their han  
des on

Des on the blessed face/ bounde fast to a pyllar/ and  
 sharpely scourged/ nayled to the crosse and cruci-  
 fied/ handes and fete/ syde and hert/ all to rent and  
 tozne for thy sake/ that thou for his loue shuldest  
 thynke all bodily paynes/ as lucre and bauntage.  
 He was illuded and scorned with garmetes of ir-  
 risyon/ spewed in the face/ crowned i dispite with  
 a crowne of sharpe thornes/ saluted in great deri-  
 sion/ they knelyng befoze hym and sayeng. Maye  
 kyng of iewes/ with all abiectiō/ haled and tug-  
 ged from place to place/ and euery where blasphem-  
 ed and mocked/ than reigned befoze Pylat & iu-  
 ged/ ledde to Caluary among theues in great deri-  
 pection/ bothe of yonge and olde. No drinke to re-  
 fress he hym in his thyrst/ bu eyzell and wyne mixt  
 with gall/ set naked befoze all the multitude. than  
 layde wyde open and strayned on y crosse/ his cru-  
 cifiers bestridyng hym and standyng ouer y most  
 gracious face. O/ what abiectiōs were these/ that  
 the sonne of god suffred for our example/ that we  
 shulde nat feare for his loue to suffre to be abiect &  
 dispised of other withoute cause. But alas/ to vs  
 wretches that we be/ to whom one woꝛde of disple-  
 sure is so heuy/ that we can nat beate it. Necessary  
 therfoze to vs/ is the remembraunce of these premis-  
 ses. ¶ Forwardnesse persueth this quarell & saith  
 Softe woꝛdes & smothe be to be ministred to idiot  
 tes and foles/ or to vnreasonable beestes that can p-  
 ceue no reason/ but to them that be or shulde be of  
 most discrecion/ as to our superiours and prelates  
 or to any persone equall to vs/ why shulde I nat  
 tell them their defautes sharpely/ ye/ reprove them  
 and resyst them/ whan they wolde do me iniury or  
 wrong

Forward-  
nes sayth



Manſue-  
tude aun-  
ſwereth.

Pri. timo-  
the.v.

Secūda ti-  
mot. ſcdo.

li. 2. phare-  
tre. ca. xv.

Felneſſe  
ſaith.

Cōpūctiō  
aſwereth

Wꝛong/ſithe they knowe that I haue wꝛonge/and  
am nat entreated accoꝝdyng to iuſtice. ¶ Manſue-  
tude oꝝ myldneſſe anſwereth. Thy reaſon in this  
caſe concludeth nat/ but rather thou oughteſt to fo-  
lowe that doctrine and cōmaundement of C. Poule  
whiche ſaith. Rebuke nat thy elder oꝝ better/foꝝ it  
beſemeth the nat. And in one other place he ſaith.  
It is nat cōuenient the ſeruaunt of god to be a ſtri-  
ct oꝝ a bꝛauler/ but to be mylde and gentyll to eue-  
ry perſon. yet this byce frowardneſſe/ ſaith Bona-  
uenture/ dothe moze hurt in pꝛelates oꝝ rulers than  
in other lowe perſons. foꝝ they oftentymes of fro-  
wardneſſe/ diſdayneth to be charitably monyſhed  
of their inferiours oꝝ ſubiectes. And after it fortu-  
neth/ that the ſuperiours oꝝ rulers cannat beare the  
charitable woꝝdes of þ inferiours oꝝ ſubiectes/ but  
rather diſpyſeth them/ be they neuer ſo mekely ſpō-  
ken/foꝝ their coꝛrection and amēdement/ and in the  
ſweeteneſſe of charite. And ſoꝝ their charitable woꝝ-  
des/ they caſt out agaynſt them the dartes of diſpe-  
ction. ¶ Febleneſſe oꝝ ſwellyng of the mynde/ ano-  
ther doughter of yꝛe oꝝ wꝛathe replyeth/ ſayeng/ þ  
haſt god in heuyn to recoꝝde/ therfoꝝ care nat what  
any perſon ſaith/ ſuſpecteth/ ſurmiſeth/ whiſpereth  
oꝝ rowneth of the/ here in erthe. Neuer ſay ( Mea  
culpa) foꝝ any cauſe/ and be neuer ouercome in any  
mater/ but holde thyne owne/ oꝝ els thou ſhalte be  
ſubdued and made an abiecte foꝝ euermoze/ rather  
wyſſhe hym a ſhꝛewde toꝝne/ oꝝ ſay/ I wolde the de-  
uyl had hym/ a vengeaunce on hym: foꝝ I ſhall ne-  
uer be quyte/ vnto I haue done hym an yuell toꝝne/  
and reuenged my ſelfe vpon hym. ¶ Compūction  
of herte and dewe ſatiffaction anſwereth/ ſayeng.  
That

That occasion I hulde neuer be ministred / þ I hulde  
moue any persone to detraction / sclander / bacby-  
tyng / rownyng / suspicion / oꝛ any other occasion oꝛ  
spice of yuell / accoꝝdyng to the sayeng of I. Poule.  
From all spice oꝛ occasion that may soude to yuell /  
oꝛ beare the synilitude of syn / absteyne your selfe /  
And rather (if any thyng be in your conscience that  
I hulde be coꝛrected oꝛ amended) I he we it out saith  
Bonauenture / and make due satisfaccion oꝛ amen-  
des therfoze. And coꝛtrariwys / if there be nothyng  
that byndeth your conscience / with a meke protesta-  
cion deny it / and clere your selfe. ¶ Slouthe / dul-  
nesse oꝛ tediousnes in spirituall thynges / saith. If  
thou gyue thy selfe to so contynuall redyng / writig  
oꝛ study / as þ begynnest / thou I halte hurt thy sight  
And if thou cesse nat of these dayly teares and we-  
pyng / thou I halt soone lese thyne eyes & be blynde.  
And if thou vse this contynuall watche / extendyng  
and prolongyng it as thou begynnest / in redyng of  
suche holy psalmes / oꝛ sayeng of other deuout pray-  
ers / thou I halt make thy bꝛayne empty / and so fall  
in to a fransey. And if thou thus punysst he thy body  
with suche abstynence / harde weryng and bodily la-  
bours / as thou begynnest / thou I halt nat contynue  
many yeres. And mozeouer thou I halt make thy sel-  
fe vnable to ryse and growe in gostlynnesse / foꝛ ache  
of boones and other sickenesse / if thou thus conty-  
newe. ¶ Gostly exercise answereth. What meanest  
thou to set so long a tyme to any persone / of fallyng  
in to infyrmyties & sickenesses. Knowest thou whe-  
ther he I shall lyue vnto to moꝛne : Oꝛ arte thou sure  
that he I shall abyde in this lyfe one hour. Remembze /  
what our loꝛde saith i the gospels. Wake and pray

Pri. thes-  
sal. v.

li. ij. phar  
cap. xv.

Slouthe  
saith.

Gostly ex-  
ercise an-  
swereth.

Marci. 13.

ppl. of pfe.

GG (saith



Couetyse  
sayth.

Pouertie  
is wereth

(saith he there) for ye nother knowe the day ne yet  
the hour / whan our lord shall come. And therfore /  
cast away this tediousnesse of slouthe / and beare es-  
uer in mynde / that nother the dull and heuy psones  
whiche be nother hooste ne colde / nother yet the ten-  
dre and delycate bodyes / that may abyde no payne /  
ne yet the sluggysse he and ydell people / shall op-  
tayne and gette the kyngdome of heuyn / but onely  
those that violently wyll stryue and labour feir-  
lye for it / and in maner / reue it fro the hande of our  
lord by keepng his comaundementes / and puttyng  
them selfe to payne for his loue. ¶ Couetyse com-  
meth in craftely / sayeng in this wyse. Thou art ve-  
ry sure & saue without synne / in þ thou couetest or  
desyrest to haue suche thynges and such / nat for any  
appetyte that thou haste to haue abundaunce of su-  
che tempozall thynges / But bycause thou woldest  
dispende or gyue them liberally / & so to helpe other  
with them / and nat mozdinatly to hoozde and kepe  
them / as many yuell psons dothe full wickedly / but  
rather to dispose them vertuously : and that the re-  
ligious person may do most coueniently. And ther-  
fore holy sayntes and vertuous relygious persons  
shulde moost of all haue abundaunce of tempozall  
goodes / and also other thynges / bycause that most  
surely and after good conscience / they maye distri-  
bute them to the pooze people / and helpe many that  
hath nede. ¶ Pouertie of spirite / or contempe of þ  
wozrde answereth. ¶ Tempozall goodes be nat gotten  
of the wo:ldly persons without peryll: for þ moze  
they haue þ moze they couet to haue. And so it folo-  
weth / that whyles they apply and set all their myn-  
des audiously to seke for the pleasures and vanta-  
ges of

ges of the worlde / and busy them selfe with the innumerable cures of the same / they kepe no meASURE in couetyng / and so they transgresse & breke the commaundement of god. Than / if this dilygence be peryllous in worldly people / howe moche moze peryllous is it in them / that bothe in habyt and conuersion hath dyspyled and forfaken y<sup>e</sup> worlde / and hath promysed to leaue all worldly maners / and hath bowed all their lyues to god and to his holy seruice. & wher thou sayest that it is conuenient / the relygiouse persone to haue many thynges in distrybucion Saynt Bonaueture saith / though that in case may be suffred in prelates o<sup>r</sup> heedes of relygion / yet in subiectes it is neuer couenient to haue suche abundance. For as Ildoze saith. What is it to be courteous / but only to procede & go further in hauyng o<sup>r</sup> desyryng of richesse / than our necessite requyrez.

li. ij. phar. capi. xv.

In ethimolog. li. io.

**O**bduracion o<sup>r</sup> vnpytfulnesse saith. yf thou gyue those goodes that thou haste in possession in almesse to them that nedeth / howe shalte thou than prouyde for the sustentacion of them that thou hast in cure. **T**o this Mercy and pytie aunswereth. Remembre the gaye ryche man / of whome the gospel maketh mencyon / sayeng / that he was clothed in purpull and clothe of reynes / to shewe his great estate and dignyte / and that he lyued delyciously / and was serued lyke a kyng. And he was dampned nat for that he gote any goodes wrongfully / but for bycause he loued and kepte them inordinatly / and wolde nat distrybute the to his pooze neighbours / ne helpe theym in their nede. Wherfore (as scripture saythe) he was buryed in hell / and there was brought to penury and anguyss he of paynes / that

Obduracion saith thus.

Mercy & pytie answered. Luce. 16.



Gluteny  
saith.

Abstinēce  
answereth

Mat. iiii

Ezechiel  
lis. xvj.

li. ij. phaf.  
capi. xv.

Ibidem,

he begged but one droppe of Water/ to release his  
tourmentes/ and it was denyed hym. ¶ Gluteny  
cometh in full subtilly/ and reasoneth full craftely  
sayeng. God hath ordayned for the sustentacion of  
man/ all maner of meates and drinks/ and though  
he restrayned certayne meates from the iewes/ yet  
to the chriſten man he hath made them all clene and  
fre. Wherfore/ he that abſteyneth from euery maner  
of mete/ and wyl nat fede ther of vnto he be replete  
& full. What dothe he els/ but repugne agaynst the  
wyl of god/ and contempne or diſpyce the grace of  
lyberte and prerogatyue or priuelege/ giuen by the  
ſon of god/ to the chriſten man. ¶ Diſcrete Abſty-  
nence answereth. One of theſe two thynges that þ  
haſt ſpoken/ is true/ that god hath made all meates  
clene and fre/ for the ble & fode of man/ leſt he ſhulde  
Decay and dye / for defaute or lacke of ſuſtenaunce.  
But yet leſt man ſhulde exceſſe and paſſe the mea-  
ſure of due temperaunce/ and the rule of diſcrecion in  
his fedying/ god hath alſo comaunded abſtinence or  
faſtyng. And his eternall ſonne in his owne lyfe  
hath gyuen to vs example of the ſame. Alſo it is nat  
to be forgotten/ that holy ſcripture ſaith/ that amon-  
ge other of the yuels of Sodom and Gomoꝝ/ whi-  
che ſanke for synne/ one was the great plenty of me-  
tes and drinks/ and their dilycate fedying moꝝdy-  
natly/ that cauſed the diſtruction of the ſaid cyties.  
Wherfore/ ſaynt Bonauenture ſaith: As the ſicke  
perſon gothe to receyue his medicyn/ ſo ſhulde we  
order our appetyte to go to meate/ nat for pleaſure/  
but for to releue our neceſſyte/ and to ſuſteyne na-  
ture. They onely/ ſaith this doctour/ ouercometh  
this vyce of gluteny/ whiche nat onely kepeth a due  
and diſ-

and discrete meane in their dayly fedynge: but also/  
 euer so lyueth oꝛ celseth from eatynge/ that they fele  
 their stomakes partly hungry / and nat vtterly sa-  
 ciate oꝛ gluttoned. And also/ they ouercome gloteny/  
 that dyspyseth delycates oꝛ denty dressed meates/ &  
 can be contented with the comen fare/ except y tyme  
 of infyrmyte oꝛ sickenesse/ oꝛ charite. As whan they  
 be accompanied with straungers/ as with bretherne  
 oꝛ susterne/ receyued by the waye of charite/ as ge-  
 stes foꝛ a tyme/ as the vse is in dyuers monasteries  
 and holy places of relygion. ¶ **Glacite oꝛ gredy** **saith.**  
 nesse in eatynge/ one of the howle of gloteny saith.  
**O**/ howe hungry I am: My lymmes fayleth/ my  
 sight waxeth dymme/ and all the spirytes of my bo-  
 dy decayeth. Whanne shall we go to dynet: What  
 good mete shall we haue: I must nedes eate/ I ca-  
 no lengat abyde/ I can nat tary to y tyme of dynet/  
 except I wyl hurte my selfe. ¶ **Discrete parcite oꝛ**  
 meritorious fastynge answereth. **Ah/ carpon carion**  
 and wormes meate: what bauntage shalt thou ha-  
 ue/ euer to stuffe and fyll the gredy gutte of thy bely  
 with delicate metes and drinckes/ yf thou thus serue  
 thy bely/ thou makest it thy god. Remembꝛe that our  
 lord after that he had fasted. xl. dayes and. xl. nigh-  
 tes/ & than waxed hungry/ wolde nat eate vnto con-  
 uenient tyme/ and all foꝛ thy crampe/ but aunswꝛ-  
 red to the enemy/ that man lyueth nat onely in ma-  
 teriall breed and mete/ but also in euery woꝛde that  
 procedeth oꝛ cometh foꝛthe from the mouth of god.  
**So do thou/ whan thou felyst hūgre to assaile the/**  
**oꝛ in it the enemy to tepte the: answere as our lord**  
**dyd/ and outhet fall to prayer and say the Pater no-**  
**ster/ oꝛ els fede thy soule with some deuout redynge**  
**ppl. of p.**

**Glacite**  
**saith.**

**Parcite**  
**answereth**

**Mat. iiii**

**GG. iiii. oꝛ me**



oꝛ medytacion / and neuer thynke that thou shalt  
 fayle oꝛ decaye in so doyng. Foꝛ sythe it is to sup-  
 pose / that all the rules of relygion were inspyred to  
 the holy sayntes and fathers by the holy goost. We  
 may be assured / that none of them byndeth to thyn-  
 ge impossible / ne yet to the hurte of nature. Than-  
 resyst thy gredy appetyte / and neuer eate ne drinke  
 out of dewe tyme / except very necessitye and vn-  
 ned nede compell the / and thou shalt meryte mo-  
 che therby. Foꝛ the fast of the hath no meryt / whose  
 dissoluci- abstinence hath no payne. **D**issolucioꝛ solist h  
 on saithe. mythe / the doughter of gloreny saithe. Sithe thou  
 arte iocunde oꝛ mery in herte / why hydest thou thy  
 mythe? Go forth and shewe it to other / in wordes  
 dedes / oꝛ behauour / and make them laughe and be  
 Cōtricio mery / as thou arte. **C**ontricio answereyth. from  
 answereyth whens cometh all this mythe / oꝛ what cause haste  
 thou to be so dissolute and mery : hast thou overcōe  
 the deuyl : Hast thou passed all the peryll of this  
 worlde : hast thou done dewe frute of penaunce foꝛ  
 thy synnes : hast thou made due satisfaccion / foꝛ all  
 thy ydell wordes and vayne thoughtes : Arte thou  
 nowe so pure and clene / that thou mayst euyn nowe  
 entre heuyn oꝛ paradys / in this hour : Why remē-  
 Luce. vi. brest thou nat / what our lord saithe in the gospel :  
 Wo be to you that laugh in this worlde / foꝛ ye shall  
 Mat. v. wepe. And contrariwys / he saide. Blessed be they  
 that moꝛneth oꝛ wepeth i this worlde / foꝛ they shall  
 haue consolacion oꝛ confozte in the lyfe to come. Al-  
 so in one other place he sheweth / to whom mythe p-  
 teyneth in this worlde / sayeng. The worlde shall  
 ioye and be mery / and you that be my disciples shall  
 be sadde and sozie. Therfoze (I say) refrayne this  
 false

false myrthe and vayne gladnesse/ for thou hast nat  
 passed as yet/ all thy troubles/ paynes/ & sorowes.  
 After the opinyon and iudgement of man/ he is com-  
 menly reputed as a fole or a madde man/ whiche be-  
 ing reclused or shut vp in a derke prision/ syngeth &  
 maketh myrth and ioye. This worlde is the prision  
 and we be the prisoners/ howe than may we be me-  
 ry here? ¶ Moche speche or moche bablynge with  
 the tong/ one other doughter of gloteny saith. they  
 synne nat that vseth moche speche and ofte / if they  
 speke that thyng that is good and no hurt. but they  
 rather be to be conuycte/ as synnguler/ that speketh  
 but seldome/ and than nat moche/ and yet their wo-  
 des ben yuell. ¶ Sylence answereth. Trueth it is  
 that thou sayest. But oftentymes it fortuneth to the  
 that vseth many wordes/ whan they entende wele/  
 and begynneth to speke of god or godly thynges/ a  
 none by lapse of tonge/ they runne in to inconueny-  
 entes/ and fall to vayne speche and yuell comunyca-  
 cion. And so holy scripture sheweth/ sayeng/ where  
 moche speche is vled/ there synne fayleth nat. For  
 though among many wordes a person may eschue  
 dedly syn. yet shall he nat scape (saith bonaueture)  
 but bothe vnpzofitable/ and also vayne & ydell wo-  
 des shall passe out of his mouth/ mo pauenture than  
 he knoweth of. Wherfore/ after this holy docto-  
 r/ in our speche/ we ought to be wele ware & circumspecte/  
 vsyng alwayes the mesure of discrete sylence/ & nat  
 onely to auoyde ydell spech/ but also in thyngs com-  
 what pzofitable/ in pte to refrayne þe tong. Lechery  
 the daily enemy of makynge/ soze assaileth vs with  
 his peryllous cogitacions and mocions/ sayeng in  
 this wise. Why doest þe nat tast thy bodily pleasure/  
 and

Moche  
 speche  
 saithe.

Sylence  
 as wereth

Prouer. x.

li. ij. phar  
 cap. xv.

Ibidem.

Lechery  
 saithe.



Chastyte  
answereth

and folowe the lust of thy flesshe in this shorte lyfe  
and vncertayne / sithe thou knowest nat what I shall  
become of the after this worlde. This tyme þ I shul  
dest spende in the perierce of the pleasure and delite  
of thy body / sithe thou knowest nat howe shortely  
this lyfe I shall haue an ende. God wolde neuer haue  
create and made our first parentes Adam and Eue /  
of dyuers sexes / the one a man and that other a wo  
man / but that he wolde haue had them and all their  
chyl dren and posterite / to haue vbled þ same carnall  
pleasure and delectacion. ¶ To this Chastite an  
swereth and saith. I wolde nat haue the ignozant  
in this mater / but rather I auyse the to remembre /  
what I shalbe thy state after this present lyfe. For þ  
thou lyue here religious ly and chastly / in soule and  
body / and pure and clene in herte and mynde / thou  
shalte haue glozie and ioye in heuyn for euermore.  
And cōtrariwys / if thou resyst nat the delytes and  
pleasures of thy body / but agaynst the wyll / cōmaū  
dement / and lawe of god: as a rebell / take the dam  
nable experience of the same / and so fulfyll thy syn  
full appetyte / in folowyng þ mocions of thy flesshe  
vndouted thou shalte be rettred and bounde hande  
and fote / and casten in to euerlastyng fyre / there to  
endure worlde without ende. Wherfore I counsaile  
the cast before what I shall folowe after: And study  
to lyue the more chastely in this pylgrimage / sythe  
thy lyfe (as thou sayest) is so short and vncertayne  
and thou knowest nat howe shortely thou shalte be  
called from the same / outhet to euerlastyng ioye or  
to euerlastyng payne. ¶ howe shorte is the houre  
or moment of pleasure / by the which the glozie and  
lyfe eternall is lost vtterly. Thus we haue shewed  
here /

ca. 37. li. 2  
de summo  
bono.

here the bataile bytwene vice and vertue/ moche af-  
ter the mynde of saynt Austen and Bonauenture. &  
this conflict of bataile/ saith Iſodoze/ god suffreth  
for our profyte. Somtyme he suffreth the batayle/  
as it semeth to vs/ to growe and pzeuayle agaynst  
vs/ bicause therby our mynde shulde be the moze ex-  
ercised in gostlynesse/ or els/ for that our affection &  
appetyte so lympten with temptacions/ shulde euer  
be kepte in mekenesse/ and restrayned from elacion  
and pride. It is moche necessary for euery nouyce/  
and other yonge religious persons/ to knowe these  
thinges befoze. and therfore we haue made this cha-  
piter somwhat lengar than we enteded/ by cause we  
wolde shewe in it generally/ all the perylls y may  
fortune to vs in our hole iourney/ with their reme-  
dies/ except any speciall case be/ and of suche/ by the  
grace of god/ we shall entreate in their proper pla-  
ces/ accoꝝdyng to the day. All our iourney standeth  
in hope of the helpe & mercy of god/ therfore lette vs  
cleue fastly to hym/ and vndoured he wyl helpe vs.

**H**owe in all our batails/ prayer is most sure and  
redy socour/ if it be perseuerant/ accoꝝdyng to holy  
scripture. And what prayer is conuenient for this  
day/ and of the frutes of the holygost/ that ryleth of  
the exercise and labour in this day. The .xi. chapi.

prope



**A**d for that we shulde be sure that he  
wyl so do/ he hath ordayned for vs ho-  
ly prayer/ whiche he byddeth vs to vse  
for our sauegarde/ sayeng. Praye and  
celle nat/ but praye that ye entre nat in  
to the consent of synne/ and so be ouerthrowen with  
pyl. of p.

HH tem

Luce. 18.  
Mat. xxvj



Mat. vi.

A narra-  
cion.Antonin⁹  
3. pte cro-  
nice titlo.  
23. ca. vij.  
§. iij.A narra-  
cion.Cassianus  
collatiōe.  
vij. ca. ij.

temptacion. And this is the fyrst peticion of þe Pa-  
ter noster/ after the order reherſed/ aboue in þe xiiii.  
chapiter of the ſeconde boke/ whiche is in latyn/ Li-  
bera nos a malo/ that is to ſaye. O father in heuyn/  
delyuer vs from euill. And ſo vnderſtādyng/ that  
we ſhulde ſay euer the ſame word/ but rather that  
what ſoeuer prayer we make/ agaynſt the perylles  
and temptacions of this day/ þe prayer is/ or may be  
reduſed to this peticion of þe Pater nſ. In the whi-  
che prayer if we call perſeuerantly to god/ vndou-  
ted he wyll here vs/ & neuer ſuffre vs to be ouercōe  
with labours. ¶ So I rede in the lyfe of the ho-  
ly doctoꝝ ſaynt Thomas/ whoſe name is ofte reher-  
ſed/ and his lernyng alleged in this preſent treatiſe  
He was the ſonne of a noble Erle/ and yet he toke  
this pylgrimage on hym/ traueylinge in the rely-  
gion of ſaynt Dominike. Whom after great affau-  
tes and temptaciōs of the fleſh he/ god delyuered by  
meanes of his prayer/ and ſent hym a gyrdell of cha-  
ſtite/ by whoſe vertue he was preſerued/ and neuer  
moze troubled with that tēptacion. ¶ Alſo I rede  
of one other holy father/ whiche was almoſt ouer-  
come in the ſayd temptacion of the fleſh he/ whoſe cō-  
tynuall prayer god alſo herde/ to his great confor-  
te and glorie. For he ſent his angell to hym/ whiche ſo  
circumcysed hym/ to his ſeinyng/ that he was neuer  
troubled afterwarde with any ſuche mocion. And  
lyke as our loꝝde delyuered theſe two frome the ſyn  
of lechery/ and from the perylloꝝ inſtigacyōs or  
mocions of the ſame/ by their contynuall prayer/ ſo  
wyll he delyuer any other of his faithfull ſeruaun-  
tes/ with what ſoeuer temptacion they be aſſapled/  
if they call to hym by prayer/ inſtantly and perſeue-  
rauntly.

rauntly. These examples of holy scripture / shulde  
 gyue vs a spirytuall boldnesse and cōtozt to labour  
 in our iourney / and neuer to be wery for any tēpta-  
 cion / thus stablysshed in hope / and assured by pra-  
 yer. Than I shall folowe the fifthe thyng that is to  
 be declared in this day by order / that is : what pro-  
 fyte cometh of this our dayes labour / for so doyng /  
 we I shall opteyne and gete perfytely / these vertues a-  
 boue reherfed. And than I shall the fyrst bzaunche of  
 the tree of grace put forth his flour / that is to say /  
 the gyfte of feare I shall burgion the fyrst beatytude  
 of the gospel. And we I halbe parteners of the bles-  
 syng of our lord Iesu / as his welbeloued children  
 and true folowers in lyfe and conuersacion. Than  
 I shall the fyrst beam of y<sup>e</sup> sterre of grace sprede forth  
 her leaues and I hyne in our soules. And / as Bona-  
 uenture saith / it I shall serche every corner / & expell  
 all derkenesse and all other yuell customes / cōtrary  
 to these said vertues. And it I shall make vs pooze in  
 spirite / and that is nothyng els / but to be profoundly  
 meke in hert / & so clarify these foresaid vertues / that  
 they I halbe leaues so perfite in the tre of grace / that  
 after they be so spredde / thze frutes of the holy gost  
 I shall folowe / which god I shall sende to restre he vs  
 after our labours & batayls / & to strength vs against  
 the next dayes iourney and labour. And these ben y<sup>e</sup>  
 thze frutes of y<sup>e</sup> holy gost / after the order aboue said.

In libr. de  
 septem do-  
 nis in tra-  
 ctatu dō do-  
 no tioris.  
 cap. iij.

Delectacion  
 & assuraūce.

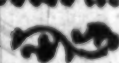
In chastite of body  
 In clenness of mynde  
 In honest & sober behauour of  
 maners outwardly w<sup>th</sup> grauite.

**T**he whiche frutes perfytly tasted / the first beam  
 pyl. of pfe. H. ii. of



Eccel. pri.

Hugo de  
septenis.

of loue ſhall ſo lighten our ſoules/ that we ſhall ſe  
 what auantage it is to be poze in ſpiryte/ nat onely  
 in renouſyng oꝝ diſpyſyng all worldly honours & ri  
 cheſſe/ but alſo in reſuſyng and ſettyng at nought al  
 inwarde richesse of nature/ as our affectionſ/ inueſ  
 cions/ myndes/ opinions/ deſpyres/ requeſtes/ and oꝝ  
 ther of our appetites and concupiſcences/ foꝝ ꝑ loue  
 of god. And all theſe perfections the firſt gyft of the  
 holygoſt/ called holy reuerent fere of god/ woꝝketh.  
 Foꝝ this is it that firſt gyueth taſt of heuenly wyſe  
 dome. And therfoze the wyſeman ſaith. The firſte  
 begynnynge of heuenly wyſdome/ is the fere of god.  
 Whiche wyſedome/ after that man hath ones taſted  
 oꝝ ſeled/ all carnalyte is diſperſed and ſet at nought  
 ſo ſaith the ſaynt Hughe. And than man begynneth to  
 haue fauour in heuynly thynges. Than his pleaſure  
 is onely in mekenesse/ obedience/ ſymplicite/ ſober  
 neſſe/ & chaſtite of ſoule and body. Than loue and  
 charite ſhalbe at lyberte/ and haue the rule of man  
 nes hert. Than man ſhall haue pleaſure in proſou  
 de mekenesse and obedience/ nat onely to his ſuperi  
 ours/ but alſo to his inferiours. And nat onely ſo/  
 but alſo he ſhalbe gladde to be diſpyſed and ſette at  
 nought of euery perſone/ foꝝ the loue of god. 

**C**Howe we muſt labour for the perfeccion of the  
 gyfte of feare/ whiche is the exerciſe of this daye: &  
 howe ꝑ diſpyſyng of this worlde byeth heuyn/ and  
 howe therexcyſe of mekenesse buyldeth a palace foꝝ  
 our loꝝde: And howe perſite pouertie of ſpiryte poſ  
 ſelleth almighty god: and how it is the heuenly me  
 kenesse/ moche lyke to the mekenesse of angell/ and  
 of many degrees of mekenesse. The. xii. chapitre.  
 Than



**H**an for a fynall conclusion of this day  
 let vs apply our selfe/ first to make per-  
 fyte/ and fyniss he this dayes iourney.  
 And all other for to come/ shall be the  
 moze easy and plesaunt to vs. The scri-  
 pture of god moche exsyteth vs/ euer to haue the ho-  
 ly feare of god/ and to lyue in it sayeng. Blessed be  
 the person that euer is louyngly fearfull. And Sa-  
 lomon saithe. In the feare of god is confydence and  
 trust of strength. Also/ in one other place. Blessed  
 is that persone that louyngly feareth god. And our  
 lozde in the gospels confyrmeth all suche/ and moost  
 singulerly conforteth them/ sayeng. Be nat afrayde  
 you meke fearfull and pooze soules / whiche be the  
 small flocke of my father/ for it hath pleased hym to  
 gyue you the kyngdome of heuyn/ and dyademe of  
 glozie. This kyngdome man byeth first by volun-  
 tary pouertie/ forsakynge the worlde/ and the riches  
 of the same. Our sayd lozde wytnessynge and say-  
 eng. Who soeuer for my loue forsaketh father or mo-  
 ther/ bzoother or suster/ wyfe or hus bande/ kyn or frē-  
 des/ or gyueth house/ lande / or possessyons for my  
 sake/ he shall receyue an hundredfolde moze in this  
 lyfe/ and finally/ shall haue lyfe euerlastyng for his  
 rewarde. Moche moze than/ if he with these offre  
 hym selfe to god/ as Peter dyd/ folowynge our loz-  
 de by holy conuersacion. But whan we by the con-  
 tempte or dyspyssing of the worlde/ haue bought the  
 kyngdome of god/ whiche kyngdome is non other  
 but god hym selfe/ yet we haue no house couenyent/  
 wherin to receyue hym. Wherfore/ by mekenes and  
 exercise of vertues/ we must buylde for hym þ house  
 of clene conscience / whiche is the palace of grace/

pyl. of p.

HH. iiii. the

Prouer. 28

Pro. xliii.

Psal. Cxi.

Luce. xii.

Mat. xix.



the oratorie and temple of loue: Of the whiche we  
shall speke moze here after in the fyfthe dawe. The  
foundacion of this house is mekenesse/ which hath in  
generall thre degrees / as the glose sheweth vpon  
Mathewe. ¶ The fyrst degre is/ to rendre due sub  
iection and mekenesse to our souerayns/ prelates/  
or superiours/ and nat to dyspyce our equalles or fe  
lowes. To tempoꝛall prelates/ to be subdued in thi  
ges tempoꝛall. The spyꝛituall prelates/ in thynges  
spyꝛituall. This degre of mekenesse/ euery chꝛisten  
man and woman ought to haue of necessyte/ if they  
wyll be saued. But they that procedeth no further  
in mekenesse/ but to this poynt: buyldeth foꝛ oure  
loꝛde/ but a small tabernacle & lowe cottage. Wher  
foꝛe/ often tymes he bydeth nat longe with theym.  
Another degre of mekenesse is/ foꝛ the loue of god/  
to be subdued or meked to our equalles or felowes/  
and nat to dyspyce our inferiours: & this is of moze  
meryte than is the fyrst. But the thirde degre of me  
kenesse is of great perfection/ nat only to meke our  
selfe to our superiours/ and also to our equalles or  
felowes: but mozeouer/ foꝛ the feruent loue of god/  
to thynke our selfe in hert/ & shewe our selfe in dede  
the woꝛst of all creatures/ and gladde to be subdued  
made subiecte/ mynister and seruaunt to all people/  
ye/ to our inferiours. This mekenesse/ saynt Poule  
in one place repoꝛted of hym selfe/ wꝛitynge foꝛ our  
example/ and sayeng: that he was the pꝛicipall and  
chefe of all synners. And in one other place he saith  
of hym selfe/ that where he was free and at lybertie/  
and nat bounde vnder the cure or subiection of any  
man: yet foꝛ the loue of god/ to wyne soules to his  
grace/ and to encrease his faithe/ he made hym selfe  
as a

3. degrees  
of meke  
nesse.

Mat. iii.

i.

knob

ii.

iii.

Pril. timo.  
primo.

Pril. cor. 9

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as a bonde seruaunt to all/ cōdiscendyng to their in  
 fyrmitees/ and hauynge cōpassion and pytie on the  
 same. And though thus to dispice and set at nought  
 our selfe/ it semeth very harde and moche paynfull/  
 yet if we were verily compunct for our synnes/ and  
 ashamed of our unkyndnesse toward god/ vndou  
 ted we shulde thynke our selfe worthy to be hated &  
 dispised of all people/ sithe in our selfe we can fynde  
 nothyng but synne and unkyndnesse/ and in other/  
 we iudge and consyde nothyng/ but the noble yma  
 ge of god and goodnesse. Otherwyle it is nat lau  
 full for vs to thynke or iudge any persone. But for  
 as moche as to come to this hye perfection/ and nat  
 by order/ it is very harde and moche unlikely. For  
 (as saynt Gregorie saithe) no persons sodainly/ is  
 made the hyest in perfection & holynesse / as though  
 he sayd. No persone maye come from the depe cu  
 stom of synne to the hyest degree of perfection/ with  
 out great exercise. Therfore lette vs labour (at the  
 leest) for some degree of perfection. For the puryte  
 and clēesse of consyence and hert/ is nat atteyned  
 without therercise of mekenesse. & therfore though  
 we can nat attayne to the perfection of saynt Poule  
 yet lette vs labour to come to the holynesse of saynt  
 Antony. And if that of our selfe be to vs vnpossy  
 ble / yet let vs labour to be equall to the holy abbot  
 saynt Benedicte. But sythe to our fraptee (alas/  
 wretchedesse that we be) that is also in maner vnpos  
 syble/ to attayne to the holynesse of any of these/ yet  
 lette vs nat cesse and gyue ouer our labour/ but (at  
 the leest) lette vs endeuour oure selfe/ to folowe the  
 foote steppes of the flocke of Iesu Christ/ though  
 we can nat come to the perfectyon of y holy fathers  
 pyl. of pfe.

22. moral.  
 capi. xx.

¶ H. iiii. and



Ca. vii.  
12. degrees  
of meke-  
nesse. i.

ii.

iii.

iiii.

v.

vi.

vii.

viii.

ix.

x.

and sayntes that hath gone befoze vs/ and let vs la-  
bour fo: some degre of mekenesse: fo: nother secu-  
ler no: relygious persone can be saued/ but he must  
ned; haue one of these degrees of mekenesse/ outher  
the fyrst o: the seconde: but the religious pson must  
labour fo: mo degrees of mekenes. And therfoze y  
ye may knowe howe lowe ye maye labour in meke-  
nesse/ I shall reherse to you all the degrees of meke-  
nesse. Saynt Benedict in his rule saithe/ that there  
been. xii. degrees of mekenesse. ¶ The fyrst is in  
hert and body/ at all tymes & in all places/ to shewe  
mekenesse with eyes and countenaunce fixed on the  
erthe. The seconde/ to speke fewe wordes and reso-  
nable/ with a softe voice/ and nat clamorous. The  
thirde is/ to be sadde and nat lyght o: redy to laugh  
fo: euery tryfull. The fourthe is to vse sylence/ and  
nat to speke in any mater vnto a question be asked/  
and than to answere that is necessary/ and no moze.  
The fyfthe is/ to holde and kepe iustly/ all that y co-  
mon rule of the monastery conteyneth. The. vi. is/  
to thynke in hert and confesse with thy mouth/ that  
thou arte more vyle and worse than any other. The  
seuenth is/ to be contented howe soeuer thou be en-  
treated o: serued/ thynking in thyne hert and know-  
legynge with thy mouthe/ that thou arte to all thyn-  
ges vnwo:thy and vnprofitable. The eyght is/ to  
make a clene confession sacramentall/ of all thy syn-  
nes/ and nat hyde any synne o: temptacyon fro thy  
gostly father. The nynt is/ in harde & sharpe thyn-  
ges enioyned mekely to obey/ and euer to haue paci-  
ence/ what soeuer wronges be layde to the/ & to take  
them quietly. The tenth is/ in due obedyence to be  
subdued to thy superiour o: souerayne/ folowynge  
our sa-

our sauour Iesu/ whiche for vs was obedynt to  
 his eternall father/ vnto dethe. The. xi. is/ delyte  
 neuer to fulfyll thynne owne wyll/ but folowe y<sup>e</sup> wyll  
 of thy prelate and gostly father for god. The. xii. is  
 drede god/ and haue in remembraunce all his comaū-  
 dementes and counsailes. And consyder/ howe they  
 that hath dyspyled god and his comaundement/ be  
 nowe in hell tumented in paynes intollerable. and  
 howe god hath prepared and ordayned to all them  
 that feareth hym/ and kepeth his comaundementes  
 the ioye of heuyn. But nowe to the buylding of the  
 temple/ of y<sup>e</sup> whiche we spake befoze. The hyer that  
 thou entendest to buylde this temple of loue in thy  
 soule/ the lower in these degrees of mekenesse/ thou  
 must take thy foundacion/ that is to saye/ in mo de-  
 grees of mekenesse/ to rylse vp to pfection. But lest  
 all this nombze of degrees of mekenesse schulde fere  
 the/ or make the to surmyse (thynke) that is impossi-  
 ble to come to perfection. Therfore moze coueniētly  
 for our capacite (vnderstāding) and dayly exercise  
 saynt Anselme reciteth. vii. degrees of mekenes: in  
 the whiche wolde god we wolde exercyse our selfe  
 daily/ and apply our study & labour to optayne and  
 gete the same. ¶ The fyrst is/ knowe thy selfe wor-  
 thy to be dyspyled. The secōde is/ be soze that thou  
 arte worthy so to be dyspyled. The thirde is/ know-  
 ledge it openly/ that thou arte so worthy. The. iiii.  
 is/ perswade and moue other to beleue that it is so.  
 The fyfthe/ than suffre it patiently/ if thou be so na-  
 med and called of other. The sixte/ and be contēced  
 to be entreated thereafter. The seuenth/ and loue thē  
 hertely that so dothe entreate the / and be gladde to  
 suffre that payne. Here be but fewe word/ but who  
 ppl. of p.      H. v.      so can

xi.

xii.

In li. de si-  
 mili. ca. C.  
 & sequēti.  
 7. degrees  
 of meke-  
 nesse.

i.

ii.

iii.

iiii.

v.

vi.

vii.



so canne practyse them wele/ he shall fynde in them  
moost redy waye and meane/ disposyng to the hyest  
perfection of all the degrees of mekenesse/ whiche/  
the foresaid glose/ or saynt Benedicte/ or saynt Ber-  
narde/ or any other doctour writeth of. ¶ **I**de/ as  
saynt Austen saithe / bloweth and fylleth a man or  
woman full of wynde and vayne glozie/ so y grace  
can nat entre ne haue place in their soules/ but me-  
kenesse emptyeth theym / and dischargeth or auoy-  
deth the of that poyson. And so in many degrees of  
mekenesse/ a man or woman maye subdue/ dyspyce/  
and empty hym selfe/ that he or she may meryte (de-  
serue) to attayne and possesse with saint Poule/ the  
twelfth trone/ seate and dignyte/ of the holy and p-  
fyte charite of the apostels/ and be the very folower  
of our lord Ihesu/ whiche dyspyled and abiected  
hym selfe to the dethe of the crosse/ for our loue & ex-  
ample/ leuyng in hym nothyng vnoffered for vs/ but  
in all partes he suffred payne for our synne. ¶ **O** to  
whom may I compare that pson/ that thus for the  
loue of his lord wyll abiecte and dyspyce hym selfe.  
Surely/ as saynt Anselme saithe/ he maye be cōpa-  
red moche cōueniently/ to a man that hath no more  
substaunce or richesse/ but onely one tre full of good  
lye & plesaunt frutes: Whiche tree he nat onely offe-  
reth to the kyng/ with all the frutes and ptynentes  
to the same/ & gyueth it to hym frely/ but also he byn-  
deth hym selfe wylfully bondman to the sayd kyng/  
promysyng to kepe the said tre with all the profites  
of the same/ to the kynges behoue all y dayes of his  
lyfe. This man hath made hym selfe very pooze for  
the kynges loue/ for he hath spoyled hym selfe of all  
his goodes for the kynges sake. So hath the rely-  
gious

In prefati-  
one super.  
Psalm. Cxi

In li. de fi-  
mil. ca. 84

gious person gyuen hym selfe hole/ With all his go-  
des/ as a tre full of frute/ promysyng and byndinge  
hym selfe to kepe his tre with all þe frutes of þe same/  
that is to say/ to kepe hym selfe with all his woꝝkes  
to the kyng of heuyn/ our loꝝde Iesu Christ. And so  
hath empytied hym selfe of all mater of pryde/ with þe  
customes of the same/ that he may say with s. Poule  
I lyue/ nowe nat I/ but Christ lyueth in me/ foꝝ all  
that I lyue is/ that I lyue in the faithe of the son of  
god/ whiche gaue hym selfe hole foꝝ my redempcion  
as though he sayd/ all that is good in me/ pteyneth  
and is proper to our loꝝde Iesu Christ/ foꝝ as Hu-  
go cardinalis saithe/ suche a person hath nat in pro-  
pertie/ hande ne fote/ eyes ne tong/ ne yet any other  
membꝛe of his body/ nouthen wyll ne cēses/ body ne  
soule. And they that thus dyspyseth them selfe/ and  
maketh them selfe thus pooꝝe/ foꝝ the loue of God/  
nat onely expelleth & auoydeth all pryde out of their  
hertes/ but also they opteyne in great habundaunce  
the hye perfection of grace: by the which grace/ the  
holy Trinite/ god omnipotent (almightie) buyl-  
deth to hym selfe a mancion and temple of most hye  
dignyte and holynesse/ in their soules/ and cometh  
and inhabyteth the same: As wytnesseth our loꝝde  
in the gospels/ spekyng of suche a holy soule/ & say-  
eng. We shall come to hym/ and make oure man-  
cion oꝝ dwellynge place with hym. Here maye we  
lerne to what effecte/ the exercyse of the holy gyfte  
of feare bringeth man/ foꝝ the leauynge of erthely  
richesse/ whiche be but tryfulles. This exercise ma-  
keth man sure of heuently and godly richesse: foꝝ the  
forsakyng of creatures/ It vnyteth and knytteth  
manne to his maker and loꝝde God. And lyke/ as  
by the

Galath. i

Sup illud.  
Mat. v. bti  
pauperes  
spiritu.

Jo. xiii.



by the forsakynge of the goodes of the worlde/man  
byeth the kyngdome of heuyn and lyfe euerlastyng  
so by mekenesse and exercyse of vertues/ and perfe-  
ction of the. vii. gyftes of the holy gost/ he byldeth a  
mancion oꝝ temple/ and by pouertie of spirite he re-  
cepueth the said kyngdome/ god almighty by singu-  
ler grace in his soule/ and in maner hath hym i sure-  
tie of possession/ as it may stande with the fraylte of  
this lyfe. Wherfoze the fyrst beatytude of y<sup>e</sup> gospell/  
may wele be verified of suche holy soules/ foꝝ they  
meryte oꝝ deserue the blessing of our loꝝde/ whiche  
saith. Blessed be the pooze in spyꝛite/ foꝝ of them is  
the kyngdome of heuyn. They may wele be called  
blessed/ saith Hugo cardinalis/ all that contēneth oꝝ  
dispyseth the riches of this worlde/ foꝝ the loue of Je-  
su: foꝝ they haue bought their said loꝝde. But moze  
blessed be they that maketh them selfe foꝝ the loue of  
Jhesu/ foꝝ they buylde a temple/ wherin to receyue  
their sayde loꝝde. But moost blessed be the pooze in  
spyꝛite/ foꝝ they haue receyued their saide gracious  
loꝝde/ and hath hym in possession. The vertue of  
mekenesse whan it is exercysed/ maketh a persone  
meke/ after the rules of naturall reason/ and dispo-  
seth the soule of man oꝝ woman to be a vessell/ apte  
to receyue the influēce of the holy gyfte of reuenent  
feare/ and feare whan it is perfyte/ maketh man oꝝ  
woman to be meke lyke angell/ that is to saye/ to be  
pooze in spyꝛite/ foꝝ that is the heuenly & holy meke-  
nesse. And suche may wele be called blessed/ foꝝ they  
haue all richesse/ accoꝝdyng to the sayeng of the pro-  
phet Esay. the tresure of our loꝝde is/ his holy fere.  
saynt Bonauēture saith. Aboue all riches/ pouerte  
of spirit maketh man most rich/ foꝝ it possesseth god  
that is

Math. v.

Sup illud.  
Mat. v. bti  
pauperies  
spiritu.

Esaie. 33.

that is all goodnesse/ maker & gyuer of all richesse.  
 Take fro hym that is pooze in spirite/ what ye wyl  
 defame hym/ that is to saye/ take his good name fro  
 hym/ and do to hym as moche iniury oꝝ wꝛonge as  
 ye can/ & he wyl neuer be displeased with you ther-  
 foze/ but rather loue you y better. For streight way  
 he gothe in to the chambꝛe oꝝ oratorie of his consci-  
 ence/ which god hath buylded in his soule by grace  
 and there he hath hym that is all goodnesse/ there he  
 fyndeth all his treasure and richesse/ there he hereth  
 the woꝛdes of coꝛfoꝛte: reansweryng to his loꝛde the  
 swete woꝛdes of contéplacion: As it shall moꝛe ap-  
 pere herafter in the fyfth day. Than the eyes of his  
 soule shall be opnyed/ and he shall se what profyte it  
 is to suffre abiectiō and dispysinges for the loue of  
 god. Than shall he be fedde with the frutes of the  
 holygost/ that concerneth this day: as is aboue re-  
 herced in the .xi. chapiter of this present day/ whose  
 swetenesse is vnspicable/ and can nat be expꝛessed.  
 And thus roted in charite and loue/ he shall be (acoꝝ  
 dyng to his exercyse) adozned oꝝ appareyled with  
 the grace of our loꝛde Iesu. In whom thus

endeth the fyꝛst dayes iourney/ of  
 this our spyꝛituall pyl-  
 grimage of per-  
 feccion.

¶

¶ Here endeth the fyꝛst dayes iourney  
 of the pylgrimage of per-  
 feccion.

¶ Here



Here after foloweth the seconde Daye of  
this iourney / called the pylgri-  
mage of perfection.

Howe the seconde day of this iourney / is decla-  
red by the seconde daye of the creacion of the great  
worlde: and howe the labour of this day is to wyn  
the perfection of the gyfte of pytie: and what pytie  
is / & howe it maketh man to rendze due seruyce and  
worshyp to god / with many mo affectes / and orde-  
reth man to god and to his neighbour / in all gostly  
and holy conuersaciou. The fyrst chapter.



The seconde dayes iourney /  
is to wyn the perfection of the se-  
conde gyfte of the holygost / cal-  
led the gyfte of pytie / whose de-  
claracion may be made manifest  
and be shewed / by the symilitude  
of the seconde day of the creacion  
of the vniuersall worlde / and that moche conueny-  
ently. For lyke as in the seconde daye / of the creaci-  
on of the great worlde / God made the firmament /  
whiche shulde deuyde waters fro waters: the whi-  
che firmament he called heuyn: So in the spyritu-  
all creacion or renewyng of the lesse worlde / that is  
man / god formeth in perfection this holy gyfte of py-  
tie / whiche may wele be called the firmament of per-  
fection / for it is the stablyshment of all holy couer-  
sacion / wherby man most surely discerneth waters  
fro waters / that is to saye / the dyuersite of the per-  
pous condicions of people / whiche be more flowyng  
and vn-

and vnstable/ than the waters of the see. And by exercise and vertue of this gyfte/ he may lyue in hym selfe quyetly/ and towarde euery person charitably among their frowarde maners and peryllous condicions/ moze lyke to the nacyns of pagans oꝝ infydels/ than to chrysten people. He that thus can discern waters fro waters/ by the exercyse of this gift as a fyrmament/ maye well be called an heuyn/ foꝝ his conuersacyon is all heuenly. This gyfte is the seconde beame of the starre of grace: And that holy clerke Hugo de sancto victore/ describeth and declareth it thus. The gyfte of pytie is a benigne sweetenesse of the mynde/ a kynde helper to euery person an affection full of compassyon/ a relygious and holy deuocion of the honour and worschyppe of god. Of the whiche descripcyon / Bonauenture saythe: By this it is open and playne/ that the gyfte of pytie is a swete beame/ procedyng oꝝ comynge foꝝ the from the sonne of infynite mercy and pytie / inspyred to our myndes/ wherby oure soules be illumyned and made perfyte in holy conuersacion/ towarde god and our neighbour. And by that we be disposed oꝝ enclyned to be pytefull/ and to haue pacyence with compassyon on our euyn chrysten. Therefore/ whan soeuer we behaue vs in þe seruyce of god deuoutly/ rendzinge to hym our dutte/ with all the loue of our herte/ as to our almighty father/ moost worthy: than knowe that it is the operacion oꝝ worke of this gyfte pytie. And nat onely/ in so doyng to hym / but to all thynges/ that by any specialtye belongeth to his maiestie/ in the whiche he hath imprinted his power/ his graces / his trueth and vertues. Example of all these. This holy gift moueth  
man

De clau  
stro aie.

In li. de. 7  
donis tra.  
de dono pi  
etatis ca. j



man to honour god/ as moost worthy in hym selfe/  
 all though we had neuer receyued benefite of hym.  
 Moreover/ it moueth vs to honour his moder Ma-  
 ry/ with all his holy sayntes/ in whom he hath wro-  
 ught his synguler graces. Than his mynisters oꝝ  
 deputies/ as our prelates/ to whom he hath comyt-  
 ted his power. And in them he vnderstanded our fa-  
 thers and mothers / and all our superiours oꝝ bet-  
 ters. Also we must gyue honour (saith Antonine)  
 and reuerence to his holy wordes and scriptures/ &  
 in no case to make contradictyon oꝝ to deny the/ but  
 stedfastly beleue that they be of most trueth/ and in-  
 fallible suretie. And nat onely to gyue honour and  
 reuerence to these/ but also to all mankynd/ foꝝ that  
 they beare the ymage of god in their soules/ and spe-  
 cially on this behalfe/ to the Christend man/ which  
 nat onely beareth the simylitude of y ymage of god  
 by nature/ but also by grace he is configured & con-  
 formed/ specially to the ymage of the son of god/ by  
 grace/ by the reason wherof he is the chylde of adop-  
 tion / specially admytted to the crowne of glozie.  
 This is that the pytie that the iewe hath to the iewe  
 nother the pagan to the pagan/ ne yet the chylde to  
 his naturall parêtes/ oꝝ they towarde hym/ foꝝ these  
 pyties may be without grace/ and stande with moꝝ  
 tall synne. But this holy gyfte of pytie (as Bona-  
 uenture saith) is infused in to the soule of man oꝝ  
 woman/ with grace/ and is neuer seporate oꝝ depar-  
 ted from grace. And what soeuer man dothe by the  
 inclynacion oꝝ mocion of this gyfte/ that same woꝝ-  
 ke is moche acceptable and plesaunt to god/ foꝝ it is  
 of the holygost/ lyke as all the operacions oꝝ woꝝ-  
 kes of the other gyftes be. And saynt Jerome wri-  
 ting

4. pte sum-  
 me titulo  
 xv. ca. pri.  
 5. primo.

nbi supra.

tyng of this gyfte of pytie saithe. That he neuer se  
ne reed of man / that exercised hym selfe in þ woꝝkes  
of this holy gyfte pytie / that dyde myscary oꝝ make  
an yuell ende.

Augu. ser.  
43. ad fra-  
tres in her-  
remo.

Howe the gyfte of pytie enclyneth the soule euer  
to quietnesse / and whan it is perfite / in maner it cau-  
seth man to be good foꝝ yuell / and to shewe mercy  
foꝝ vnkynndnesse : and howe it woꝝketh in man spue  
synguler effectes. And howe the holy scripture of  
god / and also holy fathers and doctoꝝs / moueth mo-  
che to the exercise of this gyfte goostly pyte.

The seconde chapiter.

**T**his gyfte is perfyte / whan it sheweth  
promptly oꝝ redely / and without grud-  
ge oꝝ repugnaunce of hert / good foꝝ y-  
uell / and kynndnesse foꝝ vnkynndnesse /  
whan it sheweth loue / mercy / and com-  
passyon / nat onely to them that hath nat deserued it  
but also to them that hath deserued the contrary / as  
Bonaueture saithe : And he addeth mozeouer / that  
perfite pytie moueth mannes hert to condiscende to  
mercy and foꝝgyuenesse / and moueth hym to shewe  
mercy to them that hath offēded befoꝝe he requyzed /  
oꝝ otherwise / to shewe pytie to them that hath nede  
And this is the pyte of the whiche saynt Doule spe-  
keth sayeng. Pytie is necessary and profitable to al  
thynges / foꝝ it dyꝛecteth man to god / to his neygh-  
bour / to his frende / and to his enemy / in thynges tē-  
poꝝall and spirituall / in this lyfe and in the lyfe to  
come. Saynt Thomas saithe / Pytie is the gyfte  
that oꝝdereth man in all his conuersacion / howe he

In li. de. 7  
domis. ubi  
supra.

Pri. timo.  
quarto.

pri. 2. q. 65  
art. 4. 1. 3  
sen. di. 34.  
q. pri. et. 3

ppl. of p.

III schulde



ff. 2. q. 12 1.  
art. pri. in  
fine.

i.

roma. viii

ii.

Pri. cor. 3

ca. ultimo

iii.

iiii.

Pri. libro

cap. xxxij

v.

shulde and ought to behaue hym selfe / in all his ac-  
tes oꝝ dedes cōcernyng his neyghbour / with whom  
he is conuersaunt oꝝ accompanied. Also this sayde  
doctoꝝ noteth fyue actes / that this gyfte woꝝketh in  
man. ¶ The fyꝛst is / that it gyueth honour and re-  
uerence to god / nat onely foꝝ the acte of creacion / as  
the iewes woꝝl hypped god as seruautes oꝝ bond-  
men / but as the chylde to their father most woꝝthy  
all honour and reuerence / bothe in the inwarde and  
also in the outwarde affection. In prayer of herte  
and prayer of voyce: in prostracions / inclynaciōs /  
knelynges / and other sacrifices. This is that holy  
spyꝛite / of the whiche saynt Poule speketh to the ro-  
mayns / sayeng. you haue receyued the spyꝛite of ad-  
opcion of the chylde of god / in the whiche we crye  
to almighty god / callyng hym father. The seconde  
acte is / to gyue reuerēce and honour to the sayntes /  
of god / foꝝ they be the holy temples of god / as saint  
Poule saithe. And also to our prelates / whiche re-  
presenteth the gouernaunce of the vniuersall woꝝl-  
de. Of the whiche honour & reuerence speketh saint  
Austen in his rule sayeng. Let your prelates be to  
you in honour / as befoꝝe god. The thirde is / to be-  
leue and honour the scripture of god. The fourthe  
is / to shewe mercy and to helpe them that be in nede  
And of this speketh saynt Gregoꝛie in his moꝛalles  
sayeng. Pyte moueth man to the woꝝkes of mercy.  
The fyfthe acte is / to lyue in peace and quietnesse / a-  
mong them that be of yuell condycions & frowarde  
maners: And of this speketh saynt Austen sayeng.  
The offyce of pytie is / to be cōuersaunt without of-  
fence / in the myddes of peruerse and frowarde com-  
pany / and to lyue charitably and quietly / with eche  
of them.

of them. Thus lyued the vertuous man Lothe/ among the sodomites/ In to whose prayse Peter in his epistell canonicall/ saithe thus. Lothe was iust and rightuous/ bothe in syght and hearyng lyueng among them/ that from day to day with their yuell and wycked woꝝkes / crucified and turmented his soule. The exercise of this gyfte/ exceedeth in valure all bodily exercyse / after Antonine : as fastynges/ watchynges/ and other bodily labours / whiche in comparison to the exercise of this gyfte/ lytell pꝛofiteth oꝝ setteth foꝝwarde the soule/ in this iourney of perfection/ except whā they be of obediēce/ foꝝ than they be holy sacrifice. But whan they be voluntary oꝝ done wylfully/ it is otherwyle. Therfoꝝe/ suche coꝝpozall exercyses must be oꝝdꝛed in measure / and with due cyꝝcumstaunces & discrecion/ in tyme and place cōuenyent/ as wele in outwarde labour of body/ as in the exercise of outwarde vertues : as abstinence/ watche/ and suche other. Foꝝ if a weake person shulde take on hym great abstinence/ as saynt Jeromie saithe/ he shulde make an oblacion to god/ but nothyng please vnto hym/ foꝝ it shulde be done of theste. And god wolde nat that thou shuldest honour hym with that thyng/ that of dutie parteyneth to an other/ y is to saye/ outherto thy body oꝝ to thy neighbour. Foꝝ scripture saithe/ Honour thy loꝝde god with thyne owne substaūce/ and stele nat frome thy body/ that is due to it. And as great diligence ought man to giue to oꝝder his body with due sustenance/ y it may go foꝝthe in the seruyce of god/ as he ought to abate it by watche & abstinence / & other labours/ whan it is to haut & pꝛoude/ rebellyng to his soule. Therfoꝝe/ saynt Doule wrytynge to the holy pyl. of pfe.

sc̃da Petri  
secundo.

Vbi supra  
4. pte. 9. ij

Ad letā de  
instructio  
ne filie.

Prouer. 3.

II. ii. Thimoꝝ



Pri. timo:  
the. quin.

Tymothee his disciple / whiche was a man of great abstinence / fastyng in water / counsayled hym some tyme to take a lytell wyne for his stomake / and many folde infyrmitees or sickenneses that reygned in hym: but he exhorted with all his myght / bothe him and all other / as it apereth in many places of his epistels / to exercyse them selfe in the workes of pytie sayeng to the sayd Tymothee. Exercise thy selfe in pytie / for bodily exercise is profitable / but to a lytell / but pytie is profitable to all thynges.

Pri. timo:  
quarto.

Howe this gyfte of pytie / though it haue many actes or operacions / yet it hath y name onely of the effecte of mercy / and the cause why. And howe all creatures / specially the religious persons / shulde be exercised therein / for it is aboue all sacrifice: And howe it teacheth vs to be phisycions / and why it is put next in order after the gyfte of feare: And howe the perfectyon of this gyfte / mollifyeth or maketh softe / the most harde hert that is. The thirde chapi.



This holy gyfte of pytie / though it hath many actes or operacions / as is aboue said: And though it gyue due worship and honour to god / and that is y most hye sacrifice / yet our lord gyueth nat the name to this gyfte after those actes / but onely after pytie and mercy / whiche in man is most plesant and acceptable to god / for it maketh hym most lyke to our lord Jesu / in conuersacion / whose lyfe was all mercy. Who can expresse the pytie of that lord / whiche in his holly prechyng made open proclamation / sayeng: Who soeuer wyll come to me / I wyll nat

Joh. vi.

nat cast hym awaye frome. Therfore/ whan the a-  
 postels dyde beare about his holy name/ preachyng  
 his holy worde all ouer/ where it was spede to the  
 that receyued y<sup>e</sup> faith/ it was moze swete than balme  
 To this came pooze and ryche/ & he dyspyled none:  
 to this came Peter/ that thise denyed hym: to this  
 came Poule that persued hym: to this came Mag-  
 daleyne with a fewe teares: and for one supplyca-  
 cion & confession of his name/ y<sup>e</sup> these had paradise:  
 the publycan remission: and the woman taken i ad-  
 ultry founde mercy: and Longius the knyght/ whi-  
 che/ as it is wrytten/ perced the syde and hert of our  
 lord and sauour with his speare/ was after accept  
 and taken to grace/ and attayned to the crowne of  
 martyrdome/ and is nowe an holy saynt in heuyn/  
 serued in many churches/ & some where here in En-  
 glande. Therfore euery person that wyll/ maye ob-  
 tayne mercy/ & so myght Judas that betrayed oure  
 lord/ if he had asked mercy. That blessed lord re-  
 fuseth none: wherfore his holy name maye wele be  
 copared to the most swete oyle/ shedde and spredde  
 abrode/ whiche to euery person present/ rendzeth o-  
 gnyeth most fragraunt and swete smellyng odour.  
 So/ whan man is pytefull o-  
 mercyfull/ nat onely  
 to his frende/ but also to his fo/ and sheweth charite  
 nat onely to the vertuous and good persone/ but al-  
 so to the yuell: than he is lyke to our lord/ whiche  
 sayde in the gospel. Be ye mercyfull to all people/  
 as your heuently father is/ whiche maketh his sonne  
 to shyne vpon bothe good and yuell: and y<sup>e</sup> the wo-  
 kes of pytie be aboue other sacrifice and vertues/  
 our lord witnesseth in y<sup>e</sup> gospel/ whan in one tyme  
 he was at dyner with certayne publycans and syn-  
 pyl. of p.

Joh. xix.

Luce. vi.

Math. v.

J. J. iii. nets



Math. ix

ners/ wherof the pharysees had great indignacion  
 and sayd to his disciples. Why dothe yout mayster  
 eate and drinke thus/ with publycans and synners?  
 Our lord knowing all thoughtes and wordes/ pre-  
 uented his disciples/ & made answer hym selfe and  
 sayd. For there is no nede of a physicion to hole me/  
 but to them that be sicke/ he is moost necessary. Go  
 and shewe them why I do thus/ for I requyre mer-  
 cy and nat sacrifice. As though he sayd. I requyre  
 nothyng in man oz woman / but that onely that I  
 shewe to them in myne owne person. I come nat to  
 iudge the worlde/ but to saue it: I come nat to exe-  
 cute iustice/ but to preache and shewe mercy. Than  
 euery scruaunt of god/ and specially the relygious  
 persone/ ought to apply hym selfe with all dilygence  
 to pytie/ compassion/ and mercy. For/ as saynt Au-  
 sten saithe. Euery christen man and woman shulde  
 fulfyll eche to other / the offyce of a physicion / whi-  
 che wyll suffre his pacient though he be neuer so te-  
 sty oz angry. If he smyte hym oz reuyle hym/ he ta-  
 keth it patiently: And yet that natwithstandyng/ he  
 dealeth right easely and myldely with his pacient.  
 If than the physicion behaue hym selfe so charita-  
 bly/ for the lucure and peny tempoꝝall: Why shulde  
 nat we do so for the loue of god/ and for the lucure  
 spyrituall and augmentacion of grace/ whiche may  
 bring vs to the peny eternall/ and endlesse rewarde  
 of gloꝛie. Than lette vs be as physicions/ whiche  
 cureth the maladies of sickenesse/ somtyme by their  
 contraries/ somtyme by thyng of nature in synily-  
 tude. So with holy persons/ lette vs confoꝛme our  
 selfe in goodnesse/ and to frayle oz frowarde psons/  
 vse our selfe in pytie and pacience: For/ as saint An-  
 selme

Job. iii.

selme saithe. The holy goste ordzeth and dispolet  
 the gyfte of pytie/nexte aboue the gyfte of feare/ for  
 this consyderacion: that after he hath touched man-  
 nes soule/ with the gyfte of reuerent feare to god/ &  
 made it meke: than he setteth next in order the gyfte  
 of gostly pytie/ wherby man hath a lyght to consy-  
 der / howe wretched a creature he shulde be / if he  
 were separate or departed from god. And therby he  
 begynneth to haue pytie on hym selfe/ and to study  
 howe he may please god/ without whom he hath no  
 goodnes. knowe also for certayne/ that there is no  
 better meane to please hym/ than to be pyteouse and  
 mercyfull/ to them that hath offended. In token of  
 this/ the holy sayntes that shewed pytie and mercy  
 in this lyfe/ after their dethe/ were declared for that  
 vertue with moost synguler prerogatyue / for their  
 deed bones yelded oyle: As saynt Nicholas/ saynt  
 Katheryne the martyr/ and other mo/ dyuers & ma-  
 ny. therfore whan we se or here our brother or suster  
 outhen by sclaunder/ detraction/ debate/ passyon of  
 ire/ false accusacyon/ enuy/ or other iniury/ to haue  
 displeased god/ outhen in vs or in any other. If the  
 cyme be secrete/ lette vs couer and hyde it / as we  
 wolde hyde our owne in lyke case/ with the mantell  
 of charite/ gyueng gostly exortacion of a medment/  
 if we haue suche hope in the pson y hath offeded vs:  
 and specially to haue pyte on our inferiours / whiche  
 for a tyme aft their comyng to religion/ be as grene  
 bytter apples/ but we must haue pytie on their pas-  
 sions & impaciency/ and regarde nat their froward  
 maner/ shewed to vs at that tyme/ but rather lift vp  
 our eye of discrecion hyer/ & thynke howe god may  
 make of that grene apple/ a swete frute full melowe  
 and



and than be sozie that we haue ben so longe in rely-  
 gion/and be yet our selfe as a grene apple/ lytell o2  
 nothyng melowe/ that is to say/ nat so swete in wo2-  
 des/ ne so mylde in conuersacion/ as we myght be.  
 But if the cryme be open and we innocent and gylt  
 lesse/ yet let vs vse pacience and pytie/ remembryng  
 howe our mercyfull lo2de Jesu/ beyng most innocēt  
 fo2 our loue/ suffred hym selfe to be entreated moost  
 cruelly of the iewes/ and most falsly to be accused/  
 sclaūdyed/ and blasphemēd. And this shall stere vp  
 in vs/ the holy motions of gostly pytie/ mouyng vs  
 in all occasyons of iniuries o2 w2onges/ to behaue  
 vs myldly/ iustly/ and soberly. Whan our euy n chri-  
 sten is passionat/ let vs be sobze/ softe & colde. Whan  
 othe2 be vnrightuous in wo2de o2 dede/ let vs kepe  
 iustice/ and be nat banquess hed o2 ouercōe by their  
 yuell/ but rather tourne their yuell in to goodnesse/  
 by piteouse & mylde compassion. And/ as Origene  
 saithe/ lette vs nat regarde what yuell is spoken of  
 their mouthes/ but rather dispyce the enemy that so  
 speketh in them. And whan they be most hote/ let vs  
 be colde/ whan they be as fyze/ lette vs in scy lence be  
 as water: there was neuer yet so great a fyze kynd-  
 led/ but by water it myght be quenched: and of the  
 contrary. Neuer man was so colde frome charite/  
 but good example/ as scripture saithe/ by the exercise  
 of this gyfte might cast hote coles on his heed/ that  
 is to saye/ though he were as colde as ysse/ yet by  
 myldnesse & mekenesse/ and good example of othe2/  
 doutlesse he myght be brought to the flame & heate  
 of charite. ¶ Of this I rede an example/ that in the  
 region and partes of Scithy/ there dwelled an Er-  
 myte/ named of great perfection and holynesse/ syn-  
 gulerly

Pro. xxv.  
roma. xij.

In ui. pfm  
pte. 2.


A narra.

In adhor-  
tatiōibus

gulerly had in reputacion and honour of all y peo-  
ple. It fortunēd the holy father Dimeny to come to  
the sayd partes/ and to inhabyte and dwell therby/  
whose lyfe & conuersacion within shorte space was  
noted and knowen so holy/ that the people made re-  
course to hym/ lytell regardyng than their olde Er-  
myte. And by that/ the sayd olde Ermyte toke occa-  
sion of great malyce and enuy towarde the said Di-  
meny/ whiche (as soone as he knewe that) sayde to  
his bzetherne. Let vs take suche dentices as we ha-  
ue/ and go to yonder holy father/ and so I trust we  
shall please hym. They came to his cell & knocked/  
and his discipule came forth to them/ and enquired  
what they wolde haue: and the holy Dimeny aun-  
swered. I pray you shewe your holy father/ that I  
Dimeny am come to optayne his blessyng. This  
shewed/ the olde Ermyte badde his discipule saye y  
he was occupied/ and had no leysar to attende them  
Than the holy Dimeny sayd. Shewe our holy fa-  
ther/ that I wyll tary his leysar and nat departe/ for  
all this intemperate heate/ vnto it shall please his  
goodnesse/ to suffre me to do my dutie to hym: The  
olde Ermyte hearyng this came forth to hym/ and  
after fewe wordes was won/ & sayde: I haue herde  
moch good spoken by you holy father Dimeny/ but  
nowe I se in experyence/ it is moche moze than euer  
I herde. And so there was greater amyte and loue  
bitwene them afterwarde/ than euer was malyce or  
hate bytwene them befoze/ at the leest/ in the herte of  
the olde Ermyte. For there was neuer synne comyt-  
ted fro the begynnyng of the worlde to this day/ ne  
yuell worde spoken: But after holy doctors/ God  
trieth out good therof/ to one or other. He sayde in  
pyl. of p.

kk the



**Mat. xviij** the gospels. It is necessarye that sclaunders shall be/ yet wo be to them by whom they come. And contrariwise: Blessed be those/ in to whose profite they redounde/ that is/ the pacient/ mylde/ and meke persons/ for their crowne of glorie is wrought/ by suche tunctions and pꝛessures of suche sclaunders/ or other iniuries or wronges. 

**H**owe aboue all other/ the pꝛelates in relygion shulde be pꝛofyte in this gyfte of pytie: and howe they shulde be as spyꝛituall phisycions/ curyng the scrupulous persone by their holy enstruction/ cōfōꝛtyng the dull/ and them that be weake and feble in faithe/ and mending the impacient and murmurer/ and howe this gyfte encludeth iustyce and charyꝛte/ with many other perfections. The fourthe chapi.



**A**nd thoughe euery relygious persone ought after his graces and vertues/ to apply him selfe to the holy cōuersacion of this gostly pytie and cōpassion/ yet most pꝛincipally/ the pꝛelates & heedes of relygion/ aboue all other/ shulde be most excellent therein: for their lyueng shulde be example to other of all good maner/ as saynt Austen saith in his rule in the last chapter. And agaynst them saynt Gregoꝛye spekethe a terryble sentence/ sayeng. So many dethe as yuell plate is worthy to haue/ as he hath gyuen examples of perdyꝛcion. And therfore/ sythe this holy gyfte of pytie/ dyꝛecteth or ordꝛeth man or woman in all their cōuersacion & behauour to their neighbour/ it is most necessary to a pꝛelate: for he shulde be of suche pytie and cōpassion to his inferiours

ours and subiectes/ as the tendre mother to her natural childe/ whom she kepeth & nozist heth/ & wyll neuer forsake/ what soeuer sicknesse or defoꝛmite it hath. So saith holy s. Austen/ that pꝛelates shulde do. To the it parteyneth tenderly to receyue & kepe/ cure and heale their childe or subiectes/ what soeuer sicknesse they haue. They must haue compassion & pyte/ nat onely on þ bodily sicknesse/ but also on þ spūall disease or sicknesse of the soule. They must execute & do the office of a phisicion them selfe/ folowynꝝ in all their actes or dedes/ that most pyteouse & helycane & heuenly phisicion/ our sauour Ihesu/ whiche spared nat to suffre hym selfe to be let blode yē/ to be scourged/ toꝛne & rent/ & crucifyed/ to cure and heale his enemyes frely & without recompence. O/ who herde euer of suche a phisicion/ or who wyll do so moche for his most dere frende/ as he dyde for his enemyes. This shulde euer be before the spūall eyes of a pꝛelate/ as the xampler or boke/ after þ whiche he shulde mynister his medycyne. To the scrupulous & fearfull persone/ the pꝛelate must mynister swete cōsolacions/ & to the weake of complection or sickely pꝛsons/ discrete dispēlacion/ to the infyrmyte of carnall tēptacions/ he must apply gostly exhortacion: and as Antonine saith/ the dull & slouthfull pꝛsons/ that ben frayle and nat disposed to gostly exercise/ maye nat be dyspyled & foꝛgoten. For these ben they that draggeth behynde/ & gothe but slouly foꝛwarde in the iourney of perfection. Therfoꝛe they must be called on by good example of lyfe/ and with swete moniciōs excited & stered to good woꝛkes/ suche as be cōueniēt for the. and if any be enfecte w̄ vnstabilenesse/ they must be enduced with holy instru-

ppl. of pfe.

k k. ii.

ctions

In regula  
ca. ultimoiiij. pte ti-  
tulo. 16. ca  
pi. 7. §. pri.



ctiōs/ & good examples to pseuerance. If errour of  
 conspyce oꝝ waueryng of faith blynde thē/ oꝝ dispe  
 racion/ oꝝ any other spūall pestylence/ infect oꝝ bere  
 thē: they must than be conforzted with swete consola  
 ciōs & with exortaciōs of strong faith/ & stedfast be  
 leue: excited surely to trust in the mercy/ goodnesse/  
 and pytie of our loꝝde Jesu/ foꝝ he is the ielfe foun  
 tayne oꝝ well of mercy & pytie / whiche is euer lyke  
 newe & full/ and can neuer be mynist hed oꝝ drawen  
 drie: but the mo that resoꝝte to it/ the moꝝe plētuous  
 it is/ and redy to euery soule that calleth foꝝ it. And  
 thoughe suche psons somtyme be assayled/ with the  
 moost derke and terryble batayle of the ennemy/ let  
 them nat therfoꝝe dispayze ne be disconfyted/ but ra  
 ther reioyse and be gladde/ that our loꝝde Jesu hath  
 graunted to them that grace in their lyfe and helthe  
 of body/ to feight the batayle that euery soule shall  
 fight in the houre of dethe/ that is to saye/ the tryall  
 of our faythe/ & examynacion oꝝ pꝛoue of our hope  
 Wherfoꝝe saynt Peter saithe: sūfere a lytell in this  
 wolde/ that your faith may be founde moꝝe pꝛecy  
 oule than golde/ that is tryed by the fyꝛe: And moch  
 ought all the company where suche a persone is/ to  
 praye foꝝ hym and to gyue thanks to god foꝝ hym.  
 Foꝝ lyke as he sent the chyld Dauid to fyght with  
 the giant Golye/ foꝝ all the people of Israell/ whose  
 byctozie was the confoꝝte of all the people of god/ &  
 the confusyon of all the philysteme: So/ vndouted  
 and of very trueth/ our loꝝde Jesu/ somtyme whan  
 thēnemy wolde deuour an hole hous holde of Chꝛist  
 oꝝ dayneth and prouydeth of his goodnesse/ one in a  
 cōpany to fight with hym hande foꝝ hande. & this he  
 dothe/ & by the victoꝝy of suche one psonē/ the name  
 of god

Pri. Petri  
 primo.

Primo Re  
 gum. xviij.

of god may be glorified/ & the enemy with his puissance or army confounded. And nat onely the company that seeth or hereth of suche batayle/ I halbe stered þ moze to drede god/ & the persone that is exercised in suche batayle/ I halbe kept in mekenesse & assured in grace/ hauyng by suche gostly experience great encrease of pfection/ but also/ they & all their company I hall marueylously reioyce in the byctorie/ and be strengthened & edified in faith and hope/ by the example of their vertue. For their victorie/ is/ the victorie of vs all. Suche spūall temptacions maye wele be cōpared to the pestylence/ and the dyette of the persons must be accordyng to the same: for in any wyse they must be kepte waking/ and nat suffred to slepe that is to saye/ in these temptacions / whiche ben as spūall pestilence most peryllous. The spūall physicians or ouerseers/ must se that the sicke psons that laboꝛeth in these foꝛclayd temptacions/ be euer occupied/ outhen with gostly exercyse or other labour/ as their habyltees wyll serue. & often tymes cause them to resoꝛte to gostly men/ that be lerned & wele expert to counsaile in suche cases. And it is nat expedient foꝛ suche psons to be moche solytary/ or alone. But besyde all these diseases/ there is one other spyꝛituall sickenesse that requyꝛeth most tendre and diligent attendaunce/ that is to saye: Whan a persone is passyonaꝛe/ irefull or full of checkes/ rebukes/ cōplayntes/ and other pꝛouocacions. This persone/ saithe Antonyne/ must be halled and clypped moost tenderly/ with the armes of patience: For aboue all other/ they ben to vs moost pꝛofytable. For/ as this doctour saithe: they be to vs cause of gostly exercise in vertue/ & occasion of great merite. These holy cōpyl, of p.

kk.iii. Dici

Vbi supra

Ibidem.



ca.ultimo  
regule.

in registro

in uita ei

dicke of the spūall phisicion/ euery prelate must ha  
 ue that/ after the wordes of saint Austen: they maye  
 be redy with pyte & compassion/ to receyue the sicke  
 childzen/ what soeuer disease they haue. & nat onely  
 fathers & moders i religion ought to haue this paci  
 ence & exercise/ but also broder & sisters eche to other  
 & specially those y ben deputed o: a signed to haue y  
 ouersight & instruction of nouices o: yong beginnis  
 in relygion/ whō/ s. Greg. exorteth to entreate their  
 disciples gentilly & louingly/ sayeng. Who soeuer  
 touched with thinspyzacion of the holy gost/ taketh  
 on thē the yoke of holy religion/ in their begynning  
 they shulde be in all their duties & cōuersacion/ gen  
 tilly entreated & with swete cōsolacions fostred & no  
 rist hed/ that they may haue delectacion to perseuer  
 and contynue in their purpose. For of a full small &  
 tendre blade groweth the fayre corne in y felde/ and  
 at the last cometh to perfit and rype whete: but hurt  
 the grene blade/ and you shal haue no whete there.  
 There was yet neuer golde smythe that onely with  
 beatynges of the hāmer coude make a fayre ymage.  
 Set a plant o: a yong tre/ & kepe it euer vnder/ so y  
 it may neuer haue the lybertie to put forth the braū  
 ches streight/ & it must nedes growe a wzie/ & bring  
 forth the croked braūches. So/ whan the tendre plan  
 tes of relygion/ the yong nouyces/ I meane/ be kept  
 to moche vnder/ and all toguyder holden in awe/ &  
 euer beaten downe with co:rection and sharpe wo:  
 des/ no matuerle though of that grene blade growe  
 no whete o: gode corne. Therfore/ after the cōsaile  
 of saynt Anselme: take hede you that haue the cure  
 of other/ if you entende to make a goodly ymage of  
 vertues for the temple of god/ beate nat your dysci  
 ples

ples alway with awe/ but rather with faire meanes  
 enforme & teche them/ and be tendre ouer them/ as ye  
 wolde be ouer a noble & pꝛecious plant oꝝ yong tre/  
 attēdyng it/ watryng it dilygently at tymes/ & ten-  
 derly entreatyng it. so do you to your disciples/ lest  
 behauyng your self otherwise towarde thē/ ye cause  
 thē foꝝ the streight bꝛaūches of vertues/ to put forth  
 the croked bꝛaūches of vyce: as foꝝ the bꝛaūches of  
 loue/ mekenes/ obediēce/ kyndnes/ dilygēce/ & pꝛeue-  
 raūce/ with suche other: to shote forth y bꝛaūches of  
 murmur/ grudge/ inobediēce/ detraction/ werynes  
 of religiō/ & tediūnes to do their duties/ which can  
 nat be wout your charge in y day of your accōpt; to  
 our loꝝde Jesu/ wher as foꝝ your discret/ wise/ sobꝛe  
 and gentyll demeanoꝝ towarde y lābes of god/ you  
 shal haue gret thākes & rewarde/ if you entreat thē  
 as you shulde do. Also other y be nat called to suche  
 office/ oꝝ be nat expert to cure these foꝝesaid diseases  
 ought to tendre/ pyte/ and pray foꝝ thē/ & helpe them  
 as moche as they maye. And specially foꝝ this pur-  
 pose: let them exercise them selfe/ as concernyng the  
 labour of this daye/ to gette pacience with compas-  
 sion/ & to suffre all passions/ displeasures/ cōplayn-  
 tes/ wꝛong accusacions/ sclaūders/ detraction/ blas-  
 phemies/ with suche other. Foꝝ lyke/ as the gyfte of  
 gostly strength/ otherwise called foꝝtytude/ whiche  
 parteyneth to the labour of the fourthe day/ teacheth  
 man oꝝ woman by pacience/ cōstancy/ & lōganimite  
 that is/ long suffraūce/ to suffre all outwarde trou-  
 bles & wꝛonges: so y gyfte of gostly pite in this day  
 oꝝdꝛeth man in hym selfe/ to subdue passiōs of ire oꝝ  
 enuy/ & cogitacions/ makyng hym swete & melowe  
 tretable/ gentyll/ and mylde in herte & conuersacion  
 pyl. of pfe.

¶ k. iiii. And




2. timoth 3

1. cor. 13. 6

and so being / no marueyle though he haue passion  
 on euery creature for god. & this swetnesse & mylde  
 nesse of hert / is nat gotten without great labour & ex  
 ercise. But who soeuer entende to apply hym selfe /  
 to lyue myldly & pituously among puell company / let  
 hym prepare & order him selfe to stande stedfastly in  
 iustice / for he is lyke to be pured on euery syde / as wit  
 nesselth the apostell Poule / sayeng. Who soeuer en  
 tende to lyue after the gyfte of pyte / in our lordes Jes  
 su / they shall suffre psecucion. Against the whiche p  
 secucion / let the vse the counsaile of y<sup>e</sup> said holy apo  
 stell / that is: Let them arme the with patience / both  
 on the right syde & on the lyfte syde / that is to saye /  
 bothe in the woorkes of mercy and in the woorkes of  
 iustyce. For / as saynt Thomas saithe: The gyfte of  
 pyte encludeth bothe charite & iustice / for it reiozeth  
 all thyng that is due to god & man: and also maketh  
 man lyue charitably in hym selfe / in myldnesse and  
 quietnesse / nat onely with his frendes but also with  
 his foes / nat bearyng any enuy agaynst any manes  
 persone or womans / noz agaynst the promocioun of  
 any person / but rather reioysyng in the wele doyng  
 of euery body / in thynges that cōcerneth the hono  
 of god / gyuing thanks to god with all his hert / for  
 all his graces wrought in his creatures / to the ho  
 nour of his holy name / as wele in his ennemyes as  
 in his frendes. This gyfte hath so moche of holy lo  
 ue and charite / that it causeth the persone / in whom  
 it is perfyte / to repute the promocioun of any person  
 as his owne promocioun / and reioyse without zeale of  
 enuy / as moche in their graces / as he wolde in his  
 owne / or in the if he had the that his ennemyes hath.  
 And contrariwyle / this gifte beforesaid / causeth the  
 p<sup>er</sup>one

person þ hath it perfytely / to repute euery other persons  
defaute / syn / trouble / or other veracion / as his owne  
defaute / his owne synne / his owne trouble or vera-  
cion: And maketh hym to haue as great pytie & com-  
passion on them / as if their trouble touched him self  
And all that is / bicause he consydzeth the dignyte of  
euery man and woman / howe that he is a kynges  
sonne and she a kynges Doughter / bearyng in their  
soules / nat onely his precious ymage / but also his  
expresse similitude by grace / wherfore he is in most  
synguler fauour with the kyng of all kynges / and  
lorde of all lordes / chosen by adopcion to be inheri-  
tour to his glozie. This holy pyte or cōpassion saie  
Paul had whan he said / writyng to the corinthees  
in this wyse. Whiche of you is sicke but I am sicke  
with hym / or who of you all is sclaundered or in trou-  
ble / but his sclaunder or trouble soze greueth me.

scda cor 11

Howe this day we may lerne the lesson of grace /  
whiche our lorde taught his folowers: & of a shorte  
declaracion of the vertues that dispoeth man to the  
perfection of this day / and of the contrary vices. &  
it teacheth vs / for what vertue we shulde moost la-  
bour / and howe thēemy wyl moue man to all ver-  
tues except charite: & howe perfection shyneth euer  
moost in aduersite / & howe it is nat good a subiecte  
to be moche famylier with his prelate or heed. 

## The fyfthe chapter.

Thus we haue shewed in generall / what is þ  
pfection of the seconde dayes iourney. now  
we shall shewe whiche ben the vices / agaynst whō  
we must fyght / and apply our speciall batayle & la-  
bour this day: we shall shewe also by order / i what  
pyl. of p. kk. b. ver.



vertues standeth the exercise and labour to wynn the  
said perfection. If we wyl wynn this holy myldnes  
of spyrite/ wherby we may nat onely lerne the lesson  
by the whiche our lord most specially exhorted his  
folowers/ as the thyng moost necessary to the pyl-  
grime that entendeth perfection/ sayeng. Lerne of  
me to be meke in herte/ and mylde in conuersacyon/  
Whiche perfection gyueth to man a synghuler pꝛe-  
rogatyue/ by the whiche he shall nat onely lyue quiet-  
lye in hym selfe/ among all maner of cōpanyes: but  
also it maketh man to be loued of euey person/ and  
had in honour and reuerence/ ferre aboue other/ as  
the wyse man saith: Do thy woꝝkes in myldnesse/  
and thou shalt haue pꝛeyse aboue the gloꝛie of mā.  
Therfoꝛe let vs exercise our selfe in þe cardynall ver-  
tue iustyce/ with all the other moꝛall vertues anne-  
xed to the same/ as they folowe here: and as it is shē-  
wed befoꝛe in the. xiii. chapter of the seconde boke/  
foꝛ these vertues/ after saynt Thomas/ deserueth to  
the gyfte of pite/ and ther exercise of the/ disposeth and  
bringeth man to the perfection of the same.

Math. xi.

Eccle. iij.

sup 3 d. 34  
q. i. art. ii.

	Worship/ due to god	Gentylnesse
	Eqte/ to thy neybour	Fidelyte
	Truthe	Kyndnesse
Justice	Libertyte	Taciturnyte
	Ampte	Concoꝛde
	Humanyte	Compassion
	Tretableness	Innocency.
	Benignyte	

And these ben the vices contrary to these vertues/ a-  
gaynst the whiche we must fyght/ and labour to ex-  
pell

pell & kepe them out of our hertes/ in all þe we may.  
(ousnesse

Idolatre 02 heresy	Ungetylnesse 02 bopstus
prialite 02 wrog iugemet	Slightnesse 02 disceit
fallnesse 02 lesynges	Unkynndnesse (nesse
Auarice 02 negoury	Untrustynes 02 vnsecret
Enuy 02 malyce	Discoorde 02 contencion
Beestlynes 02 rude maner	Unpitifulnesse
obstinacy 02 frowardnes	Þroptnesse 02 redynesse
Hastinesse 02 irefulnesse	to all yuell.

¶ First we shall entreat of these vertues/ and after we shall touche the vices. These vertues be dispositions to opteyne the pfection of the seconde gift of the holy gost/ called goostly pytie: Therfore our labour in this seconde day of this pylgrimage of perfection/ must be to exercise our selfe in the cardynall vertue iustice/ with the mozell vertues cōteyned vnder the same. Justice/ redyeth to euery thyng that is to it due and right. In iustyce/ applye your study/ fyrst of all to serue god deuoutly/ and so to rendre & pay your bowes & promise/ and other duties to him wout tediousnes/ & almoche as ye may wout fayle 02 default: for as þe wise man saith: A promyse nat obserued & kept/ displetheth god. to your neybour owe nothig but only loue/ & be nat in det to any creature but only in charite: so saith s. poule: be better to no pson/ saith he: but þe ye loue togider eche one other. and also to your selfe mynister iustice/ & neuer couet ne vse any supfluite/ ne yet to moch scarcnes/ but all that is due to your self/ order it after discrecion in a cōuenient meane. ¶ By Equite/ in all your offices distribucions/ & iugemētes/ Deale equally without  
par

Prou. xx.

roma. iij.



parcialyte/ and execute iustice after the best maner/  
with mercy: for that is the mynde & entent of hym  
that made all lawes and statutes/ wherby ye iuge.  
By the vertue of **T**rueth: kepe thy tonge fro lesyn-  
ges/ bayne woꝝdes and disceytes. Be **L**iberall: and  
to all that nedeth (if thou maye helpe them) shewe  
mercy. Ampte and frendshipp: study to shewe to eue-  
ry person/ and be nat inoche famylier but with fewe  
and rather with none/ moze than nedeth/ accoꝝdyng  
to the counsaile of saynt **T**homas/ & also **B**onauen-  
ture/ in his memoꝝials aboue reherced. **H**umanyte  
oꝝ good maner/ vse towarde euery person in all thy  
couersacion/ accoꝝdyng to the doctryne of saint **B**o-  
nauenture in his foresaid memoꝝialles. Be **T**reta-  
ble/ mylde and softe in all thy woꝝdes/ actes & gestu-  
res/ and in euery case redy to be couſayled of thy se-  
niours and frendes/ & alwaye gladd to folowe the  
same. **B**enignite/ after y<sup>e</sup> interpretacion of doctoꝝs/  
souduyng in the latyn tong/ as moche to say/ as wele  
burnysthed in y<sup>e</sup> fyꝛe of tribulacion. **T**herfoze in all  
troubles & coꝝtrauerſies/ let your maner be gentyll &  
sobꝛe/ polysthed with graunte/ that it maye shyne to  
all/ with whom it shall fortune you to be acompa-  
nyed. Be **K**ynde & gentyll to euery person/ frende oꝝ foe/ &  
hate nat your euyn chꝛysten/ foꝝ any tryfull oꝝ tẽpo-  
rall cause/ whom god almighty so derely loueth: &  
close nat your bowelles of charite fro the/ foꝝ whom  
our loꝝde **J**esu spared nat to shede his pꝛious herte  
blode. In **F**idelyte: be sure/ faithfull & true. And in  
**T**aciturnite/ be secrete & trusty. Be innocent & hurt  
no pson/ quicke ne deed/ in name noꝝ fame/ body ne  
soule. **L**yue in Coꝝcoꝝde & peace with euery pson/ &  
haue euer pyte & coꝝpassyon on the that hath offēded.

Thus

Thus you may perceyue by these properties/ what is the nature of eueriche of these foresaid mozell vertues. In these must stande your exercise and labour And it is to be knowen/ that the hole some and nombre of all these vertues in euery daye/ be so ioyned & knytte one to another/ that none of them may be perfectly opteyned and won/ excepte all the other be gotten with all/ as y<sup>e</sup> phylosopher and all holy doctours concludeth. Therfore to labour in these/ and nat to haue the vertues of the fyyst day spedde/ it is but labour in vayne. Wherfore I shall teache you a compendious and shorte way to optayne all vertues/ & that is this. Labour surely for mekenesse/ and that had/ you shall optayne all vertues. Than loke to what vyce you be most prone and redy/ and labour for the contrary vertue. Many can be meke/ where they be nat dyspyled or disdayned: and also pacyent where there is no displeasure or wzong offred: and also/ gentell/ kynde/ and peasfull/ whan they haue all that they desyre. But knowe that these symyltytudes of vertues/ can neuer bring any persone to perfection. Some other there be that can be meke/ pacyent/ and gentyll in outwarde apparaunce/ and all to bringe about their purpose. These shadowes of fained perfection/ be the vertues of the deuyll. For as Crisostome saithe vpon the gospel of Mathue: The deuyll hath vertues/ and he wyll nat spare for his baūtage and yuell purpose/ to moue man or woman to all maner of vertues/ charite onely excepte. And saynt Gregorie sheweth the same more plainly/ sayeng. The enemy wyll perswade or moue a person to iustice/ bicause he wolde make hym cruell somtyme he wyll moue hym to mercy and pytte/ by cause

Greg. xxiij  
mor. cap. i

Ome. 4. or  
peris in pf.  
in fine.

Moral. iij  
ca. ultimo




Eccle. xix.

Lu. xliii

Eccle. i 8.

cause he wolde haue him slacke and neglygent/ and  
 somtyme vnder the cloke of good maner/ he bzigeth  
 in adulation or flattery. Somtyme he moueth them  
 to shewe mekenesse outwardly/ whose hert he knoweth  
 full of pride & ypocrisy. For/ as the Wyse man  
 saith: There be some that meketh them selfe truly  
 and some that meketh them selfe wickedly. Of very  
 mekenesse exaltacion foloweth alwaye/ accoꝝdyng  
 to the sayeng of our sauour. He that meketh hym  
 selfe/ shalbe exalted and made hye. God saue vs fro  
 this chaffe of couered byces/ for in these/ the enemy  
 vnder swete potion/ mynistreth poyson/ almost vn-  
 curable. But our practyse and exercise must be of a  
 nother maner. We must nat onely in prosperite/ but  
 moze principally in aduersyte/ shewe the effecte of  
 our gostly exercise/ accoꝝdyng to the sayeng of the  
 Wyse man. Befeore thy sicknesse or payne/ prepare  
 or make redy thy medicyn/ and in the tyme of thyne  
 infyrmyte or trouble shewe thy vertue. Whan we  
 be abiecte or dyspyed/ than muste we vse our meke-  
 nesse: Whan we be prouoked by sclaunderers or wꝝon-  
 ges/ than must we pray for our aduersaries/ and ha-  
 ue paciẽce and compassyon on them. And whan we  
 be praysed/ or had in the fauour of our soueraygne/  
 we must vse their famylarite with feare/ and neuer  
 sette our hoole assuraunce or truste therein: No other  
 thynke oure selfe in any poynt/ the greater or hyper  
 in dignyte for that/ but rather loke inwarde on our  
 owne conscience/ and remembꝛe our synnes and vn-  
 kyndnesse towarde god/ and vnwoꝝthynesse of any  
 suche famylarite/ or els loke vnto the heuyn/ & con-  
 sydꝛe the dignyte that is there/ and the famylaryte  
 with angelles/ whiche is onely opteyned by meke-  
 nesse/

nesse/ & in comparison of that ioyfull acquayntaunce  
dispyce this fampliarite/ and sette lytell therby/ but  
rather by the reason of the same lyue in þ more feare  
lest any tyme therby we offende god/ omittynge his  
iustyce oꝝ cōmaundement in any poynte of our obe-  
dience. So/ one of the holy fathers cōsailled a bro-  
ther that came to hym foꝝ counsaile/ in suche a case/  
sayeng: Couette neuer to be famplier with thy pre-  
late/ lest he foꝝ fampliarite fulfyll thy mynde/ & nat  
thou fulfull his. Thus we haue shewed the gene-  
rall maner of the labour of this seconde daye. The  
speciall exercyse we referre to the moralles of saynt  
Bonauenture/ aboue reherced. 

Example

li. 2. ca. 20.

**H**owe euery pson that entendeth pfection/ shall  
suffre troubles: and howe temptacions woꝝketh to  
man oꝝ woman great ppyte/ and that is shewed by  
many examples: & howe among all vices/ enuy and  
ire most impugneth the perfection of this day: and  
what is sensualyte/ & how it is compared to a well.  
and howe some mocyons of it be no synne: & what  
is enuy and ire/ & howe they expell þ holy gost & cha-  
rite fro the soule whom they possesse. The. vi. cha.



**N**owe we shall shewe the perylls that  
assayleth them/ that enterpriseth the la-  
bour of this seconde dayes iourney.  
Saynt Poule declareth them sayeng. 2. timoth 3  
Who soeuer intende to lyue after þ in-  
clynacion of the gyfte of pytie/ in myldnesse & quiet-  
nesse of spyrte in Iesu Christ/ he shall suffre perse-  
cucion and aduersyte. And what this psecucion is/  
he sheweth moze plainly/ in another place/ by his  
owne



- ii. cor. xi. owne experience sayeng. That he was in many ieo-  
perdies and perilles/ bothe by see and lande/ by the-  
ues and false bꝛetherne/ in cytie and towne/ by kyn  
and frendes/ perylls beyng solytary/ and perylls  
beyng in company. By these perilles and cꝛꝛustau-  
ces it is done vs to vnderstande/ that who soeuer en-  
tende the lyfe of pfection/ in what soeuer place oꝛ cō-  
pany he become/ he shall nat escape troubles and ad-  
uersyte. Thus holy Tobye was troubled/ whome  
god suffred (after all his dedes of mercy) to be ma-  
de blynde. The cause why he was so troubled/ Ra-  
phaell the archaungell/ longe tyme after shewed to  
hym sayeng. Bycause thou were perfyte and holy/  
it was necessary that temptacion shulde pꝛoue the.  
Ibidem. Therfore/ as saynt Peter saithe/ we must suffre a ly-  
capi. xii. tell in this worlde/ that our faith may be pꝛoued &  
pzi. Petri tryed/ & it may be founde moze pꝛecious than golde  
pꝛimo. On this maner Poule was troubled/ whō god suf-  
fred to be assayled with the temptacion of y<sup>e</sup> fless he.  
ii. cor. xii. And also holy Job/ after that he hadde lyued all his  
Job pꝛio/ lyfe in iustyce and symplite/ and in great feare of  
et secūdo. god/ was punisshed in body/ in losse of chylde/ go-  
des and possessions/ but all tourned to his great cō-  
forzte and pꝛofyte in cōclusion. ¶ So I rede of one  
A narra- of the holy fathers/ that was in soze temptacion the  
cion. space of .x. yeres/ and he pꝛayed and susteyned it/ as  
he might. At the last he began to waxe wery & gaue  
In ui. pꝛim ouer his bataile/ and wolde fyght no moze/ sayeng  
pte. 2. 4. C. to hym selfe. My soule is but lost and I shall be dā-  
pned/ wherfore I wyll no lengar abyde in this rely-  
gion/ but I wyll go to the worlde agayne: & so do-  
inge/ god of his goodnesse sent to hym a voice/ say-  
eng. What haste thou done? What hurte haste thou  
had

had for all this temptation: This tyme thou haste  
 buylded the a crowne in heuyn / Go agayne to thy  
 cell / and I shall deliuer the. Therefore let vs be con  
 staunt and abyde with our lord Iesu / in our tēpta  
 cions and pzoze / and all I shall tourne to our great p  
 fyte and gostly bauntage. Than let vs appie our  
 conuersacion to the gostly lyfe / and neuer loke to be  
 without troubles and aduersyte. Examples of this  
 we may lerne by the symilitude of the erthely pilgri  
 mes / befoze reherfed. the children of Istraell that la  
 bozed for the lande of repromissyon / whiche lande /  
 they coude neuer optayne and wyn / but by great la  
 bours and many batayls. Also we may take exam  
 ples by the comon pylgryms / that dayly traueyleth  
 to Ierusalem / and in them we may moze plainly p  
 ceue the perylles / aboue reherfed. They fynde pe  
 rylles somtyme in their cōpany / and false betherne  
 with whom they tourney. Also in the cyties of chri  
 stendome / where they become / they fynde great vn  
 kyndnesse / and by the wey perylles of theues / that  
 wolde spoyle and robbe them: In the flodes / riuers  
 and sees where they traueyle / they fynde also perils  
 vnspecable. Amonge the infydeles they be tossed &  
 troubled / mocked and beaten / with other mo peryls  
 vnthynkable. And mozeouer / whan they be solita  
 ry by the way / than ben they in peryll of dragons /  
 wolues / & other wylde beestes: but for all these and  
 many mo / they let nat / but contynue forth the their ior  
 ney / and what soeuer fortune / they take it patiently  
 for the loue of god / and purgacion of their synnes /  
 thankynge god with all their hertes / for these and al  
 his benefytes / comytting them selfe bothe body and  
 soulein to his blessed handes / and gracious prote



ction. So must we do. For after the entraunce to religion/god suffereth the nouyces to be proued by temptation/ aduersyteis/ iniuries or wronges/ sclaunderes/false accusacions/feares/and other veracions And though there be many vices/aboue reherced/agaynst the whiche we must fight & exercise our selfe this day. yet I note two capitayns most peryllous enemyes/agaynst whose most ieoperdous instygacions or mocions/ I exhorte euery pylgrim of this spyrituall iourney/to take parte and resist the strögye/ that is to saye/ agaynst enuy and wrothe. And here I thynke it moche necessary to declare & shewe somewhat of the nature of enuy and wrothe/that we maye the better auoyde them. Wherfore/ it is to be noted / that the sensuall appetyte of mannes soule/ otherwise called sensualityte : may be compared moche conueniently to a Well : whiche by the nature of the soyle/ shulde sprynge fayne water and swete/ but by the reason of a certayne corruption/that lyeth in the bottome of the said well/ vnder the erthe/ it boyleth vp corruption and fylth/ of all maner of stinche and colour / so dothe sensualityte in man : Of whose nature if we shulde speke/ as it was in paradise/ thā it yelded and sprynge fayne water and swete : But now by the reason of the wounde of origynall syn/ in it/ it boyleth vp all maner of corruption & fylthe. For let vs make it as clene as is possible this daye/ by confession/ & the next day this pytte or well wyll be as full as it was/ if it be nat restreynt. This corruption and fylthy inclynacion of sensualityte/ after Doctozs/ is nat alwayes synne/ specially whan it preuēteth the delyberacion of reason/ and hath nouthet consent priuy ne open/ ne yet other occasyon of mānes

Tho. sup. 2  
sen. di. 24.  
q. 3. art. ij.

nes parte: But this matter that sensualite so boyleth  
 bp/ be only mocions and inclynacions to all maner  
 of byces/ that moueth man to all bodily pleasures/  
 and causeth hym to grudge agaynst all paynes and  
 hardnesse. Wherfore / it is deuyded in two partes/  
 on the one parte it wellet by all mocions of concu-  
 piscence/ and they enclyne man to voluptuous plea-  
 sure/ o2 carnall delectacion. And on this partie/ ry-  
 seth the appetites of lechery/ couityse/ gloutie/ glo-  
 teny/ and suche other. And after these inclynacions/  
 sensualyte is called of doctozs / the appetyte concu-  
 piscible/ for it coueteth all thyng that is delectable  
 to the body: as carnall lustes/ richesse/ and hono2s.  
 On the other parte of this well / springeth the mo-  
 cyons of displeasure / whiche enclyneth man to ab-  
 horre/ refuse/ and flye/ all thyng that is paynfull to  
 the body: As fastyng/ watche/ colde/ and heate intē-  
 perate/ and all perylles. And it moueth man to re-  
 uenge all displeasures/ and therfore it is called the  
 appetyte irascible/ o2 the angry appetyte. Of this  
 cometh the mocions of enuy and wrothe/ to the whi-  
 che mocions/ whan the wyll of man (in mater aga-  
 ynst charite) consenteth/ with delyberacion/ than/ p  
 enuy and wrothe be deedly synnes/ and capitains of  
 the deuylles warres: as we shewed before. And ly-  
 ke as ther exercise of the fyrst day/ is to ouercōe pride/  
 glouteny/ lechery / and all byces that be delectable &  
 pleasaunt to the body: So the exercise of this secōde  
 day is/ to repressse & subdue suche passions & mocions  
 of displeasure/ & so by custome to mortifye our selfe/  
 that for y loue of god/ we can be gladde to suffre the  
 displeasures and paynes of thē. And/ as saynt Aus-  
 ten saithe/ bycause this carnall sensualyte of the bo-

Idem ubi  
 supra. art.  
 primo.

Cont. Iuli  
 anā li. 3 in

ppl. of pfe.

LL. ii. dy/



fine. & lib.  
iii. ca. 14  
Job. vii.

By/ euer rebelleth agaynst the spyrite: therfore by necessity/ we be constrayned to comyt batayle & fight/ of the whiche maner of bataile/ Job speketh sayeg: All the lyfe of man oz woman/ is batayle and warre Howe this batayle is comytted bytwene the vyces and the vertues/ we haue shewed before exprellye/ with the forme & maner of the same/ in the fyrst day the tenth chapiter. But yet/ as concernyng y<sup>e</sup> labour of this day/ it is to be knowen/ that enuy is a heuy- nesse oz a sorowe/ taken for the prosperite & welfare of our neyghbour/ in that it may oz hath any lykely hode to hurte oz mynyshe our glozie. The wyll of man oz woman is as a kyng/ in the realme oz kyng- dome of the soule: whiche wyll of man/ though he haue nat alway the syn of pryde/ yet it hath comonly the yuell customes and rotes of pryde/ and can nat auoyde them. And therfore/ whan any mater/ obiecte oz thought/ is presented to that kyng mannes wyll/ that semeth to hyndre oz let his lyberte oz mynyshe his glozie/ Anone he declyneth to indignacion and enuy: and often tymes/ is so enflamed with yre oz wrothe/ that with all feirnesse and hast/ he desyrez to haue his displeasure reuenged/ and that is y<sup>e</sup> syn of ire oz wrothe. For after s. Thomas/ ire oz wroth is the appetyte of reuengyng. And after Bonauen- ture/ this ire oz wrothe/ is somtyme in the hert only and somtyme it appereth in the face/ and is shewed outwardly by chaungyng of colour/ and somtyme it procedeth further/ transformyng our gesture oz countenaunce/ as in trymblyng oz knyrttinge of the browes: And than comonly/ the wyll comaundeth the tong to speke/ sclanders and detractions/ And somtymes the handes to smyte/ and all this cometh of our

pri. 2 q 46  
In li. de ui-  
cys & eor  
remedijs.  
ca. xxxvj.

of our pride: For pride is nethyng els/ but a inordinate loue of our owne excellency: whiche loue/ if the wyl had nat/ no dout man shulde neuer haue enuy ne wrothe/ ne yet any other vyce or synne: Wherfore trueth it is/ as the wyle man and also saynt Gregory saithe/ that all synnes cometh of pride. Than let vs labour instauntly this day agaynst these two vyces/ as agaynst the most perylous enemyes to perfection: and that wheder the occasion of them be ministered by our flesshe/ by the worlde/ or els by the enemy/ and let vs neuer be wery to fight agaynst the for the loue of god/ and for the saluacion of our owne soules. For lyke as the colde yste quenche the fyre so enuy quencheth charyte: and as the smoke chaseth men oute of their owne house/ so the fume of ire or wrothe/ expelleth the holygost out of mannes soule saithe Bonauenture/ in his boke de viciis et eorum remediis. Capi. xxxvi.

Eccle. 10.  
li. 13. mor.  
capi. xxxj

Howe after our purgacyon in baptysm/ god hath left in vs motions of enuy and yre/ and of other synnes/ as rebellynge agaynst the spryte/ and that for many causes. And howe nowe/ enuy is tourned in to franse/ and howe by it we be worse than beestes: and of many and dyuers remedies agaynst enuy & ire.

The seventh chapiter.

Dyuers remedies/ bothe by the way of doctrine and also by the way of experyence/ we fynde and rede in holy doctours/ fathers/ and sayntes/ for this purpose/ agaynst the instigacyons or motions of enuy & wrothe. And fyrste knowe/ that although god hath purged man/ and made hym clene from o-



Vbi supra  
capi. xvij.

Ibid ca 16

Vbi supra  
capi. xvij.

Ibid uide-  
licet in li.

rigynall synne by the sacrament of baptyme: yet he  
hath lefte in him a remembzaunce/ howe he was the  
chylde of that great traytour Adam/ & suffreth hym  
to haue foꝛ his exercise/ mocys of enuy and wrothe  
and of other synnes/ which be to man great paynes  
bothe bicause he shulde knowe what he was/ and so  
to be meke: and also/ as Bonauenture saithe: That  
man shulde hate synne and all vyces/ whiche spoy-  
leth hym of grace/ and letteth hym from glozie. and  
also/ the passyons of enuy and wrothe be suffred in  
man/ nat onely foꝛ a memorizall oꝛ a remembzaunce/  
of our fyrst transgression oꝛ breakyng of the comaũ-  
dement of god: but also/ that we shulde nat be an-  
gry/ ne beate enuy agaynst any thing that god hath  
create and made: but onely our displeasure shulde  
be/ agaynst our owne syn/ and haue indignacion to  
consent to synne and vyce/ at any tyme: And labour  
to represse & reproue our thoughtes/ that enclyneth  
vs to the same. And in tyme and place couenyent to  
correcte our syn/ by the straitnesse of penaunce/ and  
to reuenge the iniuries of god/ and to punyssh he the  
transgressours oꝛ breakers of his lawe and comaũ-  
dement/ in tyme and place / where God wolde they  
shulde be punysshed/ after his lawes. This maner  
of wrothe/ saithe Bonauenture/ is no synne: but ra-  
ther it is the holy zeale of Justice. But alas foꝛ pyte/  
nowe of dayes/ man enuyeth his eyn chrysten / foꝛ  
whom the sonne of god shedde his precious blode:  
Those they wolde haue destroyed: those they wolde  
haue shamed: they be heuy and soꝛie of their prospe-  
rite/ and gladde of their aduersyte. And so now/ ire  
oꝛ wrothe is turned in to franly and fury/ saith this  
doctoꝛ/ nat onely agaynst man his frende oꝛ his ney-  
bour/

de uicijs &  
remedijs  
cor. ca. 17

hour/ but somtyme agaynst hym selfe/ and agaynst  
the holy sayntes/ y<sup>e</sup>/ agaynst god/ and somtyme aga  
ynst vnreasonable beestes/ and other insensible thyn  
ges/ whiche can do none otherwyle/ but as they be  
moued & ledde by nature. Besyde this/ we be so fere  
defecte & thzowen downe by our syn/ & made like o<sup>r</sup>  
wozle than beastes: in so moche/ <sup>þ</sup> whan we knowe  
<sup>þ</sup> we be moued by such passiōs/ wout any iust cause  
yet we can nat refrayne ne stoppe the violence of the  
passion fo<sup>r</sup> the tyme. And therfoze/ it is necessary to  
haue remedies/ as the counsaylles of holy fathers  
and sayntes/ by the whiche / as by crafte / we maye  
helpe our selfe/ where nature can nat. Agaynst enuy  
saynt Bonauenture/ in a treatyse called Fascicula  
rius/ putteth four remedies. ¶ The fyzt is/ with  
all our herte/ to dispyce all cōmoditeis o<sup>r</sup> pleasures  
of the worlde/ wheder they be richesse o<sup>r</sup> hono<sup>r</sup>s/ fo<sup>r</sup>  
of thē sp<sup>r</sup>ingeth contencions/ stryfes/ debates/ and  
enuy. The seconde is/ let neuer any persone folowe  
onely his owne wyll/ restyng o<sup>r</sup> trustyng to the cou  
sayle of none other: fo<sup>r</sup> that most of all causeth rā  
cour & disco<sup>r</sup>de. The thirde is/ <sup>þ</sup> must knowe fo<sup>r</sup> cer  
taine/ <sup>þ</sup> all thynges be they neuer so pfitable o<sup>r</sup> ne  
cessary/ spūall o<sup>r</sup> tēpo<sup>r</sup>all/ must be set a syde & left/ in  
cōparison to charite: fo<sup>r</sup> <sup>þ</sup> must be pferred befoze all  
other thyngs. fo<sup>r</sup> as s. Poule saithe: if I had suche  
faith & I might remoue hylles and mountayns/ & if  
I coude speke lyke an aungell/ o<sup>r</sup> do any other ver  
tue of gostly exercise/ and had nat charite: all were  
nought. fo<sup>r</sup> there is nothyng that the holy angels  
of heuyn/ and the lozde of angelles: so moche desy  
reth to synde in man/ as fraternall conco<sup>r</sup>de o<sup>r</sup> bzo  
therly charite. The fourth is/ that with all dilygēce  
man

capi. xxv.  
Idē cassi  
anus colla  
tione. xvj.  
ca. vj. j.

ii.

iii.

Pri. cor. 13

iiii.



man oꝝ woman ſhulde ſtudy and labour to pꝛeuent  
 their paſſions/ as moche as they maye/ and elſe we  
 the occaſions of teſtynelle oꝝ haſtynelle/ & other un-  
 mylde behauiour/ by reaſon of the whiche/ their bro-  
 ther oꝝ ſiſter may be offended. And if at any tyme/  
 a perſone excede oꝝ fortune to gyue any occaſyon of  
 diſpleaſure/ anone let hym adzeſſe hym ſelfe/ mekely  
 to do ſatiffaction/ and make amēdes. But if it hap-  
 pen his brother oꝝ ſiſter to take occaſion of rācoure  
 oꝝ malycē/ without cauſe/ let hym do that is in hym  
 to reforme & pacify it/ as ſhortely as he may. Theſe  
 foꝛeſaid counſaylles/ who ſocuer wyll vſe and a cuſ-  
 ſtome hym ſelfe to therexerciſe of them/ in the tyme of  
 his peace and quietneſſe/ he ſhall fynde them as pꝛe-  
 ſeruatyues againſt enuy and wꝛothe/ in the tyme of  
 his trouble and aduerſyte. Other eight medicyns/  
 the ſayde doctoꝝ Bonauenture gyueth/ in one other  
 place/ whiche anone cureth and healeth the woundes  
 of enuy/ wꝛothe/ and all other ſynnes and tempta-  
 cions. ¶ Fiꝛſt/ cutte away fro the all thynges/ ſaue  
 onely thy neceſſaries/ that thou mayſt lyue in penury  
 and pouertie of ſpꝛite: And that thou mayſt cō-  
 the moꝛe ſhortely therto/ cutte away all thy deſires  
 of worldly thynges/ foꝛ they that hath thē/ the moꝛe  
 they haue/ the moꝛe they deſyre and couette to haue.  
 ¶ Secondly/ haue euer a wyll to be diſpyſed & ſet  
 at nought/ of man oꝝ woman/ nat onely of thy fren-  
 des/ but alſo of thine enemyes/ foꝛ the loue of god/  
 and iuge nat thy ſelfe worthy to be exalted/ honoꝛed  
 oꝝ pꝛayſed of any thyng/ nouthet of any benifyte of  
 nature oꝝ grace: but rather thynke thy ſelfe worthy  
 to be confounded and diſpyſed of euery creature foꝛ  
 thyne vnkynndneſſe to god/ vnto the tyme that ſuche  
 inflacion

In li. de ui-  
 cijs & cor-  
 remedijs.  
 capi. xxxj  
 i.

ii.

inflation of pride and elacion of mynde/ be bitterly  
 repressed and gone. Thirdly/ labour to shutte vp  
 thy wpll/ and locke it fast in the chābre of obediēce.  
 And than order thy selfe to be contented/ to be com-  
 pelled to do what soeuer þ be cōmaunded/ although  
 it be that thyng that thou lothest most/ or to be pry-  
 bite or forbydden that thyng that thou desyrest most  
 to haue or to do. Couette to haue nothyng/ but that  
 that is gyuen to the by thy superyour/ or deliuered  
 to the by his lycence: and nothyng to do openly/ but  
 that is dutie or necessite/ or els cōmaunded by thy su-  
 perior. Dissymule nothyng/ that by neglygence  
 hath scaped the/ that is: Hyde nat thy default/ but be  
 contented to be reproued & correcte therfore. Use all  
 these doctrynes vnto the crokednesse or frowarde-  
 nesse of thy wpll/ be reformed and made streyght.  
 The fourth flye company/ and specially of seculers  
 and thou shalte be quiete/ as we se in experyence.  
 Take muddy water out of a dyche/ & sette it alone/  
 where it shall nat be stered/ & in space it wpll waxe  
 clere. Lykewise/ the passionate mynde of the fro-  
 warde person/ by solytarynesse/ is clarified & made  
 peafull. The fyfthe is contynuall prayer/ for that  
 lyfteth man aboue hym selfe/ and opteyneth a medi-  
 cyne of god/ agaynst all byces and tēptacions. The  
 sixte is/ the daylye remembraunce of dethe/ for that  
 maketh man or woman to feare vice and synne/ and  
 to drawe to vertues: And so one contrary is cured  
 by another. The seuenth is/ to be content & gladde  
 in spyrite/ to suffre all afflyction and tribulacion of  
 aduersite: As labour/ sickenesse/ persecucions/ tēpta-  
 cions/ and infampes or shames: for lyke as þ fyle  
 rubbeth of the rust of the metall: so/ saithe Bonauē  
 ppl. of p.

M M ture/

lii.

liii.

lv.

lvi.

lvii.



Vbi supra

Bonauen.  
ubi supra.  
viii.li.ij.ca.20  
infine.

Mora. i. o

1.

Gregor. v.  
mor. ca. 32pri. secūde  
questi. 46.

ture: aduersite clenseth the soule fro the rust of syn. And as saint Gregorie saithe: he that desyrez to overcome his vyces/ let hym fyrst labour to susteyne and suffre mekely and patiently/ the scourges of his purgacion. And though it seme harde in the begynnyng/ yet by custome: as this doctoꝝ saithe: it shall ware easy/ and in conclusyon tourne to great pleasure. The eyght is/ to meddyll with no mater/ nother good ne badde: excepte thou be demaunded or asked a question. This is: as I suppose: one of the moost soueraunt remedies that may be: if a person by custome coude order hym selfe to the same. And to this Bonaventure counsaileth/ specially in his memoꝛialles. ¶ Also I rede other four remedies agaynst enuy and wrothe. The fyrst is/ the remembraunce of the passion of Christ/ in the whiche as in a boke or a glasse/ thou mayst se and lerne charyte agaynst all malyce/ and agaynst all the causes of the same. For if the takyng of thy goodes from the/ be cause of thy angre or wrothe: Remembre/ howe the sonne of god/ honge naked on the crosse for thy loue. And his clothes were deuyded among the that crucified hym/ and lottes casten for his precious garment/ called Tunica inconsutilis. If sclaunderous wordes moue the to ire or wroth: Remembre howe he was called a Samaritane: and that name than/ was as moche abhoyred/ as it is now of dayes/ to be called heretyke. He was called also a glutton/ and that he had a deuyll within hym: A disceyuer of the people: a suppoꝛter of synners: a precher of false doctryne/ and a blasphemar of god. If dispectyon or lettynge at nought be cause of thy ire or wrothe/ as it is moost comenly/ saithe saynt Thomas: For  
what

what soeuer be doone/ if a man thynke it ryght and wele done/ and be cōtented/ it greueth hym nat/ and he is nat wrothe therfore. In suche dispectyon/ remembre the spytyng/ illudyng or scornynge/ crownyng with thorne/ mockyng and blasphemyes/ that our sayd lord suffred for thy sake. If any strokes/ thyettes/ beatynges/ blodshedynge or other tourmentes/ sterte the to ire or wrothe: Remembre his scourgynges/ buffettes and beatynges on that blessed face/ that he suffred for the: And thynke on his extensyon/ or paynfull straynyng on the crosse/ whan his blessed body was haled and drawen in length & bryde/ and his handes fast nayled to the same/ than he lyfted vp with the crosse: In the whiche lyftynge/ his handes and fete were so torne and rent/ what by the weight of his body/ and what by the violent fall of the sayde crosse in to the moztesse/ that his precious blode shedde forth/ in great habundaunce on the grounde/ and all for to wyn thy loue. And if all these can nat swage thy ire or wroth/ or quenche thy malyce: Remembre yet/ howe of moost hye charite/ for thy redempcion and delyueraunce/ after all these iniuries and tourmentes/ for thy ensample and enstruction: nat onely that he prayed for his enemies/ moost feruently/ and that he graunted paradysse to the these moost mercifully. But ouer all this/ he loued the so tenderly/ that for to paye thy raunsome/ & to reconstyle the to the father of heuen/ and to teache the to be fixed perpetually in his loue and peace: he wolde suffre that most sharpe stonge of dethe/ whiche amonge all paynes/ is moost terryble and fearful to man. And bicause all y creatures of y worlde were nat able to departe that most glorious spyrite

ppl. of pfe.

¶ ¶.ii.

from



ii.

from his blessed body: he most wylfully of his own power/ wolde vouchsafe to departe them/ yeldinge his moost glorious soule in to the handes of his father/ and leauyng his body here in erthe among me and so to shewe his tender loue towarde the. Loke wele and depely on these thynges/ and thou ough- test to be a chamed/ if thou can nat suffre so small a iniury for his sake agayne / in some recompence of his vnspecable charite and kyndnesse. The seconde remedy agaynst enuy or ire is: Consyder / wheder that thyng for the whiche thou so enuyest thy neigh- bour/ I hulde be thyne if he had it nat/ or no. And if nat/ say to thy selfe. turment nat thy selfe (my herte) with affliction and frettyng/ for þe thyng that thou can nat haue. And why I huldest thou couet fro thy neybour/ that thyng that he hath/ without thy hurte or iniury. If thou I huldest haue that thyng that he hath/ if he had it nat/ yet temper thy passion/ & fyrst loke who gaue hym that thyng/ be it grace or any o- ther benifyte/ for the whiche thou enuyest hym/ and thou I halte fynde that it is god/ þe gyuer of all good nesse/ whiche disposeth all thinges for the best/ with out the iniury or wzong of any persone. For if thou had that thyng/ for the whiche thou enuyest thy nei- bour/ parauēture it I hulde be to the occasyon of thy dampnacion. The thirde remedy is/ to remembre the strayte iudgement of god/ whiche neuer remyt- teth or forgyueth thy synne/ as long as thou kepyst enuy or hatreded in thy hert/ towarde thyne euyri- sten. Consyder also/ that if thou wylte be saued/ thou must befoze be in charite/ wherfoze I pede the to be re- consyled / or to be at one with thy neyghbour/ for as god fyndeth the in the hour of dethe/ so wyl he iuge the.

iii.

the. The fourth remedye is / to folowe the counsaile  
of saynt Poule / whiche byddeth y neuer to be ouer-  
come of yuell / but forgette that yuell / and do good  
agayne for it / and enuyre or ſeke for peace / as the  
plalmist ſaith / & enſewe or folowe it. And ſo doing  
ſaith the Bonauenture / thou ſhalt annoynt and molifye  
his herte that enuyeth the / and call hym to grace / if  
he haue any reaſone. And if he accepte nat thy cha-  
ryte / it ſhall tourne to thy ſelfe / and annoynt thyn  
owne ſoule with grace / to thy great confort and me-  
ritte. And if he be / as redy as thou to be at one / yet  
thou deſerueſt the hyper Crowne / for offerynge thy  
ſelfe to peace fyrſt. To hurte any perſone in goodes  
it is yuell ſaith the Bonauenture: but to hurte him in  
body or in name / it is moche worſe / and more gre-  
uouſe synne. And to hurte any perſone in ſoule / or  
to lette his ſaluacion / it is a deuylllyſſ he enuy. Alſo  
the ſayde doctour ſaith: It is synne to deny ſocour  
or helpe / to them that nedeth it / althoughe they be  
outmoztall enemyes: But more greuouſe offence it  
is to ſuffre them to be hurted / whan we haue poſſy-  
bilyte to lette it / and maye lette it if we wyll: But it  
belongeſh to perſite ſoules / accoꝝdyng to the admo-  
nycion and counsaile of our Sauyout / for his ſake  
to loue our ennemyes affectuouſly or hertely. But  
many thynketh them ſelfe innocent / ſaith this do-  
ctour: thoughe they ſpeke nat to their enemyes / ſu-  
che muſt make anſwere to god / howe they kepe his  
counsaile / whiche ſaith by his apoſtoll ſaynt Poule  
If thy ennemy be hungry / gyue hym meate: and if  
he be thurſtie / gyue hym drinke: Who than maye  
thynke / that he hath charite to do theſe reherſed de-  
des of mercy / that denyeth his ſaluacyon / and can  
pyl. of p.

M. M. iii. nat

liſt.

Rom. xij.

Pſalmo. 33

Vbi ſupra

cap. xxxv.

Ibi. ca. 34

Ibidem.

Math. b.

Ibidem.

Rom. xii.

Prou. xxv



nat fynde in his herte to speke to his eyn chzisten.  
 Howe may he gyue hym meate or drinke / that wyl  
 nat gyue hym a worde: Parauenture some wyl say  
 Sit / I wolde fayne fulfyll the bydding of our sau  
 our / and loue my enemyes: but if I shulde say that  
 I do so / I shulde make a leasyng. To this answe  
 reth S. Anselme sayeng: yf thou haue a wyl to loue  
 thyne enemy / thou makest no lye. For þe repugnāce  
 that thou felest in the / to the contrary / is nat in thy  
 wyl / but in thy carnall appetite: & so it is nat in thy  
 power to depose it / and put it away at thy pleasure  
 Wherfoze saith this doctoꝝ / though sensualyte repū  
 gne and wyl nat therof / yet cōmaunde þe thy mouth  
 to speke good to thyne enemy / for our loꝝde. & thogh  
 thy loue be nat towarde hym / so affectuous and fer  
 uent / as thou woldest it were: yet lithe thou haste a  
 wyl to loue hym / by the reason of thy spyrite / haue  
 a delectacion to fulfyll the sayde cōmaundement of  
 god / in louyng of thyne enemy / although the corru  
 pcion of thy fless he repugne / and in maner say nay.  
 And so / as saynt Anselme saith / it is nat thou that  
 workest this repugnaunce / but it is the wounde of  
 origynall synne / and rote of iniquite in the / whiche  
 causeth the body so to rebell agaynst the spyrite.  
 Agaynst ire or wrothe / saynt Bonauenture putteth  
 fyue remedies. First / lyke as the man that shall  
 fight in barres / exerciseth him self long tyme before  
 in the faytes of warre / and so inconclusyon he is p  
 fite in them. So do you: exercise your selfe in small  
 thynges fyrst / and oft remembre the actes of paciēce  
 that ye may haue it redy in your mynde / and be as a  
 man redy armed / þe whan the passion cometh / anon  
 ye may pꝛeuent it. For he is a neglygent knyght / þe  
 in tyme

In li. de simit  
 capi. l. xij.

Ibidem.

Vbi supra

In li. de ui  
 cijs & eor  
 remedijs.  
 ca. xxxvij  
 l.

in tyme of batayle is naked / & hath nat his armour  
 redy to put on. **S**econde, compresse thy passion by  
 silence & kepe it in the / that it passe nat thy mouthe  
 lest so it kyndell and set mo on fyre than thy selfe / &  
 than it shall be worse to quenche. **T**hirde / occupy  
 thy mynde otherwise / as entreatyng oꝝ cōmunyng  
 of some other mater / wherby thou maist forgete thy  
 passion and suage thy fury / as he that withdraueth  
 stickes from the fyre / lest the flame shall encrease  
 and set the house on fyre / accoꝝdyng to the sayeng  
 of the wyse man in his pꝛouerbes / where he saith.  
**T**ake away the stickes / and the fyre shall soone be  
 quenched. **T**hese stickes ben the irefull cogytaciōs  
 whiche may wele be compared to the yong edders:  
 whiche / after saynt Gregorie: neuer celsseth fro gna  
 wyng of the wombe of their mother / vnto they ha  
 ue made an hole / wherby they maye cōe forth. **S**o  
 done these irefull thoughtes / frette and gnawe the  
 mynde of man oꝝ woman / and neuer celsseth to vn  
 quiet and trouble the same / vnto they baste out in  
 sclaunderous wordes / detraction and backbytting.  
 Wherfoze necessary it is / to labour to put the away  
 in the begynnyng / as soone as it is possible. **T**he  
 fourth remedy is lyke as foꝝ shame & feare of man /  
 oftentimes in the worlde / the pooze man suffreth w  
 pacience / many great iniuries & wronges of y<sup>e</sup> riche  
 man / & so dothe the seruaūt of his maister. **H**ow mo  
 che than may we be ashamed if we be nat fōūde pa  
 cient i<sup>n</sup> iniuries oꝝ wꝛōges done to vs befoze god / in  
 our cōscyence: whō we ought to dꝛede & feare to of  
 fēde by ire oꝝ wꝛōthe: wherby mā oꝝ womā is made  
 worse than a beest. foꝝ lyke as y<sup>e</sup> fury is in vs a payn  
 dewe / inflycte and gyuen foꝝ synne: so in beastes /  
 ppl. of pfe.

ii.

iii.


Prou. xvi.

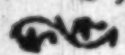
Lib. xv. mor.  
capit. vii.

iiii.

¶ ¶. iiii. it is



it is but the proper condicion of their nature: feare  
and shame helpeth moche to temper and swage the  
passyon of ire or wrothe. For a sage person/ be it  
man or woman of graunte or sadnesse/ wpll be well  
ware therof/ leest therby they blotte their name/ di-  
steyne their honestie/ make their enstructyon or do-  
ctryne of y lesse authozite/ sclaūde them selfe/ & dis-  
edify their neighbours. The fyfthe foloweth of the  
sayd premysses/ streyght vpon the passion of ire or  
wrothe/ to seche sadde counsaile agaynst it/ sythe it  
is for certayne/ that ire blyndeth the reason of man/  
hurteth his conscience/ confoundeth his fame/ bu-  
quietteth his herte/ and chalet away the holygost  
fro mannes soule. 

**O**f other medicyns or remedies agaynst enuy &  
wrothe/ by the way of gostly experience/ and ex-  
ercise of holy fathers: and howe they that  
foloweth the same/ gothe the streight  
waye to heuen. The. viii.  
chapiter. 

abbot An-  
tony.



Ther remedies by the way of expery-  
ence/ and examples of holy fathers.  
We rede of a certayne brother/ whiche  
on a tyme came to the holy abbot saynt  
Antony for counsaile/ sayeng to hym.  
Father: What shall I do? The passyons of ire or  
wrothe so bereth me/ that I can nat be quiet. The  
holy father answered: Kepe them out of thy mynde  
good sonne. The brother sayde: Surely father I  
can nat. The holy father sayd: Than at the lest ke-  
pe the in/ that they appere nat outwardly/ nouthet  
in worde

in woꝛde ne countenaunce. And he sayd: I can nat.  
 Than sayde saynt Antony. Than at the leest/ kepe  
 thy handes that they synpte nat/ and thy tonge that  
 thou chyde nat oꝛ sclaundꝛe nat/ with suche other.  
 And he sayde agayne: I can nat. Than said the ho-  
 ly father. Sonne/ I se thou arte very frayle & weke  
 there is none other remedy foꝛ the but prayer. ∞

¶ Also abbotte Moyles was a very blacke man in  
 face and body/ wherfoꝛe one of the bꝛetherne befoꝛe  
 the congregacion of fathers/ depꝛaued hym & said.  
 What dothe this man of Iude here among vs? Let  
 hym go home to his owne countrey: with dyuers  
 other obpꝛobꝛious woꝛdes/ whom the sayde father  
 herde and suffred patiently/ and answered nat one  
 woꝛde. Soone after/ certayne of the sayd fathers  
 demaunded of the sayd abbot Moyles/ wheder those  
 woꝛdes dyde nat trouble oꝛ greue hym in his herte:  
 and he answered. What soeuer they dyde inwardly  
 yet I suffred them nat to appere outwardely/ as he  
 myght saye/ that keepynge in of his passion/ was of  
 no lytell perfection. ¶ Also another bꝛother/ came  
 to the holy father Poemeny/ and asked hym. Howe  
 maye I lyue quietly/ beynge so troubled with y<sup>e</sup> pas-  
 sions of ire? To whom the holy father sayd: Who  
 soeuer can reꝛroue hym selfe in all his dedes/ woꝛ-  
 des/ and thoughtes/ he maye lyue quietly in euery  
 company/ but he that wyll magnifye oꝛ extoll hym  
 selfe/ and thynke hym self any thyng woꝛthy/ where  
 of very truthe we be all nought/ he muste nedes be  
 troubled/ foꝛ he seduceth oꝛ disceyueth hym selfe.

¶ Example of this/ we haue of the abbot Johan/ to  
 whom on a tyme resorted many olde fathers foꝛ cha-  
 rite/ to take repast with hym/ whome anone one of  
 the com

Abbot  
 Moyles.  
 In ui. pꝛm  
 pte. ij. lib.  
 de patien-  
 tia.

Abbot  
 poemeny  
 Ibid pte. 2  
 f. c. vi.

Abbot  
 Johan.



In vitis pfm  
pte secunda.  
f. lxxviiij.

Abbot  
Siofpy.

Dent. xxiij.  
Rōs. xij. 7 he  
die. x.

Abbot  
Siofpy.

the cōpany enuyed foꝛ his charite & said. abbot iohñ  
is lyke to a cōmen woman/ & calleth to her many lo-  
uers/ whose wordes the holy father hearyng/ said. ye  
se but myne outwarde conuersacion/ & therfoꝛe you  
iuge me but therafter: But if ye myght se my herte  
inwardely/ so full of iniquite and synne/ as it is/ ye  
myght haue occasion to speke moche worse of me:  
foꝛ enuy/ as it appereth outwarde/ so it is within.  
Also/ I rede of one other/ & came to the holy abbot  
Siofpy/ sayeng. Suche a persone hath done to me  
great wronge: i hall I nat reuenge it? No sayd the  
father/ but comyt all to god/ and he I hall recompēce  
thy wronge/ foꝛ he hym selfe saithe. Referre the re-  
uengyng of your iniuries oꝛ wronges to me/ and I  
I hall redresse them/ and do due correction foꝛ them.  
Nay sayd the bꝛother/ I am able to acquite and pu-  
niss he hym my selfe: I maye do it & wyll do it. The  
father sayde. Go and fulfyll thy wyll/ foꝛ I knowe  
that the bꝛother wyll do to the no hurte: but yet be-  
foꝛe thou go let vs praye: And in his prayer/ the fa-  
ther sayd in this maner. O blessed loꝛde/ thou arte  
nat now necessary to vs/ and thy dyligence is nat  
requyꝛed to prouyde foꝛ vs/ foꝛ this bꝛother saithe:  
that he is able of hym selfe to reuenge and puniss he  
his iniury oꝛ wrong. The bꝛother hearyng this ma-  
ner of prayer fell prostrate befoꝛe his fete/ and asked  
of hym mercy & forgyuenesse/ foꝛ than he perceyued  
fyrst his owne blyndnesse. ¶ One other of the elde  
fathers gaue this remedy agaynst ire oꝛ wrothe say-  
eng: Accept and take gladly all aduersitees & trou-  
bles/ and thynke that they be suffred of god/ & sente  
to & foꝛ thy synnes. and ascribe all thy good workes  
to the goodnesse of god/ & lykewise thy good wordes  
and good

and good thoughtes/ & saye and thynke that they be  
 nat of the/ but of his goodnesse. ¶ One other of the  
 holy fathers sayd. ¶ Are o2 wrothe entreth to mannes  
 herte by one of these actes o2 thought3: who so hath  
 an appetite to be dignified/ o2 thynke hym selfe wo2  
 thy hono2s o2 prayfing3: o2 who soeuer by his owne  
 reason o2 sentece/ wyl defende pteruely o2 stifly/ y  
 thyng y he loueth: o2 who soeuer thynketh hym selfe  
 to be wyser than other: & the fourth is/ pperty of go  
 des o2 money/ o2 despyres of worldly thynges/ & that  
 wele declareth the exāple of two holy fathers & bze  
 therne/ whiche lyued in wyldernesse/ all solitary in  
 one cell many yeres/ in charite & peace. ¶ On a tyme/  
 one of the demaunded of the other/ what caused the  
 people of the worlde so moche to stryue and to be at  
 debate: and the elder answered. ¶ If these two wo2  
 des/ myne and thyne/ were nat amonge them/ they  
 shulde nat stryue/ ne fall so oft at debate. And anon  
 he layde downe his cappe bytwene them/ and sayd.  
 Say thou that this cappe is thyne/ and he sayde so.  
 This cap is myne: than he that of very right owed  
 the cappe said. yf it be thyne/ take it to the in y name  
 of god. & he said this moze. yf they wolde do thus in  
 y worlde/ they shulde neuer be at debate/ ne stryue.  
 ¶ Are o2 wrothe is dilygently to be eschewed/ and  
 specially of the that entendeth to traueyle this pyl  
 grimage of perfection/ fo2 it so blyndeth man o2 wo  
 man/ that they nouthet can se the selfe ne god. fo2 as  
 one of y holy fathers said. these four thyng3 decketh  
 mans reason & blindeth his wittes/ befoze all other.  
 yf a pson hate his brother o2 suster/ o2 if he dil dayne  
 his broder o2 suster/ o2 repete him o2 her fo2 nought  
 ¶ If he enuy his brother o2 suster/ o2 if he detracte his  
 brother

Example

In ui. p̄m

pte. ij.

.s. lxxxiiij.

ibid. .s. xcij

Example

Vbi supra

.s. lxxij.



p24 Johis  
secundo.

In li. de ui  
cijs & con  
remedijs.  
ca. xxxvij

Ibidem.

brother or suster. All these this holy father taketh in the eppstell of saynt Johan/ where it is sayd. Who so hateth his brother or suster/ he is in derkenesse/ & in derkenesse he walketh/ and knoweth nat wheder he gothe: for derkenesse hath blynded his eyes. For naueture putteth to these befoze reherled/ two other remedies/ agaynst enuy and ire/ or wrothe/ sayeng. Sith the god and angelles despyeth to fynde in man/ nothyng so moche/ as neighbourly con corde/ charite/ and peace/ moche ought we to ensue and folowe the same/ and haue in detestacion/ enuy and ire: and in the tyme of our passion/ to thynke ofte on this example. If any person hath ben in/ intemperate hete or excedynge colde/ or in any other peryll/ whan he cometh agayne to hym selfe/ and is eased therof/ he anone forgetteth his paynes that he suffred/ and reioyseth that he hath susteyned and bozne them. And so shulde we do/ we shulde forgete the iniuries or wronges of our eyn chzisten/ done towarde vs/ & be gladde that we haue suffred them patiently and cololy. For/ as this doctour saith/ He that answereth his aduersary with cōtumelious wordes to reueng his displeasure/ dothe more dishoneste to him selfe/ than to the pson whom he so checketh or rebuketh. Also/ if we wolde cōsidze how moche more we hurt our owne soules & bodies/ in such perilous mo ciōs of enuy/ than we do thē/ whō we so enuy or hate we wolde beware. But the cogytaciōs or thought/ of some psons/ wyll say to them thus. If this plone be promoted & set aboue/ I shall than be reputed as an outcast & nothing set by: his fame & gloze I hal vtterly destroy & good opinion & people hath in me/ Answer to this thought in thy mynde/ and certifie thy

thy selfe / that that is the very streight way to heuen  
 to suffre suche abiection and dispisynge / for the loue  
 of god: and be sure that in so doyng / it shall neuer  
 tourne to thy dishonestie or damage. But yet para-  
 uenture / thy cogitacion wyl reply & say. if I shuld  
 geue ouer this mater / and myne enemy knowlegig  
 nothynge of his defeaute / it shall appere confusyon  
 and shame to me. And I shall than be taken for an  
 abiecte / and had in detestacion or dyspyled of euery  
 creature / counted for a lyer / and neuer trusted after  
 whyle I lyue. But to this it may be answered / that  
 if thou can be so contented in thyne innocency / for the  
 loue of god to suffre such wōges: be thou sure thou  
 goest the right way to heuen / whiche way our lord  
 taught and shewed to his disciples. This is þ most  
 sure way to dethe / in the whiche euery man and wo-  
 man shall ioye & be gladde to walke. But bycause  
 we be all carnall and beestlyke / as long as our yuell  
 customes be nat ouercōe and distroyed by exercyse:  
 therfore we can nat desyre dethe gladly / nor come to  
 the mount. It was cōmaunded in the lawe of Mo-  
 ses / that euery beest that touched the mount shall  
 be stoned to dethe. Whiche was a very figure to ex-  
 cite and steepe vs to the exercise of vertue / which way /  
 if thou wylt order thy selfe to go / vndouted thou en-  
 trest the narrow gate / of the whiche our lord spe-  
 keth in the gospell / sayeng. Contende and stryue to  
 entre by the straitte wicket / by the whiche fewe en-  
 tresth surely. And if thou haue a holy desyre to taste  
 goostly thynges / or to haue felynge of the heuenly  
 wysedome / I suppose that one of these payent suf-  
 fraunces / shall dispose the more perfittly therto / than  
 many dayes fastyng or abstynence of body / if thou  
 suffre

Exodi. 19.

Lu. xiii.



is so biscorse and cleuyng/that harde it is for a beginner in perfection to put it away whan he wolde/ especially/ whan the enemy laboureth euer to augment & encrease the same/ & therby taketh occasyon further to trouble hym. And no marueyle/ for the memoerie of man or woman may be compared to a boke/ wher in all thynges be imprinted that man hath sene/ herde or knowen: And whan the seruaunt of god wolde turne his boke and loke on the leafe/ wherin his purpose is conteyned/ than the enemy wylle tourne ouer the other leafe/ wherin is imprinted/ howe the occasion of impacience was ministred: And so the seruaunt of god tourneth one way/ and the enemy laboureth to tourne another way. ¶ Also in the seruice of god/ whan y<sup>e</sup> holy soule wolde quietly/ with due reuerence and hole mynde/ say or syng the seruice of god/ than the enemy tourneth ouer another leafe/ & bringeth to mynde/ a thyng done/ peraduenture a do syn yere before. But in all these batails and passions let nat the seruaunt of god drede any thyng/ but whan it cometh to his delyberacion/ than with all diligence put it away/ & tourne his mynde to his holy purpose agayne/ and ensue or folowe the same. And so resy sting it/ suche conflict or bataille/ is nat onely no synne/ but it is great merite: so that for every suche notable resystence/ man or woman/ wynneth some degree in perfection/ and forwardnesse in their journey: But whan man or woman is deliuered frome all these grosse temptacions of the worlde and of the flesshe/ and all their synnes clene purged by confession/ and pardoned or forgyuen by the entraunce of relygion/ or els by holy confession sacramentall: yet bycause the puell customes of synne/ be nat plucked out of

out of their hertes by the rotes. Therfore/ though  
 their wylls be fully determyned and fixed in oure  
 lordes/ to leaue all vanyteys/ and to ensue vertues. &  
 all their mynde and study is set to apply them selfe/  
 to the holy lyfe of perfection: In so moche that they  
 begyn to sauour holy conuersacion or good lyueng  
 and to se what vantage it is to be meke/ mylde/ and  
 vertuouus/ and to perceyue the clēesse and holynes  
 that is in the exercise of vertues: yē/ than they begyn  
 to run the way of perfection. And that the enemy p  
 ceuyng/ he can nat beate suche mekenesse & mylde  
 nesse/ nor suffre man so to profite/ but he wyll laye  
 greater assaut/ and stronger batayle to hym/ & more  
 subtelly assaile hym/ than he dyde before. For nowe  
 he wyll lay to hym/ bayne glozie/ ipocrisy/ impac  
 iency/ motions of enuy/ and malicious zeles/ vnder  
 a cloke of good entent and vertue/ as wel shewed be  
 fore. And somtyme motions of infidelyte/ despera  
 cyons/ and blasphemies: and all to feare hym/ and  
 make hym wery of gostlynesse. But be nat a frayde  
 for all this/ but kepe your holy purpose/ and al shall  
 retourne to your profite. For the more that any per  
 sone relucteth/ wrestleth or strueth/ to ouercōe these  
 many folde temptacions and spyrituall bataylles of  
 the enemy / so moche the more encreaseth grace in  
 their soules/ to the merite of the hye crowne of glo  
 ry. And whan the enemy perceyueth/ that with all  
 his fraudes and subtelties he can nat preuaile aga  
 ynst the seruaunt of god/ yet he wyll nat leaue hym  
 so/ but he wyll study and labour to make hym wery  
 as saynt Gregorie saithe: and loke wheder can bryg  
 hym to that poynt/ that he excuse hym self to god/ as  
 Adam dyd/ and say. Lordes/ I wolde fayne serue the

pyl. of p.

R R

and

Genesio. iiii.



and walke the way of thy cōmaundementes / in the  
 iorney of pfection: but þy enemy & myne owne frail-  
 te / putteth so many & dyuers thoughtes / tēptacions  
 and lettes in my mynde / þat I thynke it nat possyble  
 for me to cōe at any tyme / to the clenness of hert / & to  
 serue thy grace / as I shulde do. But beware of this  
 poynt befoze all other / for this accuseth god / that he  
 suffreth man to be tempted / moze than he may beate  
 and ouercome: & that his grace worketh nat in man  
 oꝝ woman spūall encrease / & pꝛofyte by tēptacion. &  
 that is nat onely false & contrary to the scripture of  
 god / but also it is gret blasphemy to his holy name.  
 For I. Doule I heweth / that god gyueth with tēpta-  
 cion resysted / great gostly pꝛite & wyning. & ther-  
 fore I say / be neuer wery to fight þy bataill of vertue  
 whiche is to resyst tēptacions: For lyke as there is  
 no gretter token of lyfe i our naturall body / þan whan  
 we may fele our pulles beate quickly & cōtynually  
 so ther is no gretter token / ne moze euydent of þy spi-  
 rituall lyfe of the soule / which lyfe is grace / & of the  
 cōtynuaūce & encrease of the same / than is: whā the  
 soule laboꝛeth & panteth / in wrestlyng and stryuing  
 in the resy sting of tēptacions. Therfore / let no per-  
 son dispeyre to atteyne to pfection / ne drede þy longe  
 feares & fearfull temptacions of the enemy. For the  
 mo occasiōs of trouble / & the mo dyuers tēptacions  
 that ben put to man oꝝ woman / and þy longat þy they  
 resyst thē / the moze they pꝛiteth in this pylgrimage  
 of pfection / & the hiet I halbe their seates in heuyn.  
 For god suffreth his seruaūtes so to be tēpted / to ma-  
 ke thē meke and mylde / & to cause thē to withdraue  
 their myndes from thē selfe / and from their inoꝛdi-  
 nate appetyte / and to ron to god / & in hym onely to  
 fixe their

For. cor. x

fire their loue/hope/and trust/whiche they be fayne  
and in maner cōpelled to do: whan they be so tossed  
in temptacyons & troubles / that they can nat helpe  
thē selfe. Lyke as the doue that was sent out frō the  
arke of Noe/ which whan she coude fynde no place  
wheron to rest/for waters/ retourned to the arke a-  
gayne. Our entraunce in to relygion / is as a bap-  
tyme/ in the whiche we receyue moch grace and ver-  
tue/as the money of our exchaunge/ whiche we lese  
by deedly synne/ whan we omytte oꝝ leaue our me-  
kenesse/ and retournē to our pryde and cōdicions of  
the worlde/ as the dogge to his boimytte. Than we  
be nat as doues/retournynge to the arke of salua-  
cion/ but rather as rauyns restynge vpon caryon.  
Than god suffreth the theues to trouble vs/with fe-  
res and tēptacions of the flesshe / and other veraci-  
ons of body and spyrite. The theues ben y deuyls/  
& their mynisters/ be false bzetherne oꝝ false sustern/  
stailes of the deuyll: as sclaundzers/backbyters/de-  
tractours/ flatterers/ & suche other vnquiete psons.  
And all this god suffreth to make vs meke: for if we  
were very meke/god wolde take all suche tēptaciōs  
from vs/accoꝝdng to the sayeng of the prophēt Da-  
uid. Humiliatus sum, et liberauit me. I was made  
meke/ & god delyuered me. so saynt Poule had cōty-  
nually the temptation of the flesshe/ to kepe hym in  
mekenesse/lest y great multytude of his reuelaciōs  
shulde haue extolled hym/ and made hym proude.

Genesio. viii.

psa. cxiiii  
Scba col. 24

Howe prayer is most redy helpe agaynst the en-  
nemy/and all his temptacions: and of the effectes &  
offices of gostly pytie/and a declaracion of the peti-  
cion of the Vater noster/ that pteyneth to this day.

ppl. of pfe.

R. R. ii.

Also



Also howe god is with vs in all tribulacion/ & how  
 than he heareth vs most surely/ ordzning our prayer  
 after his wpll/ and nat after our appetyte: and how  
 that tribulacion foloweth euer the exercise of perfe-  
 ction. And howe this gyfte of pytie/ maketh man oz  
 woman comparable to angell/ and gyueth many co-  
 modities/ as the seconde beatitude/ and thze frutes  
 of the holygost. The tenth chapter.

**B**ut for that no person shulde drede these spy-  
 rituall labours/ oz thynke the long/ god hath  
 ordayned/ as most confortable and couenyent helpe  
 to man in this case/ the rehersted remedies/ with ma-  
 ny other and dyuers/ agaynst suche and all other te-  
 ptacions. And specially he hath assigned to vs pra-  
 yer/ whiche aboue all other/ quietteth man moost/ &  
 chaseth his enemyes fro hym. And although/ whan  
 thou sayest psalmes oz hymnes/ oz other holy oris-  
 ons thou knowest nat the vertue of y wordes that thou  
 sayest/ yet the enemy knoweth the wele and gyueth  
 backe/ for he is full soze aferde of the/ though he will  
 nat be to knowe. Therfore cōtinue thou thy prayer  
 and do as the enchaūter oz charmer dothe / whan he  
 wolde take a wylde venomous serpent. he knoweth  
 nat parauēture/ the vertue of the wordes that he spe-  
 keth/ but the serpent knoweth wele the vertue of the  
 same wordes that he speketh/ and can nat resyst the.  
 And therfore she stoppeth her eares/ and wolde nat  
 here them/ yet the enchaunter contynuing his wo-  
 des/ at the last ouercometh her/ and bringeth her to  
 passe as he wolde: So by holy prayer. we maye o-  
 uercome all passions and temptaciōs/ and also our  
 gostly enemy/ that mynistreth to vs the same. And  
 the

the prayer appropriate for this day / is the seconde petition of the Vater noster / after the order aboue rehearsed in the seconde booke. The petition is this.  
**ET NE NOS** inducas in temptationem. O blessed lord: suffice vs nat to be overcome by temptation. What soeuer we pray agaynst the byces of this day it may be reduced to this petition / after the forme y<sup>e</sup> we shewed i the fyrst day. Than pray with charite in your herte / mekely and perseuerauntly / and you shall haue your purpose : for the prayer of a meke person / as the wyse man saith : pierceth the cloudes / and neuer cesseth / vnto it cometh before y<sup>e</sup> throne of the Trinite / and neuer departeth fro thens / vnto it hath opteyned the request of the same. Therfore / lithe this gyfte of gostly pytie conteyneth in it / charite and iustice / saynt Thomas calleth it / a loupng and rightfull conuersacion / towarde god and man and it unpugneth all the lettes agaynst gostly conuersacion / and dyrecteth inan o<sup>r</sup> woman agaynst enuy / malyce / and ire o<sup>r</sup> wythe / and all other passions and occasions of impacieney / contencion / stryfe / debates / and suche other. Wherfore / whā you be assayled with any of these / tourne your consyderacion to the petition of this gyfte / whiche is the seconde petition of oure Vater noster / and make your prayer to god / and say / as is aboue said. Et ne nos inducas in temptationem. Good lord gyue me grace / that I be nat overcome in this temptation. And as we sayd in the fyrst day. All the prayers that the seruaunt of god prayeth in the tyme of yuell occasions : prouocations and temptacions / be reduced to this petition. Than let vs pray p<sup>e</sup>seuerantly & contynually / for by the light of the holy scripture of god / we haue two  
 pyl. of p. A. A. iii. great

Ca. xiii.  
 Math. vi

Cap. xi.

Eccle. 35.

Sup. 3 bl. ix.  
 q. p. ii. ar. p. ii.  
 q. p. ii. in fine.

Cap. xi.

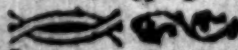


L.

psal. xc.

Abacuke. i.  
Seda cor. i.  
psal. xlv.Seda moras  
us. ca. xxxvi.

great confoztes and assurañces of helpe. One is/ that scripture sheweth. Whan soeuer we praye and call to god for helpe/ in our distresse or necessite/ he is than present with vs in our tribulacyon / and as he promysed to vs in his holy scripture/ redy to helpe and confozte vs. An other is this / that sithe we of our owne selfe/ knowe nat whan it is necessarye for oure soules to be delyuered frome trybulacion: and yet for feare/ we crye and call for helpe: than he heareth vs moost assuredly / but he measureth oure petycions after his blessed knowledge / and nat after our frayle appetite and desyre. For/ as scripture saithe: somtyme he maketh as though he herde vs nat/ in oportunyte and tyme of nede. And somtyme in our necessite/ he is our most redy helpar. Therefore/ let thē that entendeth this pylgrimage: knowe for a suretie/ that they shalbe tossed and tourned on euery syde/ somtyme by temptacions/ and somtyme by tribulacions. And whan they wolde most fayne serue god/ and with all their hertes apply them to perfection and holynesse/ for to kepe them in mekenesse god wyll suffre them somtyme to be lefte dze/ without deuocion/ as though he had forsaken them/ and it is nat so. For/ as saynt Gregorie saithe: somtyme grace withdraueth it selfe/ that man shulde knowe his owne infyrmyte. Nat so vnderstandynge/ that grace any tyme forsaketh man/ but that god withdraueth the swetnesse of grace for a tyme. And therefore/ the faithfull seruauntcs of god/ in all troubles temptacions/ and other vexacions/ casteth all their thoughtes/ herte and mynde/ and also soule / in the hādes of the mercy of god. And so doyng/ they nede neuer to doute of his helpe/ but rather of the maner of his

of his workynge/ they may conceyue great confort  
and gostly ioye. For whan they call and cry to their  
lorde to be delyuered fro any trouble/ and he graū-  
teth the nat their petition at their wpll/ but maketh  
delay: Than maye they take corage/ to suffre glad-  
lye those aduersytees / what soeuer they be: For by  
these scriptures befoze reherced: They maye be as-  
sured/ that those paynes worketh the helthe of their  
soules. Another goostly conforte oꝛ edifyenge/ we  
may take of the same scriptures: whan in sickenesse  
oꝛ other trouble/ we call for helpe to god / and he a-  
none heareth vs and delyuereth vs. Than haue we  
great cause to feare his maiestie/ and to be meke in  
our selfe. for if we be put in suche small paynes/ and  
can nat susteyne oꝛ suffre them: howe maye we suf-  
fere the paynes of ~~purgatorie~~ / oꝛ hell: whiche be in-  
tollerable. And also/ whan we consydeꝛe & se / howe  
we canne nat helpe our selfe in suche small paynes:  
Howe moche lesse may we helpe our selfe/ without  
the grace of god/ if we were putte to great paynes.  
Than we ought to knowe / that of oure selfe we be  
nought/ and maye do nothyng. And therfoze/ let vs  
rest and put all our truste in god: And what soeuer  
he hath oꝛdayned for vs/ lette vs take it thankfully/  
and so meke our selfe. ¶ Thus we haue shewed the  
perylles of this dayes iourney / and the remedies  
agaynst the same. Nowe must we shewe the pꝛynte  
that cometh by the sayd dayes labour. 

¶ Han we haue thus pꝛety exercised our selfe i  
these foresaid vertues/ than shall the secōde  
beame of grace/ whiche is the seconde gift of  
the holy gost/ shyne pꝛety in our soules. For lyke  
as they that dygge for water/ the moze they cast out  
of the



of the erthe/ the moze water foloweth: so/ the moze  
we cast out of our olde proude and carnall condic-  
tions by holy exercise/ the moze the lyght of this gyfte  
of pyte shyneth in our soules. And lyke as y beame  
of the sonne/ shynynge clerely on the Christall/ dia-  
mōde or perle/ maketh the stone moze glorious and  
bryght: so this beame of grace/ pytie/ shynynge ouer  
the mozeall vertues/ maketh theym moze bryght/ and  
in operacion moze noble. And althoughe this holy  
gyfte of pytie hath but one name/ yet in effect it wor-  
keth the operacions of all the foresaid vertues/ that

3. s2. d. xxxiii  
que. p11. et. 3.

Ibidem.

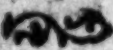
Thomas/ it worketh the operacions of the said ver-  
tues moze nobly/ than they may do: For mozeall ver-  
tues bringeth man to no further perfection/ than he  
maye attayne to of his nature/ by right/ reason/ and  
wysdome of man/ as saynt Thomas saithe: But  
this holy gyfte of pytie maketh man to worke wor-  
kes/ ferre aboue mannes nature of hym selfe/ & ma-  
keth his dedes godly/ and comparable with angell  
and most acceptable and pleasaunt to the holy gost/  
by whose gracious inspiracions and holy mocions  
they be wrought. this pfection ones optayned and  
goten/ than we shall haue maners and condicions  
acordynge and besemyng/ for the seruauntes of su-  
che a prince/ that is kynge of all kynges/ and empe-  
rour of all emperours. Thā shall we be parteners  
of the seconde beaitytude and heuently blessing/ that  
our lord graūted to all such/ sayng in this wyse.

Math. v.

Blessed be the mylde in cōuersacion/ for they shall  
haue in their possession/ the lande of lyfe.

2. timoth.  
quarto.

And all this/ the holy gyfte of pytie worketh in vs/  
whiche pytie/ as saynt Doule saithe/ is necessary to  
all thyns

all thynges/ bothe to body and soule. And it hathe  
the promyse of quiet possession in this lyfe/ and assu-  
raunce of the lyfe to come. All this worketh gostely  
pytie/ whan it is perfyte. Than shall our apple be  
melowe/ that is/ than we be ripe in perfection: than  
shall the seconde principall bzaunche of the tree of  
grace burgeon/ and bring forth his flour most per-  
fyte/ whiche is the seconde beatitude of the gospell:  
of the whiche flour shall folowe ioyfull frute of the  
holy gost/ with the whiche our lord Jesus shall re-  
fresh he and make vs strong/ agaynst the next dayes  
iourney. These frutes ben thze in nombze. 

Assuraunce &  
delectacion.

In goodnesse  
In benignyte  
In mylde/softe/ and  
gentyll maner.

These fruytes dothe vs to vnderstande/ that whan  
the perfection of this holy gifte/ is perfytely optey-  
ned and fully gotten: than our soules shall be so sta-  
blysshed in grace and loue / that nat onely without  
any difficulte or hardnesse/ we shall worke the wor-  
kes of all these vertues reherfed/ but also with gret  
pleasure and delectacion. And than shall euery cri-  
sten man and woman be loued of vs/ without qua-  
rell or offence/ as our most dere bzetherne & susterne  
in our lord Jesus: in whom thus endeth this secōde  
dayes iourney of this spūall pylgrimage. Amen.

Here endeth the seconde day of the  
pylgrimage of perfection.

pyl. of p.

DD Here



**There after foloweth the thirde Daye of  
this iourney/ called the pylgri-  
mage of perfection.**

**H**owe the labour of the thirde day/ is to wynn the  
perfection of the gyfte of sciēce : and howe this day  
is declared by the thirde day of the creacion of the  
vniuersall worlde: And howe all filthy mocions of  
the body/ be dried by this day: and howe this is nat  
the science of philosophers/ but the science of sayn-  
tes/ whiche ordreth man in thynges spyrituall and  
tempozall/ as concernyng his saluacion.

The fyrst chapter.



Genl. p. 1.

**T**he thirde Daye of this pyl-  
grimage/ is/ to wynn the pfection  
of the thirde gyft of the holy gost  
called gostly science oz gostly cū-  
nyng. And the thirde day of the  
creacion of the worlde/ maye de-  
clare the nature/ perfectyon/ and  
properties of this holy gyfte. For lyke/ as in y daye  
at the comaundement of almighty god : all waters  
were congregate oz gathered togyder in one place/  
whiche congregacions of waters/ he called the see:  
and the drie lande appered by it selfe/ whiche he cal-  
led the erthe. And than y trees and floures dyd bur-  
gion and spring most fresshly/ and bring forth the ple-  
saunt frutes. So by this spyrituall day/ and clernes-  
se of gostly science/ in the pylgrime of perfection/ all  
filthy/ moyst / and flowyng voluptuousnesse of the  
flesh he/ with other carnall tēptacions & delectacion  
ben

ben suppressed / & in maner driuen to a corner. For  
 reason is so illumyned & comforted / by the light and  
 strength of this gyfte / that sensualite with all her flo  
 wing voluptuous desyres / ben suppressed & kept vn  
 der fote / & man or woman is as a drie lande / or soyle  
 most frutefull: wherin these passions & appetites of  
 the flesh he subdued / all maner of trees & floures of  
 vertues with their frutes / groweth most fressh hely &  
 ioyfully. This drie lande is represented or signified  
 in the gospel / by that drie erth or drie places / in the  
 whiche the yuell spryit walked / whan they were ca  
 sten out of the psons / whome before they possessed.  
 Our lord sayth there / & they went by certayne drie  
 places / sekynge for rest / but they coude fynde none. So  
 these psons illumyned by this holy gyfte of goostly  
 sciēce / be so drie frō all moysture of syn / & the enemy  
 can fynde no place to rest in them. For this gyft sert  
 cheth euery corner / and expelleth the enemy frō eue  
 ry where / leauynge no corner of the soule infecte / or  
 spotted with carnall moysture: But it drieth vp all  
 suche by the heate of loue / and maketh man to thirst  
 the heuenly dewe of grace: as the erthe that is dried  
 by the heate of the sonne / thyrsteth or longeth to re  
 ceue a shoure frō heuyn / as saynt Jerome saith /  
 This is nat the science or connyng of the philoso  
 phers / nor yet any of the gyftes of prerogatyue / or  
 knolege of & scripture & diuinite / wherby the lerned  
 men edifyeth other / in preching & worde of god: but  
 it is the science of sayntes / & directeth & ledeth man  
 by right wayes / as scripture saith. and this holy sci  
 ēce hath many operaciōs in mānes soule aft holy do  
 ctors. First it directeth man in all thingz cōcernyng  
 our faith: it techeth him what he shulde beleue / and  
 pyl. of pfe.

¶ D. ii. what

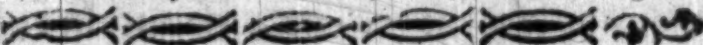
Mat. xii.  
et Lu. xi.

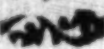
Sapt. x.

antoninus in  
uñ. pte sūme  
titlo. xvi. §. i.



In li. de simi.  
ca. lxxx.

what he ſhulde nat beleue/ and alſo what he ſhulde  
do/ or howe he ſhulde behaue hym ſelfe/ in all the be  
nefitēs that god hath cōmytted to his uſe/ for his me  
ryte and ſaluacion. And therfore/ nat onely it ſhe  
weth a difference bitwene thynges to be loued/ and  
thynges nat to be loued: but alſo/ it dyrecteth & lea  
deth vs in tempoꝝall thyngs/ to be oꝝdred. And ther  
fore ſaynt Anſelme ſaith/ that cōueniently the holy  
goſt putteth this y thirde giſte in oꝝder: For after y  
he hath by his grace touched the ſoule of man or wo  
man/ with the gyfte of reuerent and childly feare/ &  
made it very reuerent, obedient/ ſymple/ & meke to  
god. & alſo by y gyfte of pytie/ hath made the ſoule  
of man or woman/ mylde & pytefull towarde other/  
ꝛſyding by the example of hym ſelfe/ if he offēde god  
or were ſeperate from god/ how wretched he ſhulde  
be. And ſo/ he is enclyned or moued to labour & ſer  
che/ howe he may pleaſe god. And ſo/ in all offences  
and diſpleaſures / he hath pytie on his neyghbour/  
as of hym ſelfe/ for the ſame conſyderacion. Than/  
whan he is thus meke & mylde/ the holy goſt as this  
doctour ſaith/ toucheth hym with the lyght of goſt  
lye ſcience/ illumyning & teachyng hym what thyng  
ges he ſhulde do/ and howe or whan he ſhulde per  
forme them. 

**O**f many and dyuers operaciōs or woꝝkes/ that  
the gyfte of ſcience woꝝketh in mannes ſoule. And  
howe it dyrecteth the woꝝkes of the two dayes paſt  
ſhewyng the hole conuerſacion of man/ to the  
whiche he is bounde/ as concernyng  
his ſaluacion. The ſeconde  
chapter. 

This



His holy gyfte no persone maye haue/  
 but only they that be in grace/ and eche  
 of them hath it/ but yet/ nat in lyke per  
 fection. Chasie/ for bycause this holy  
 gyfte dyrecteth man oꝝ woman/ and is  
 the most sure iudgement in all thynges/ y he ough  
 teth to belcue/ and in all the outwarde woꝝkes that  
 man oughteth to do/ for his saluacion. we shall first  
 touche those thynges/ that this gyfte of gostly scy  
 ence oꝝdꝛeth in the woꝝkes of man/ and secondarily  
 howe it dyrecteth man in thynges concernynge his  
 fapthe. First/ as saynt Thomas saithe: it dyrecteth  
 oꝝdꝛeth the woꝝkes of y two gyftes befoze rcherfed/  
 in the two dayes past/ that is to saye: of the gyfte of  
 feare/ and of the gyfte of pytie. And it is to them as  
 a counsayler/ oꝝ as a iudge among the people/ oꝝ as  
 a doctour to his disciples. For lyke/ as the doctryn  
 of y mayster edifyeth and illumyneth his disciples/  
 so the iudgement of this gyfte of gostly sciēce/ dothe  
 strength and clarify the woꝝkes of the other gyfte.  
 And also/ as the erthe and y seed sowen/ necessarily  
 requyꝛeth the beame and confozte of the sonne: So  
 whan we be made meke and lowe / as the erthe / by  
 the gyfte of feare/ and as the small seed/ wherof our  
 sauyour speketh in the gospels/ whiche is very apte  
 and redy to bzing forth the fayze and swete frute of  
 faithe/ and the floures of goodly maners/ and swete  
 behauour towarde euery person/ by the gyfte of py  
 tie. If we shall burgeon and bzing forth these go  
 stely floures and frutes of grace it is necessarily re  
 quyꝛed/ that the beame of gostly science/ clarify and  
 lyghten our hertes. For/ as saynt Thomas saithe/  
 it is the moze certayne iudgement/ in all thynges/  
 ppl. of p.

¶ D. iii. that

Secda scde. q.  
 viii. arti. vi.  
 It questi. ix.

Mat. xvi.

Secda scde. q.  
 ix. arti. iij.



ps. de trinita  
te. cap. xiiij.

Distin. xxxv.  
tercij libri.

parte. quar.  
titl. xvi. §. vii

iacobi. iiii

Actu ii. ii.

Ibidem. §. ix.

Sap. vii

capt. xiiii

that man schulde do. Saynt Austen saythe/ that it teacheth man oꝝ woman / howe to possesse and vse rightfully / the goodes of this worlde. The maister oꝝ the Sentences saythe/ that it teacheth man as a Doctour / howe to behaue hym among frowarde cōpany. Antonyne saithe/ that by this gyfte of goostly science/ the tong of man oꝝ woman is purified and fyled: Whiche tonge/ as saynt James saythe : is so wyld and vnrewly / that no person of hym selfe can tame it / yet this gyfte ordzeth it. In token wherof / and to shewe this gyfte to be most excellently in the blessed apostles: the holy gost in the feest of Penthecost / appered on them in fyve tonges. Another doctour saythe / and Antonyne reciteth the same: that this gyfte of goostly Science / purgeth and clēseth the synnes paste / and plucketh vp by the rootes / the puell customes and worldly cōdycions. And by the lyght of the same gyfte / it leyeth them abrode / and discloseth oꝝ sheweth / howe odyble oꝝ hatefull they be. This gyfte of goostly Science / kepeth manne from wronge iudgementes and false suspycions. It sheweth euery thyng / as it is in it selfe / howe trewe oꝝ howe false / howe precious oꝝ howe vile it is. It discerneth heuenly thynges / to be of incomparable price / in comparysone to erthely thynges: whiche it iudgeth but shadowes. For as the Wyse man saythe: The goodes oꝝ richesse of this worlde be create and made / for that the good man schulde haue theym / in dyspyte and hate : in comparysone of the thynges to come. And he saythe / that in cōtrary wyse / they be as mousetrappes / to them that be vnwyse / that setteth their felcrite and ioye in theym. This holy gyfte / dissolueth oꝝ breaketh all dissolucions

cions and ydelnesse / and detecteth / howe peryllous they be to mānes soule. All scruples / feares / errors / and doutfulnesse of conscience: flyeth away from the lyght of this holy gyfte of goostly science / whan it is perfyte / and be dyssolued / as y ware befoze the fyre. This gyfte / suffreth nothyng to be done ne taken in hande / withoute perfyte delyberacion / and sure sertyche of wyl dome / and discussyon of euery cyrcumstaunce: As of the tyme / of the place / of the person / of the occasyon / and of the ende: And of the profyte that maye come therby / or dampnage. It weyeth all these befoze it begyn / or gyue sentence in iudgyng any thyng. For as Origene saythe / vertue in iudgement / is slowe in cyrcumspecte: and it sertycheth euery cyrcumstaunce / befoze it determie to do this or that. Many hath a good zeale to perfection / whiche for the lacke of this lyght of goostly science be blynde / and knoweth nat what is to be don. Some be disposed to lecherouse thoughtes / whiche be right temperate in dyette: Suche muste absteyne / watche / and praye the moze. Some be nat moche troubled with suche rebellyons of y flesshe / but in the vyce of the tong / they excede and passe many other: Suche must lerne to kepe scilence. Some be weake of stomake / and in soule scrupulous: but in pryde and enuy / they be moche malycious: These muste labour for mekenesse / pytie / and obedyence: For dyuers persones / muste haue dyuers beginnynges of perfection. And the gyfte of goostly science / iudgeth all these. Therfore / where this beame of the starre of grace / shyneth perfytely / there muste euer be moost sure iudgement / in all thynges / concerninge the conuersacyon / of manne or woman.

pyl. of p.

D D. iiii. And

Her be phila  
D. iii. Int hec



And so/ we haue great cause to thanke god daylye/  
 whiche hath gyuen to vs this notable gyfte/ wher-  
 by our actes oꝝ dedes ben oꝝdꝝed moost acceptably/  
 to his grace. The lyght of this gyfte/ helpeth mo-  
 che the memoꝛie of euery deuout pylgryme/ & wyl-  
 nat suffre them to foꝛgete their holy purpose of per-  
 fection: but rather putteth them in remembraunce/  
 and moueth them to the same: whiche is a synguler  
 helpe/ foꝛ euery pylgryme that entendeth this iour-  
 ney. But knowe foꝛ certayne/ that thoughhe this ho-  
 ly gyfte hath many operacions oꝝ woꝝkynge/ yet  
 it woꝝketh one thyng in man oꝝ woman/ that pleas-  
 seth our loꝛde Ihesu/ aboue all other. And that is/  
 that it maketh mānes herte oꝝ womans compunct/  
 and enclyneth oꝝ disposeth them/ to teares/ soꝛowe/  
 and lamentacion foꝛ their synnes. It sheweth to  
 man oꝝ woman them self/ and maketh the to knowe  
 what they be/ howe synfull and vnkynde to God.  
 And therfoꝛe/ our loꝛde declaryng this gyfte to his  
 disciples/ by the thirde beattyude/ sayd.

Math. v.

Blessed be they that wayleth and wepeth in  
 this woꝛlde / foꝛ they shal haue eternall  
 consolacion oꝝ confoꝛte.

Howe the gyfte of science iudgeth in thynges to  
 be beleued by saythe oꝝ contrary / to be eschewed.  
 And howe this effecte of science differeth from the  
 lyke effecte / in the grace of discernynge of spyr-  
 ites. And howe the sayd gyfte of science/ discerneth  
 and iudgeth bytwene trewe reuelacions  
 and illusions of the ennemy.

The thirde chapi-  
 ter.

This



His gyfte also / iudgeth and sheweth / those thynges that we ought to beleue: and diuidenth them from those thynges that we shulde nat beleue: nor admyt in any wyse / by our faith. And on this partie / as Antonyne saythe: it discerneth and iudgeth / whiche be trewe reuelacions / and whiche be false illusions. And though the gyfte of prerogatyue / called discrecion or discernyng of spyrites / certifye man in this mater / as we haue sayde before in the secōde boke / the sixte chapter. yet / that nat withstandyng / this gyfte of gostly science / maye do also the same / & that moze expediently for mannes soule. For the gyfte of prerogatyue / wherby man iudgeth true reuelacions from illusions: parauenture may be without grace / and in them that be in dedly syn / for it is gyuen onely to man / for to helpe his neighbour: But this gyfte of the holygost / called gostly science / is as a lyght / gyuen to man or woman / for their owne profyte and saluacion: and maye neuer be with dedly synne: And it is in all the membres of Chyestes churche / that be in grace. This may be declared moze plainly by this example. Some censes of mannes body / be necessarily requyred to euery membre / that is quicke and hath lyfe: so þ / whan that cense fayleth / the lyfe fayleth: as by example. The cense of touchyng or felyng / is so necessary / þ man can nat lyue / and be without it: and it is in euery parte of the body / where lyfe hath his due operation. But some of the other censes / as the syght or hearpyng / man may lacke & be without / and yet lyue for they be nat of the necessitye of mannes lyfe / For man may lyue without the / as many dothe. yet god ppl. of pfe.

¶ D. v. hath

Quar. parte  
titulo. xvi.  
§. viii.

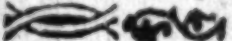



hath gyuen these censes to man oꝝ woman/ to the ad  
ornment of their body/ and foꝝ that they may therby  
oꝝder and saue other partes of their body. So/ in  
lykewise this holy gifte of goostly science/ is neuer  
seperate oꝝ departed from grace/ which grace is the  
lyfe of the soule. And therfoꝝe/ euery meñbe of chꝛist  
that is in grace/ hath this gift of goostly sciēce/ wher  
by he may discerne thynges necessary to his salua  
cion. And like/ as the cense of touchinge oꝝ felyng/  
is in euery man oꝝ woman lyuenge: But the cense  
of sight oꝝ hearyng/ many a person wanteth & hath  
nat: So/ the gyfte of the holy gost/ called science/ is  
in euery persone that is in grace/ but the gyfte of pꝛ  
rogatyue called discrecion/ oꝝ discernyng of spyꝛi  
tes/ is but in fewe pꝛsons: and the cause may be this.  
foꝝ it is gyuen cōmenly to man oꝝ woman/ that ther  
by they may helpe other/ that hath nede therof. But  
this holy gifte of goostly science/ is necessarily re  
quyꝛed in euery pꝛson/ wherby he may trye/ knowe  
and chole thynges/ that by faithe/ maye helpe to his  
saluacion/ and to eschewe and auoyde the cōtrary.  
And though the gyfte of pꝛerogatyue/ called discre  
cion/ can discerne trewe reuelacions from false illu  
sions: yet/ it is nat superfluous/ though this holy  
gifte do the same. foꝝ the kynges grace and his no  
ble counsaile/ may iudge and discerne/ and also de  
terme the same causes/ that his chꝛyfes oꝝ baylifes  
hath entreated befoꝝe. And yet/ the iudgement and  
examynacion of the counsaile/ is nat in vayne/ but  
rather foꝝ the cōmen weale/ and the kynges honour  
and iustyce: So it is/ in the gyftes of discernynge  
of spyꝛites and goostly science. foꝝ/ lyke as the fyrst  
discerneth foꝝ the helpe of other/ so this other dothe  
foꝝ

foz oure owne pꝛofyte and sauegarde. Example of  
 this we may take in nature/ that man / bothe by his  
 syght and also by his touchynge / may discerne nom  
 bꝛes / & knowe the multytude of them. yet the syght  
 of man oꝝ woman is / but in one parte of their bo  
 dy / but the censes of touchynge is in euery parte:  
 So / fewe in comparysone / hath the gyfte of pꝛero  
 gatye to discerne spyrites / where as euery person  
 in grace / hath this holy science: Whiche gyfte of go  
 stely science / the moze perfite it is / the moze prompt  
 ly oꝝ redily it discerneth and sheweth / what thyn  
 ges we ought to beleue : and what we ought nat to  
 beleue. But / foꝝ as moche / as the great clerke An  
 tonyne noteth / That this holy gyfte / discerneth true  
 reuelacions from illusyons / I thought somewhat to  
 speke therof befoze / whan I entreated of the sayde  
 gyses of pꝛerogatyue. But now / bycause this gyfte  
 of goostly science / woꝝketh the same effecte (as it is  
 aboue sayde). I shall therfoze / here in this place /  
 by the grace of god: with reuerence / and onely by the  
 authoꝛite and experyence of holy fathers and sayn  
 tes: Entreate and shewe / howe trewe reuelacyons  
 and trewe felynges / maye be discerned and parcey  
 ued / fro the illusyons of the Enemy. foꝝ / in as mo  
 che / as the discernynge of trewe reuelacyons and  
 trewe felynges of the Holygoost / from false illusy  
 ons and suggestyons of the Enemy / is nat of the  
 wytte of manne: Noꝝ yet / of any arte oꝝ Science /  
 founde oꝝ studyed of manne: but onely of the gra  
 ce of Godde / and of the noble gyses of the Holy  
 goost. It becometh nat a synner / be he neuer so cons  
 nyng / to Wryte of this matter / withoute greate  
 feare and reuerence / consyderynge / That it is so  
 hye

Vbi supra



hye & noble a grace/ and that the experyence therof  
 is so rare/ and in maner of fewe known and w<sup>r</sup>it-  
 ten/ saue onely of holy fathers and solēpne doctozs/  
 enspyrred with the holy gost. yet/ for the edifyeng of  
 the pylgrimes/ that entendeth this holy iourney of  
 perfection/ to the honour of god and helthe of their  
 soules/ I shall w<sup>r</sup>ite a wo<sup>r</sup>de o<sup>r</sup> twayne/ nat of myn  
 owne inuencyon o<sup>r</sup> wytte/ but onely/ as I fynde of  
 holy doctours and fathers/ nat onely lerned/ but al-  
 so expert: Howe true reuelacions & felynges/ maye  
 be discerned from false illusyons. 

**H**owe reuelacions and illusyons / maye be kno-  
 wen foure maner of wayes : and fyrst/ by the cause  
 that wo<sup>r</sup>keth them. And howe Sathanas wyll tras-  
 forme hym selfe / in to the symyltude of the angell  
 of lyght. And howe we shulde proue the spyrites/  
 wheder they be of god o<sup>r</sup> nat/ & in all felynges and  
 visyons / euer to feare and suspecte the subteltie of  
 the enemy. The fourth chapiter. 



**A** true reuelacyon maye be knowen/  
 fro an illusion/ by four dyuers wayes  
 First/ by the principles and cause effy-  
 cient that wo<sup>r</sup>keth them. For the prin-  
 ciples o<sup>r</sup> authours of all reuelacyons  
 and felynges bothe good and badde / be outhet the  
 spyrite of trowthe and his holy mynisters / o<sup>r</sup> els/  
 the spyrite of errour/ and his mynisters. The spy-  
 rite of truthe is the holy gost/ and his ministers ben  
 the holy angelles. The spyrite of errour is Satha-  
 nas/ and his mynisters be deuylls. The holy gost  
 with his mynisters/ sheweth in all maner of reuela-  
 cions/

cions/felynges/and inspyzacions/euer the thyng/  
 as it is/without admixture of any fallnesse. But as  
 saynt Thomas saith/ the spyzite of errour with his  
 mynisters spekeþ somtyme the truth and somtyme  
 he lyeth/and sheweth that is false. And this said do  
 ctour sheweth the cause / why he spekeþ somtyme  
 the truthe. For though he the spyzite of errour/ in all  
 his purpose be contrary to the holygost/ yet bicause  
 his vnderstandyng and other naturalles be hole in  
 hym and nat derked oꝝ hurte/ therfoze he may speke  
 the truth: but whā he so dothe/ it is neuer foꝝ a good  
 ende/ but rather to bzing them to confusion/ that be  
 leueth the same/ as we sayde befoze: Howe he wyll  
 moue a persone somtyme to abstinence/ sylence/ iu  
 stice/ oꝝ suche other: But all that he dothe/ foꝝ the en  
 tent/ that vnder the symilitude of vertue/ he may en  
 duce oꝝ bzing in/ some vyce oꝝ synne. The holygost  
 is the spyzite of lyght and confozte/ and Sathanas  
 is the pꝛince of derkenesse and confusion: The my  
 nisters of the holygost be the angelles of lyght and  
 messangers of truthe/ consolacion and iustice: And  
 the mynisters of y great enemy/ be angelles of derk  
 nesse/ deuyls of hell/ whiche euer/ as moche as is in  
 them be woꝝkers of crueltie/ errours and cōfusiō.  
 And though the angelles of god be euer the spyzite  
 of lyght/ and the other tyꝛantes the spyzites of derk  
 nesse. yet/ as saynt Poule saith/ whiche knewe their  
 subteltye and craftes/ by most euident and contynū  
 all experience. The angell of Sathanas wyll tras  
 figure hym selfe/ and appere somtyme as it were an  
 angell of lyght: somtyme visibly/ somtyme fantasti  
 cally/ euer suggestyng and mouyng some vyce/ vn  
 der the colour of vertue. Wherfoze / saynt Austen/  
 vpon

Secda scbe. q.  
 C. lxxv. arti.  
 vi.  
 It pꝛi. q. pte  
 leuii. arti. q.  
 ad quintum.

ii. cor. xi.

Cap. ix.



vpon the said text of the apostell / writeth in this ma-  
 ner / in his boke called Encheridion: exortyng euery  
 man & woman to beware / & to gyue watchyng dily-  
 gēce / whan Sathanas dothe appere / transfigured  
 in to the similitude oꝝ lykenes of an angell of light  
 left to disceyue thē / & bring thē to beleue: oꝝ to do oꝝ  
 speke that thyng / y is cōtrary to y helth of their sou-  
 les. & he addeth therto / this moze / to our syngler cō-  
 fort / y though thē in y disceyue y cēses of the body /  
 yet as long as y mynde is nat moued by y false sug-  
 gestion / to swarue from the right sentēce of faith /  
 wherby y life of euery faithfull man & woman is go-  
 uerned and oꝝdꝛed / so long there is the lesse ieopdy:  
 as wele / whan he fayneth any thyng by suggestion  
 that is good / oꝝ (as this doctour saith): Whan he  
 seeth oꝝ dothe any thyng that parteyneth to the pꝛo-  
 pertie of the good angell. Also / though it be lightly  
 cōiectured oꝝ thought / that he is a good angell. yet  
 (saith saynt Austen) the peryll is nat so great / that  
 therby mānes fayth periss heth. But whan / by suche  
 true nociōs / whiche be ferre frō his purpose / he sug-  
 gesteth oꝝ moueth to man oꝝ woman / to do suche thi-  
 ges y he wolde haue thē to do / suche y be to his plea-  
 sure / and to the distruction of their soules: than let  
 thē watche with all dilygēce / to discerne his cautels  
 and nat consent to hym. And after this holy doctoꝝ /  
 let neuer man oꝝ woman put their cōfydence & trust  
 as concernyng this poynt / in angell / oꝝ in any other  
 spyrite: but onely in god. And that / this is the best  
 remedy agaynst thēemy: no man dout / thus saith  
 saynt Austen: Therfoze / after saynt Iohn in his epi-  
 stoll / we ought nat with suche great delyberacion /  
 assent to any visyon / suggestion / oꝝ felynge: but he  
 byddeth

Ibidem.

Vbi supra.

Ibidem.

Ibidem.  
l. Jo. iiii.

byddeth vs to proue and trye the spyrites / wheder they be of god oꝛ nat / and that by long deliberacion prayer / and counsaile of other that be lerned / & hath goostly experience in suche thynges. For / as saynt Austen saithe: many befoze they knowe / ben disceyued by suche meanes: & all that is / bicause they watche nat to puent the selfe: and beware / euer haupng the subteltie of the enemy mystrusted and suspecte.

**H**owe a true reuelacion maye be knowen / by the forme oꝛ maner therof / whiche is a spyrituall lyght gyuen of god: And howe in dyuers degrees / holy men receyued the same to dyuers effectes: and how the enemy can cause lyghtes / but they be onely coꝛpozall oꝛ fantastical. And howe / harde it is foꝛ a pꝛsone vnerpert of suche thynges / without counsaile to discerne oꝛ iudge suche lyghtes oꝛ reuelacions.

The fyfthe chapter.

**W**e may knowe also a true reuelacyon / by the forme and maner therof / and by the effectes of the same. The forme of a spyrituall visyon / as saynt Thomas saithe: wheder it be immediatly of the holy goost / oꝛ els mediatly / as by the mynistracion of some good angell / is a spyrituall lyght. wherby our mynde & vnderstandyng is illustrate oꝛ illumyned / confortyd & made strong / soꝛtyme to vnderstāde misteries / whiche of our selfe / we be nat able to vnderstande otherwyle / outhen foꝛ ꝑ the knolege of suche hye secretes depēdeth onely of god / & is supꝛatꝛall / oꝛ els / ꝑ it is nat in our power foꝛ that tyme / to knowe the. And by this lyght / were ꝑ holy apostles illumyned.

Dei. parte. q.  
xii. art. xiii.

Actuū. ii.



Capl. xi.

illumyned in Penthecost/and nat onely they/but al  
 so many other holy men in tyme past:as Salomon  
 ecclesiasticus/ and other mo/ of the olde lawe: whi  
 che for the tyme of their holynesse/ were enspyrzed w  
 the holy gost/ whose wordes/ the prechers bleth day  
 lye in their sermons to y people. And also/ the foure  
 solempne doctours of the churche of Chyste/ saynt  
 Austen/ saynt Ambrose/ saynt Gregorie/ and saynt  
 Jerome/ of whom our lord speket in his holy rule  
 of saynt Brigettes relygion/ shewynge there/ that  
 their holy doctryne was by the inspyzacion of the  
 holy gost. Eche one of these/ some in one degre and  
 some in other/ receyued the said influence and light  
 And to some this lyght was so clere/ that it was a  
 myrrour or lokyng glasse/ nat onely confoztynge the  
 vnderstandyng of them/ but also in this lyght they  
 se thynges to come/ and prophesied/ denounced and  
 shewed thynges that god onely knewe/ and no crea  
 ture but they onely/ to whome it was gyuen to se and  
 vnderstande suche thynges/ as to the holy prophes  
 tes/ and to them it was the spyrite of prophecy. To  
 some it dyd so illustrate or lyghten their vnderstan  
 dyng/ that it lyfted vp their vnderstandyng aboue  
 their censes/ and made their soule in spyrite & excelle  
 of mynde/ so that they neded nat the outwarde vse  
 of their senses or wyttes/ for to perceyue the wyll of  
 god/ and his holy comaundementes/ in suche thyn  
 ges/ that he wolde haue the to preche or write. And  
 after this maner was saynt Iohn the Euangelyst/  
 in spyrite/ whan he sawe and herde y wordes of his  
 reuelacions/ called the apocalyps/ as Gylbert wyt  
 nesseth in his prologue vpon the same: and s. Tho  
 mas affyrmeth y same/ Scda scde q.c. lxxv. arti. iii.  
 ad p. i.

Apoca. i.

ad pzi. et. liii. and also saynt Peter: as it is open in the actes/ of the apostles. But of these maner of visyons or reuelacyons of mynde / I entende by the grace of god/ to speke moze in the sixte day or in the last day/ that is the seuenth day/ And these be of the holy goost/ or of the good angell. The enemy also/ hath his reuelacions/ whiche maye rather be called false illusyons/ for to disceyue man: he hath his suggestions/ felynges/ and lightes: but his lyghtes be euer/ outhet fantasticall or els corporall. And no marueyle/ though he the enemy/ whiche is of so noble nature and power/ if he be suffred of god/ can cause a materiall light in any place/ as he caused the fyre to discende from aboue the cloudes/ wherewith he burned & destroyed all the substaunce & goodes of holy Job. But his lyght is moche different and vnlyke to the lyght of the holy goost/ or of the good angell. For the fantasticall or corporall lyght of the enemy/ can neuer directly/ conforthe the vnderstandyng of man or woman/ nor cause any thought in their myndes/ after saynt Thomas: But lyke as in the frenetyke persons/ their blode and spyrites be so moued/ that they ymagin that they se lyghtes and other visyons/ whan it is nat so. In lyke wise/ the enemy may alter and chaunge the ymaginacion and fantasy of man or woman/ & be occasion by his so doying/ that they shall thynke this or that/ good or badde/ after his pleasure. For the fantasy of man or woman/ after the philosopher: is to the reason and vnderstandyng/ as a glasse/ wherin/ reason by his owne light seeth suche thyng/ that parteyneth to reason of hym selfe/ to perceyue and se. Therfore/ if the enemy excite or stire any persone/ to cōsider any thyng in the

ppl. of pfe.

pp glasse

Actus. x.

Job. pzi.

pzi. ii. q. lxxx.  
art. q. et. iiij.

iiij. de anima.



Vbi supra

glasse of his fantasy / though the fyrst motion be nat  
 in manes power to let / but that the enemy maye put  
 it in his fantasy : yet / it is in his power / after that he  
 hath delyberacion and good remembraunce of him  
 selfe / outhet to putte the thought awaye agayne / o2  
 to resyst it / if it be puell. And contrariwyle : whan  
 it is good / to aske counsaile / of them that be expert  
 in suche thynges / what is to be done. but yet / for all  
 these telynges / suggestions / false propheties / & fan-  
 tastycall lyghtes : He can neuer cause any thought  
 dyrectly / in the mynde of man o2 woman : nouthet  
 constrayne the wyll to consent to his suggestyons  
 o2 motions. And this lyght / after saynt Thomas :  
 may nat dyrectly / confozte the vnderstandyng & eye  
 of mannes soule : yet / neuerthelesse / harde it is for  
 them that entendeth perfection / and be nat expert in  
 suche thynges / to discerne true felynges and reuela-  
 cions / from fantastical lyghtes of the enemy / and  
 false illusyons : And therfore / it is very necessary &  
 moze profytable / alway / to aske counsaile in suche  
 thynges / of them that haue lernyng and experience.

**H**owe a true reuelacion and a false illusion / may  
 be kuowen by their effectes : And howe the lyght of  
 the holygost / worketh assurauce and certaynte in  
 mannes soule / of the thyng reueled o2 shewed / and  
 causeth peace and quietnesse in the conscyence / and  
 that the enemy can neuer do. And this is one of the  
 moost euydent tokens to discerne reuelacions : and  
 howe the visyons of the good angell / be somewhat  
 terrible and fearfull in the begynnynge / and in the  
 ende / all consolacion and cōfozte : And of the enemy  
 all is contrary.

The sixte chapter.

The true



**T**he trewe light and visyon of the good  
 angell/ as I can take: of saynt Tho-  
 mas/ Hugo de sacro victore/ Antonyne  
 and other doctours: may be discerned  
 from the illusion of y enemy: nat with-  
 standynge/ that he wpll somtyme transfoyme hym  
 selfe/ and appere with lyght/ vnder the simplitude  
 of the good angell. And yet/ though these lyghtes  
 of them selfe/ be nat soone discerned fro whens they  
 come/ of them specially/ that hath nat their spyritu-  
 all censes/ exercised with gostly experience/ as saint  
 Poule saythe: yet/ by their effectes they may be kno-  
 wen/ of great coniecture and sygnes/ and disclosed  
 of what angell they be mynistred. For/ after these  
 foresaid doctours: the reuelacion of the holy goost/  
 outhere immediatly/ or els mynistred of the good an-  
 gell mediatly/ causeth the soule that receyueth it/ to  
 be moze meke/ moze tractable/ & redier to be counsay-  
 led or examyned/ if nede so requyre. For/ as l. Gre-  
 gorie saithe: the visyons/ felynges/ and inspyracions  
 of the holy goost/ outhere in slepyng or wakynge/ cau-  
 seth in the persons that receyueth them/ assuraunce  
 or a certaynte of the thyng reueled or shewed: wher-  
 by they be gladde and nat astryde/ if nede be/ to be  
 examyned: & yet their soules be cuer kepte in meke-  
 nesse/ voyde from all vayne glorie/ and maketh the  
 all swete and melowe/ in all good maner: and enfla-  
 meth them with suche charite/ that all their hugar  
 and thyeste is/ to kepe the comaundementes of god/  
 and to do gode woikes/ and neuer to be wery to run  
 the waye of perfection. And contrariwyle/ the vy-  
 sions/ prophecies/ felynges/ and lyghtes of the en-  
 nemy/ moueth man or woman to pride/ syngularite  
 pyl. of p. p. ii. di. dayne

p. i. cor. sc 60.  
 hebre. quito.



disdayne/and dispisynge of other: and to pzefer the  
 selfe befoze other/ and to thynke them selfe to excede  
 and passe all other in holynesse/ that hath nat suche  
 graces and visyons: and also/ maketh the to be im-  
 patient and moche frowarde. And if at any tyme  
 they here good counsaile/ syldome they folowe it/ oꝝ  
 neuer. Suche be nat gladde to be examyned/ except  
 it be foꝝ bayne glozie: and foꝝ bicause they wolde be  
 reputed and thought holy/ and somewhat in þe syght  
 and opinyon of the people: where as of very truthe  
 they be nought of them selfe. These ben they/ of whō  
 we spake befoze / that pꝛesumeth to desyre & wyll he  
 foꝝ suche felynges and visyons/ moze foꝝ their owne  
 bayne appetyte/ that they myght be reputed holy &  
 good: than foꝝ any other good cause: oꝝ els/ foꝝ that  
 they wauer and doute in the faythe: And therfoze/  
 they wolde haue some experiēce of god/ oꝝ els/ moze  
 foꝝ the bayne delectacion of the sayd light oꝝ vision  
 than foꝝ þe loue and honour of god/ and edifycacion  
 of their owne soules in good woꝝkes. Suche pꝛe-  
 sumers (saith Antonyne) god of his iustyce/ suffe-  
 reth to be illuded of the enemy/ long & many wayes  
 But the symple soules/ to whom all true visyons co-  
 menly be sent of god/ is stronge in faythe: & lyueth  
 in great mekenesse and reuerent feare of god/ neuer  
 lokyng foꝝ suche felynges oꝝ reuelacions: but at all  
 tymes thynking them selfe vnwoꝝthy to receyue su-  
 che benefites of god/ oꝝ to knowe so moche of his he-  
 uenly secretes oꝝ godly reuelacions. ¶ We sayd be-  
 foze/ that the reuelacions of the holy goste/ woꝝketh  
 in mannes soule/ a certapntie: that the thyng he-  
 wed is of truthe: But the enemy foꝝ all his subtelte  
 and crafte/ can neuer gyue that to a man oꝝ woman  
 that he

that he suggesteth oꝛ moueth/ but in all his illusiōs  
 the conscience oꝛ some other power of mānes soule/  
 one tyme oꝛ other/ shall repugne oꝛ rebell. foꝛ I sup  
 pose there was neuer heretike so obstynate i his de  
 uyllish he opinyons oꝛ heresy: but outhet his cōscy  
 ence/ oꝛ some other power of his soule/ rebelled aga  
 ynst his errour. So it is euer in this mater: foꝛ the  
 enemy can nat gyue that assuraunce and certayntie  
 in thynges to come/ that be aboue nature/ and maye  
 nat be comprehended oꝛ parcepued by naturall rea  
 son. Also he can nat suggest oꝛ moue to man oꝛ wo  
 man/ any thyng that is yuell/ oꝛ disposyng to yuell:  
 but some power of the soule shall quayle and trou  
 ble thē/ and shewe them/ that suche a mocion is nat  
 good. foꝛ of all the effectes that may declare oꝛ dis  
 cerne these lyghtes and visions: This is one of the  
 most synguler tokens that the illustracion of y holy  
 gost/ oꝛ of the good angell: so quieteth/ illumyneth/  
 and pacifyeth the mynde and soule of man / that he  
 is nat troubled/ ne feareth any thyng. foꝛ/ as saynt  
 Thomas saith: though the lyght of the holy angell  
 in the begynnyng/ astonyeth and frayeth the pson  
 to whom he appereth: yet/ shortly he taketh away  
 that feare/ and gyueth suche consolacion and cōfoꝛt  
 that the person that receyueth suche illustracyon oꝛ  
 lyght/ is all quiete and restfull: bothe in soule & bo  
 dy. And/ as saynt Thomas saith: this is one of the  
 effectes and tokyns/ wherby the apparicions of spy  
 tes be discerned and knowen. foꝛ (as I sayde) the  
 lyght of the good angell in the begynnyng/ is occa  
 sion of feare: but in the ende/ it is all solace/ ioye/ &  
 confoꝛte. And this is the maner cōmonly of all visi  
 ons and reuelacions/ specified in holy scripture/ to  
 ppl. of p.

ter. pte q. xxx  
 art. iii. ad. iii.

ii. cor. xi. lect  
 iii. q. in fine.

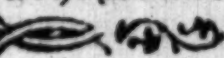
Ibidem.

¶ p. iii. the



of god oꝛ his owne confusyon/ oꝛ els flaterynge oꝛ  
suspecte ambycion: And all these may be perceyued  
by the examynacion of the persone. For (as we said  
befoze) that one worketh mekenesse/ patience/ sober  
nesse/ and charite: Where as that other worketh all  
contrary. And lyke as popson receyued/ maketh the  
body to swell: so the visyons/ felynges/ and know  
ledge that man oꝛ woman receyueth of the enemy/  
maketh their soules to swell and to be blowen with  
pride/ elacion of mynde/ and vayne glozie. And if  
thou wylte knowe that it is so/ marke dilygently to  
what byce thou arte most prone and apte/ and thou  
shalte fynde it redy at all tymes/ to pricke the foꝛ  
warde to the same. If thou be disposed to syngula  
rite/ pride oꝛ elacion/ oꝛ to disdayne other/ that kno  
weth natliche thyng/ oꝛ to any other spyce of vayne  
glozie: thou shalt fynde it as a wynde/ euer blo  
wyng the bpwarde to the same. If thou wylte ap  
ply the on y right hande/ to haue promotions oꝛ fa  
uour of the people/ oꝛ to be reputed perfite and holy  
oꝛ els on the lyfte hande/ thou be disposed to impac  
iency & frowardnesse/ thou shalt fynde it as a hade/  
redy at all tymes to promote the to bothe/ whiche y  
lykest most. And in lykewise/ if thou be disposed to  
the filthy pleasure of the body/ oꝛ els to vngodly fe  
res: as scruples/ erroꝛs of conscience/ infydelite oꝛ  
desperacion/ thou shalt fele it as an heuy stone/ oꝛ  
weight of leed/ redy to depresse the to the same. And  
that the illusyon of the enemy/ moueth to these thre  
foresaid byces: Presumpcion/ temptation of god/  
and ambycion: the batayle that our sauyour Christ  
had with y enemy/ declareth by order. For fyrst/ he  
moued hym to do a myracle/ whan he sayd. If thou  
be the

Mat. iiii

be the sonne of God/ make by thy worde/ these sto-  
nes bzeed. **S**econde/ whan he sette hym on the pyn-  
nacle of the temple/ and sayd: God hath comaunded  
his angelles to kepe the from hurte: and therfore/ if  
thou be the sonne of god/ fall downe backwarde.  
**T**hirdly/ whan he promysed hym all the glozie of y  
worlde/ so that he wolde fall downe prostrate & wor-  
shyp hym. But the felynges and visyons/ that the  
good angell worketh maketh man or woman so me-  
ke/ and enclynable to the instructions and mocions  
of the holygost/ that it causeth them to abhorre and  
hate all maner of pride/ and other syn. 

**A**lke we reuelacions may be discerned also/ by  
the persone to whom they be shewed: soz as  
saynt Thomas saithe: though scripture specifyeth/  
that god hath shewed his visyons to dyuers infide-  
les/ as to Nabugodonosor/ and to his son Baltha-  
zar/ and to many other mo: yet (saythe this docto-)  
these visyons dyde nat profyte the finally/ noz were  
gyuen to them for that entent: but rather/ that they  
shulde tourne to the profite of the people of god. &  
in token of this/ the interpretacion or disclosyng of  
suche visyons/ was reserued to Danyell the pphet/  
and seruaunt of god. Therfore (as saynt Thomas  
saith) If a visyon shall profite the persone that re-  
ceyueth it/ to his soules helth/ that hath suche gra-  
ces gyuen: it is requyred of congruence that the per-  
sone be vertuous/ and of gostly disposycion. In fy-  
gure wherof/ as this doctour saithe: the children of  
the pphetes were put by their frēdes to the holy pro-  
phet Helizey/ soz to dwell with him/ to y entent that  
they shulde be sette from the yuell condiciōs of the  
pyl. of p. Q Q worlde/

ū.ū. q. clxxij.  
err. secundo.  
Danielis. ii.  
quarto et. v.

pri. cof. xiii.  
li. pri. p. n. d.  
q. c. lxxii. art.  
iii. ad primū

n. n. q. clxxii.  
arti. quarto.

Ibidem.

iii. regū. iii.



woylde: whiche is Pride/auarycce/enuy/and clouth  
full pleasure of the body. And by the xample of his  
holy lyfe/ they shulde be drawen to holy conuerſa-  
cion/and exercise of vertue: Wherby they might be  
made (as their fathers were) vessels of grace/ apte  
to receyue the influence of god/ and holy ſpyrite of  
prophecy. Than/ let neuer perſone that entendeth  
perfection: deſyre ne wyſſhe for ſuche graces. For  
if they do/they preſume to tempte god/and ſo deſer-  
ue to be illuded or mocked of the Enemy. The ly-  
fe of theſe perſones / to whom ſuche graces be gy-  
uen/ ſhulde be all in great reuerence and lounge  
feare of god. And as moche/ as is in the/ they ought  
to kepe full ſtraitly their graces/ and ſhewe theym  
to no perſon/ but to ſuche other/ that be diſcrete and  
wele experte for counſayle/ leſt they be diſceyued by  
illuſyon. Two maner of vertues (as ſcripture ſhe-  
weth) muſte be in them/ to whome our lord Jeſu  
dothe appere/ that is to ſay: SymPLICITE and faith,  
as it is open in y fyrſt chapter of Sapience/ where  
it is ſayd. ſeke our lord in ſymPLICITE of hert/ for he  
is nat founde of them that tempteth hym: but he ap-  
pereth to them that hath ſtronge faith in hym. In  
the whiche vertues/ fyrſte in SymPLICITE is vnder-  
ſtande/perſyte mekenesse and obedience/pacience &  
myldneſſe of ſpyrite. And in the vertue of faythe is  
vnderſtande / ſure Hope and parfite charyte: For  
whan faythe is parfite/ it encludeth them bothe.

Wherfore/ the lyfe of the perſone maye  
ſhewe tokens/ wherby man may  
diſcerne true reuelacions  
from illuſyons.



Howe

**H**owe a true reuelacion maye be discerned from an illusyon/ by their endes. For the ende of a trewe reuelacion is quicke deuocyon/ and illumynacyon of the soule/ assuraunce/ quietnesse/ and confydence of the conscience. And contrariwys/ the ende of an illusyon/ is dzyntesse and dulnesse of spyryte/ errour/ vncertaynte/ and doutfulnesse of cōscyence: proued by authozite and examples. The eight chapiter.



**A**lso/ true reuelacions maye be discerned by their ende: For all thyng that is of god ( as saynt Poule saythe ) is done in order. And that thyng that is ordered/ dyrecteth to a certayne ende y is good. And therfore/ all reuelacyons wrought of god or of his good angell/ for the helthe of mannes soule: must euer entende that ende. For as s. Poule saythe: Who may resyst the wyll of god: And also/ in one other place scripture sayth: What soeuer god wyll he maye do/ bothe in heuyn & erthe: And therfore if it be of god/ it must nedes stande/ & his wyll must euer be fulfilled. But the purpose of thēemy/ in his illusyons oftētymes fayleth/ & cometh nat to thēde y he entended. As I rede of one of the holy fathers/ to whom thēemy appered oft & long tyme in the symyltude of the angell of light/ & shewed to hym thynges of very trewth: but inconclusyon/ he made hym to swerue in his faith/ and to beleue that the olde lawe was of moze strēgth & better than the newe: for he saide/ y Moyses was in heuyn on hys in gret glozy/ & the apostles were but lowe & in lesse reputacion. Wherfore/ he bad hym to cyrcūcise hym selfe/ & to offre his son in sacrifice/ as Abraham was  
pyl. of p.

Q. ii. cōmaū

Rom. xiii

Roma. ix  
p. cxxxi

Anarrac.  
Cassia. colla  
nōe. ii. capt.  
vii. viii.



**Genl. xxi** commaunded to do: To the whiche errour he consented/ and prepared the knife and other thynges necessary to the same/ thinkynge verily: to haue slayne his sonne in sacrifice. But the chylde/ perceyuing the knyfe and other instrumentes/ and suspectynge some hurte/ ran away from his father: And so þe visyons of the enemy/ tourned to an illusion/ and the man perceyued ryght wele/ that it was so: For if it had ben of god/ or of the good angell/ þe chylde shulde nat haue run fro his father/ no more than Isaac ran from his father Abraham.

**T**he ende of a true reuelacion is euer truthe/ gostely conforzte/ and strength/ wherby man is so edifyed/ that his herte is fixed in nothyng þe is in erthe nother in heuyn: And he resteth nat in the delectacion of that felypng or lyght/ or reuelacion: but only in god/ to whom he referreth all his loue and delyte. By whole heuently inspyzacion & lyght/ he is made so meke/ mylde/ pacient/ and quicke in deuocion/ þe all his hungre and thyrst/ is to fulfill and kepe the commaundementes of god/ and to exercise hym selfe in vertues: but the ende of the visyons of thē enemy is all contrary. Their ende is dymnesse in deuocion/ dulnesse of spyrite/ and doutfulnesse in conscience/ tediousnesse in gostly exercise: feares/ shame/ confusion/ or pardicion of the soule. **O**f this I rede an example/ of one other of þe fathers/ whiche was sore illuded of the Enemy/ apperyng to hym long tyme/ in the similitude of þe good angell/ with great lightes and lampes/ shewyng to hym marueylous thynges. In the whiche the sayd person put suche confidence and trust/ and so fastly beleued his false promises/ that he thought nothyng more true. And the enemy

Anarrac.  
ubi supra.  
cap. quin.

nemy perceyving that / lyke as he tempted our lord  
 Jesu / whan he had sette hym vpon the pynacle of  
 the temple / byddynge hym to cast hym selfe downe Mat. iiii  
 heedlyng / sayeng: That it was wrytten in holy scri  
 pture / that if he so dyde / the angelles of god wolde Psal. xc.  
 receyue hym / and saue hym from hurte. So he per  
 swaded or entised this man to cast hym selfe downe  
 heedlynge in to a depe pytte / sayenge: That he  
 wolde saue hym from hurte: and therby he shulde  
 knowe that he was the angell of god. And so this man  
 dyde / to his owne confusyon and vtter destruction.  
 This is euer the ende that the Enemy purposeth.

Thus we haue shewed / howe a trewe reuelacion  
 maye be discerned and knowen / from an illusyon:  
 As by the pynccples / by the forme / by the mater / by  
 the effectes / and by the ende. And all this / the holy  
 gyfte of Science sheweth to y<sup>r</sup> soule / in the whiche  
 this gyfte is parfite: after these foresayd doctours.

Howe the holy father saynt Antony / taught his  
 discyples / to discerne the good spyrite frome the y<sup>e</sup>  
 uell: and that is the content of this hole Chapter:  
 gathered out of his legende. And of the vertue of  
 the signe of the crosse / with many other holy doctry  
 nes and lessons. The nyynthe chapter.



At nowe we shall shewe the doctryne  
 of that holy father saynt Antony / whi  
 che in this mater / had ryght great and  
 good experyence. He taught his disci  
 ples / howe they shulde knowe y<sup>r</sup> good  
 angell from the yuell spyrite / by many tokyns / as  
 pyl. of p. Q. Q. iiii. it is



In vltio pfm  
parte prima.

it is open in his lyfe and Legende/ where he saythe thus to his disciples. Nowe I shall I disclose and shewe to you/ the fraudes/ disceytes/ and illusyōs of the Enemy. Somtyme in the night they be wont to fayne and shewe them selfe/ as Angelles of lyght praysing mānes conuersacyon and lyfe/ & laudying his perseueraunce/ dilygence/ and vertues. And praysing hym thynges for to come: as Reuelacions/ honours of the people/ or praysing of his company or els/ Offyces/ promociōs/ propheties/ and graces/ with suche other: Whiche in dede/ he canne nat gyue/ but all is illusyon. Therfore (as this holy father saythe) arme your selfe with the sygne of the crosse/ and anone his suggestion vanyssheth away and is toured to nought. For they feare the signe of the crosse/ in the whiche our lord Ihesu spoyled them of all their power/ and put them to subiection by his blessed dethe and passyon. Somtyme saithe this holy father: they wyll appere in terrible symilitudes & fearfull lykenesses/ with most cruell iesture and fearfull maner/ as rauynge Wolues or rāppynge lyons/ and suche other: And cast suche feares in the herte of man and woman/ that their myndes shall be marueylously troubled/ and their bodyes abhorre the payne. But a strōg faith in god/ chaseth all this away/ as the lyght expelleth the shadowe/ & reputeth it but as a weke illusyon/ or mocke of y enemy. Let vs than praye for this lyght of faith & grace/ y we cōsent nat to euery spyrite. For who so hath that grace/ shall without great diffyculte or hardnesse/ iuge and discern the good spyrite from the badde. For the apperyng and p̄sence of the good angell/ is/ all

is/ all ampyable and plesant/ and causeth great tranquillyte and quyetnesse of spyrite. The good angelles contende nat/ they be nat impoxtune oꝛ to busy/ they crye nat/ they make no clamour oꝛ noyse/ no pson heareth their voyces: But they come secretly and spede their message dilygently/ and departe gently/ leauyng the soule in great ioye and gostly confort/ in great lyght/ confydence/ and assuraunce. & the cause therof/ is/ that with them is god/ the fountayne oꝛ well of all goodnesse/ iustyce/ and vertue. Than our soule yꝛadiate oꝛ made bryght with the lyght of the angell/ is all quiete and in peace/ without trouble oꝛ feare/ all melowe spyritually/ plesant gentyll/ tractable/ and meke: and so/ holy enflamed with the desyre of the heuenly pꝛomises of our loꝛde that if this erthly tabernacle of our bodyes/ wolde dissolue and bꝛast/ that our soules might be delyuered from the moztall membꝛes of our heuy bodies/ they wolde be gladd to departe and go with ꝑ angell to heuy. Suche is the benignyte of the holy spyrites/ the angels of light/ that if at any tyme they a spyꝛe in the soule of them/ to whome they appere/ any feare to ryse/ by the reason of their glorioꝛs pꝛesence/ and excellent lyght/ vnaccustomed to the sayd persons: than anone they take away that feare/ and putteth the soule in great confort/ peace/ and quietnesse. But cōtrariwys/ the pꝛesence of ꝑ yuell spyrite/ is moche terrible & ferfull: ꝑ clamour & noyse ꝑ they make/ is horrible & greuous/ their suggestiōs & thought/ be foule & vnþible/ they bꝛig to remēbꝛaunce/ waton youth/ bodily solaces/ & carnall mocions/ & suche psons ꝑ be yuell disposed/ by the which/ anon  
 pyl. of p. Q. Q. iiii. the



the soule decayeth and falleth from gostlynnesse/ and  
 and is cast in to suche feare/ that therof foloweth so-  
 tyme/ infydelyte oꝛ vnfaithfulnesse/ repentaunce of  
 relygion/ tediousnesse in all gostly exercyse/ & wery-  
 nesse of holy company/ remembraunce of worldly fre-  
 des: solace oꝛ conforthes of the worlde/ feare of deethe  
 vniquietnesse/ vnrighitousnesse/ appetytes/ desyres  
 and concupiscence of vyce and syn: Werynesse of ver-  
 tue/ blyndnesse of hert/ and dulnesse of spyrite. But  
 if the seruaunt of god/ after all/ oꝛ any of these sugge-  
 stions oꝛ feares/ be strong in god/ & pray continually  
 susteyning & setting at nought. All these weake fea-  
 res and drede of the Enemy/ and fele a spyrituall  
 ioye to folowe/ and a sure confidence oꝛ trust of true  
 faythe/ and fast hope in our lord/ with vnspicable  
 loue/ restinge and reioysinge in god: Knowe than  
 for a certayntie/ that his gracious conforthe & helpe/  
 is sente to the. For whan the soule in suche case/ is  
 quiete and restfull in very peace/ it is a token that  
 the maiestie of god/ is there present/ shewynge his  
 consolacion and conforthe. So saynt Iohn the Bap-  
 tyst in his mothers wombe made great ioye/ & he  
 wed great myꝛthe/ at the visytacion of our lady saint  
 Mary/ for the presence of our lord Iesu. But if the  
 feare oꝛ horryble drede contynewe oꝛ encrease/ it is  
 the Enemy without doute: for he can nat refresshe  
 man oꝛ woman with conforthe: As Gabziell dyde to  
 the blessed virgyn Mary/ whan he sayd to her: Be  
 nat a frayde Mary/ for all thy Conception shall be  
 wrought of the holygost: But rather/ if he be respy-  
 sted/ he wyll than double and multiply his feares.  
 And for to euerthowe mā/ he wyll nat spare to tempt  
 hym

Luce. xxi.

Ibidem.

hym in the most derke and daügerous temptaciõs/  
 to bring hym to cõfucion if he may. And though of  
 tentymes/and that without resystence: in suche cas  
 ses he discepueth many pagans/ & other infydeles:  
 and ouerthroweth thẽ. yet he is nat suffred of god/  
 to haue that power ouer the chzisten man oꝝ womã.  
 For the pꝛince of derknesse. whiche nat onely presu  
 med in heuyn/ but also in erthe/ wolde blurpe & take  
 on hym to be a kyng/ and pꝛince of all the worlde. &  
 in that pꝛide/ he spared nat to make bataile agaynst  
 the son of god/ with the fraudes and most crafty en  
 gynes of temptacion/ after that our said loꝝde had fa  
 sted. xl. dayes/ and. xl. nyghtes. In the whiche con  
 flicte oꝝ batayle/ our Sauyours had nat onely y tri  
 umphe and vyctorie/ in puttyng hym to flyght: but  
 also (as this holy father saithe) he spake wordes of  
 great vertue/ and left them: for our confozt and exa  
 ple/ gyueng vs lycence to vse the same/ agaynst all  
 maner of temptacions. Wherfoze/ if we be assayled  
 oꝝ troubled with any of the carnall temptaciõs: as  
 with Gloteny/ Clouthes/ lechery/ with suche other ap  
 petytes of the body/ let vs answere to our though  
 tes/ and say. This is the breed that my body desy  
 reth/ but the lyfe of my soule/ is pꝛeserued by other  
 fode: as Grace/ vertue/ and the cõmaüdementes of  
 god. Also/ if we be tempted in bayne gloꝛie/ syngu  
 larite oꝝ pꝛide/ let vs answere with our Sauyours/  
 and saye. It is wꝛitten/ that I shulde nat tẽpte my  
 loꝝde god: And if thẽnemy wolde moue y to swerue  
 in thy faith oꝝ hope/ oꝝ to cõmyt idolatry/ answere  
 with our Sauyours and bydde hym auaint/ for thou  
 wylte beleue and hope/ onely in thy loꝝde god/ and  
 honour

Mat. iiii.

In vita s. An  
 toni ante me  
 dium.

Dent. vi.



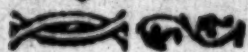
Luce. x.

honour none other but hym. But this holy father/ exhorteth his disciples and all other in the/ more to desyre & labour for mekenesse & vertuous lyuenge/ than to haue appetyte to do myracles/ or to haue visions of angels/ or to cast deuyls out of persons possessed/ or to do suche other signes or wonders: For to this our lord in the gospel/ admonisheth & moueth his disciples sayenge: Haue ye no wyl to reioyse/ by cause the yuell spyrites be subiecte to you/ & obeyeth at your worde/ but let your ioye be/ in that your names be written in heuyn. For (as this holy father saythe) It is nat of mannes power or frayle nature to haue reuelacions/ but it is of the maiestie of our lord/ and of his almyghtie power / whiche sayde the wordes/ aboue reherfed: to his disciples. And our names to be written in the boke of lyfe/ it is a signe of great vertue and merytte. But for to cast out deuylles or to haue reuelacions/ it is y gyft of the mere lyberalite and goodnesse of god. Therefore/ certche and labour to knowe the conuersacion of euery persone in your cōpany/ that ye may lerne to folowe them that be good/ and applye your diligence to wynn their excellent vertues/ suche as you haue nat. And if any be cōtrary/ beare them patiently and haue compassion on them/ and helpe to supplie in your gostly exercises and holy cōuersacion/ that/ that wāteth in the of holynesse. heder to we haue spoken of the sentences & counsailes of y holy father S. Antony: god graūt vs his grace to folowe the. Amen.

**H**owe the gyft of Gostly science/ causeth man to se hym selfe/ wherby he meketh hym selfe/ and confesseth

seth openly and thynketh in hert / that he is nouthet  
worthy such graces / noz able to beare the burden of  
myzacles doyng / without bayne glozie / proued by  
an example of a holy father / recyted of saynt Gre-  
gorie.

The tenth chapter.




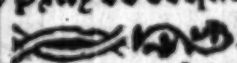
**A**nd that we may so exercise our selfe in ver-  
tues / & we attayne to the light of this gyft of  
Gostly science / in the whiche / vndouted if we be ex-  
ercised / we shall se our selfe / as I shall shewe moze  
largely hereafter : and knowyng our owne fraylte &  
inabylyte / we shall thynke our selfe vnworthy / & in  
nothyng mete oz able to receyue such hye graces / as  
myzacles doyng oz reuelaciōs / whiche if they shuld  
be put to vs synners / we shulde soone be ouerthzo-  
wen by bayne glozie / & of our selfe nat able to bere  
the burden of such hye misteries. As I rede / & saint  
Greg. reciteth the same / of one holy father & came to  
a certayne monastery of women / where was a cer-  
tayne childe / & euery night was bered with & yuell  
spyrite / whom the said women / assigned to lye with  
the holy fader for cōpany : & that night & childe was  
safe & nat bered with & yuell spyrite / as he was wōt  
befoze. On & morowe the nōnes enquired of the sayd  
father / the behauour of the childe in & night / and he  
sayd all was wele. Than he demaūded of thē / why  
they moued that question / & they tolde him than the  
truthe : Howe euery night he was wont to be bered  
w the yuell spyrite / prayēg hym to take & said childe  
home w him to his monastery / & so he dyd. but anon  
this olde father was enfecte w bayn glozy / and ther-  
foze he might nat bere & burdon of & myzacle alone /  
but boisted

Anarrac.

li. iii. dialogo  
rd. ca. xxxiij.



but boasted hym selfe to his bzetherne whan he came home/ and sayd: That the Enemy dyde but mocke the frayle women/ and feared nothyng their small vertues/ but whan the chylde was comytted to the seruannt of god/ meanyng hym selfe/ he sayd: The Enemy durst nat bere hym any moze. Wherefore/ al mighty god/ to confoude his pride/ suffred y chylde to be bered agayne of the Enemy/ as he was before. The father consydryng that/ fell to compunctyon/ and desyzed his bzetherne to praye/ sayeng: that he wolde neuer eate ne drinke/ vnto the chylde were made hole of his infyrmitie/ and so it was. This he dyde/ saythe saynt Gregorie: bycause he was nat able to beare the burden of the myracle alone: & therfore he desyzed his bzetherne to praye/ that as wele by their helpe/ as by his owne prayer. they all togidder myght beare/ that he coude nat beare alone: and so done/ the chylde had helth euer after/ and was cured and healed of that veracion. Now we haue shewed / as cōcernyng this dayes iourney/ what is the nature of this holy gyfte gostly Science/ and what be his properties and effectes: let vs therfore now shewe the vertues/ whose exercise may promote vs to the perfection of the same. 

**[**Howe the labour/ in the exercise of the cardynall vertue Prudence/ and in the other morall vertues/ conteyned vnder the same/ bringeth to y perfection of this daye/ that is/ to the gyfte of gostly Science And howe we shulde labour in the sayd vertues/ & eschewe the contrary vyces/ and of the prayer required to this day. **The. xi. chapter.** 

To this



**P** this gift/ saynt Thomas applyeth the  
cardynall vertue Prudence/ with the mo  
rall vertues/ apperteynyng to the same:  
as we shewed befoze in the. xiii. chapiter  
of the secōde boke of this treatise: and here agayne  
foz the moze redynesse/ foloweth the same: And they  
be also in the tree of Grace/ aboue in y<sup>e</sup> secōde boke.

Ter. sent. di.  
xxxiii. q. p. i.  
et di. xxxv. q.  
ii. art. iii. q. ii.

Cap. xvi.

Dylgence  
Prōuydence  
Circumspection  
Discrete warnesse  
Prōptnesse in perceyuing  
Quicknesse of inuencion  
Redynesse in rightuous  
iudgement  
And Graunte of maners.

Prudence/ other  
wise called discre  
tion: hath vnd it.

**B**y these partes of Prudence/ we may wele know  
the parylles that belongeth to this day: And what  
vice we shulde endeauour our selfe to eschewe in our  
labour/ and exercise of the same: That is to say/ all  
the byces that be contrary to these foresaid vertues/  
As all slouthfulnesse/ all neglygence/ all rashnesse  
or hastynesse in spekyng/ iudgyng or other doyng:  
all had I wylt/ all dulnesse of perceyuing our due  
ties/ all vnredynesse of mynde or lacke of counsaile/  
all wronge suspicions/ and lyght iudgementes/ all  
dissolucion or vndiscrete lyghtnesse/ in woordes/ tho  
ughtes/ dedes/ iesture/ or behauour.

**B**y Dylgence/ we shulde expell all slouth and  
vnredynesse/ in doyng our duties to god/ or other  
reguler obseruaunces. By Prōuydence/ we shulde  
eschewe



Math. x.

eschewe all neglygence. By Cyrcumspection/ that  
 is good aduysment: We shulde consyder and wey  
 euery cyrcūstaunce/ oꝛ we Determie any thyng/ that  
 we do nothyng in haste/ oꝛ vnadvisedly. We shulde  
 also be wele ware oꝛ wyse/ as is the serpent/ accor-  
 dyng to the sayeng of our sauour/ that the Enemy  
 may fynde in vs no quarter to entre/ noꝛ any vice oꝛ  
 disceyte ouercome vs: ne yet by any sluggysse hnesse  
 slepe/ surfet of meates oꝛ drinke inordinatly taken:  
 We hurte our wytte/ wherby we shulde be the moze  
 vnapt to perceyue godly thynges/ oꝛ made dull: &  
 so/ vnable to execute our dueties/ comaūded by our  
 relygion/ oꝛ by our superiours. Also by this vertue  
 of dyscrete Warenesse/ we shulde be so dyscrete in  
 clerenesse of consciēce/ and graunte of maners/ that  
 no suspicion oꝛ wꝛong iugement/ shulde corrupte &  
 hurt our mynde/ ne yet any dissolucion oꝛ vndiscret  
 lyghtnesse/ disteyne our outwarde cōuersacion: but  
 cōmenly the body that is heuy/ is pꝛone and apte to  
 flouthe: And a lyght wytte and vnstable fantasy/  
 disposeth man oꝛ woman to suspycion/ and vndis-  
 crete iugementes. And where there is a quicke wꝛt  
 and a lyberall tong/ there is moche speche: Whiche  
 (as scripture saithe) can nat be without synne. And  
 in one other place/ the pꝛophet Dauid saythe. Vir-  
 linguosus non dirigetur in terra. ps. Cxxxix. that  
 a person of moche speche/ shall nat be dyrected and  
 clene purged in this lyfe: as though he said. Except  
 man oꝛ woman labour diligētly whyle they be here  
 to repressse and refrayne their tonges: After their  
 dethe/ they shall carye with them/ mater that wyl  
 burne in purgatorie. All these/ and specially ouer-  
 moche tong/ is directly agaynst Pꝛudence. For/ as  
 the Wyse

Prouer. x

the Wyse man saith: the mouth of a wyse & discrete person / is in his hert: and contrariwyse: the herte of a folle is in his mouth / for he speketh oft tymes without cōsideracion. Therfore / whan we be soze assayled with any of these vyces: slouth / suspiciōs wrong iudgementes / detractions / or with to moche speche / lette vs runne to our remedy / that is / to praye: and beseeke god that he wyll directe vs / body & soule / senses and tong: that so we may make a mendes for that / that is paste: that in tyme to come / we may euermore kepe his cōmaūdementes. And this prayer and all other suche / is reduced to the thirde petition of the Vater noster / whiche is this.

Eccle. xxi

Dimitte nobis debita nostra / sicut et nos dimittimus / debitoribus nostris: that is to say. Forgyue vs our offences / as we forgyue them / that hath offended vs.

Mat. vi.

Howe the gyfte of gostly Science / whan it is pofyte / shall illumyne or lyghten our soules / & purge all carnal pte and yuell customes: as concernynge our dayly conuersacion: And in the cytie of our soules make newe officers / and worke therein godly effectes / of great perfection. And how the rychesse of Grace / ferre exceedeth the goodes of the worlde.

The. xii. chapiter.



Then / after that we haue applyed our study and diligence / to the exercyse of these foresaid vertues / this gyft gostly Science: whiche is the thirde beame of the starre of loue / and y thirde braūche in the tree of grace: as a most splendaunt light / shall



I shall come and ouersprede our soules: and so illumyne them/that whan it is perfite/it I shall leaue no corner of our soules/as concernyng our dayly conuersacion vnscratched/ & I shall pouрге all. And. iiii. speciall effectes it I shall worke in our soules.

i.

**F**irst/ it I shall clarify all the operations of y<sup>e</sup> gyfte reherced: And what soeuer condycion o<sup>r</sup> custome/ of pryde o<sup>r</sup> carnalyte/ of enuy o<sup>r</sup> impacieney be lefte in our hertes: this lyght I shall purge it/after Antonyne and saynt Thomas bothe.

ii.

**S**ecodarily/ lyke as in cyties: wyse men be chosyn to be offycers/ for to iudge and discerne causes bytwene man & man/ to kepe the people in peace and quietnesse: So this gyfte/ where it is perfite: I shall nat onely se that man be ordred by Prudence/ with the other vertues reherced/ after y<sup>e</sup> comon course of naturall reason (as the philosophers taught) But also/ it I shall worke/ all the operations of the foresaid vertues: ferre aboue reason/ by the supernaturall lyght and instruction/ o<sup>r</sup> mouyng of the holygost. Than man I shall worke moze lyke to angell than to man. This holy gyfte of gostly Science/ I shall than ordeyne & make newe offycers/ in the cytie of manes soule. It I shall set heuenly discrecion to haue cure and rule of y<sup>e</sup> senses. Than I shall the doze of discrecion be put to our mouthes: of the whiche the prophet Dauid speaketh: *Pone domine custodiam o<sup>r</sup> me: et osium circumstancie/ labus meus. ps. C.xl.* And y<sup>e</sup> locke of good aduyseniet I halbe set on our lypes: that no worde passe out vntryed/ and nothyng entre vnexamyned but all our thoughtes & wordes I halbe gostely and frutefull. **T**hirdly / this gyfte illumyneth man o<sup>r</sup> woman/ and sheweth o<sup>r</sup> declareth / howe noble and  
precious

iii.

precious in valour/ be these spiritual riches of  
 grace and vertue/ about the corruptible goodes of  
 this worlde: whiche of the selfe shulde be dyspyed.  
 For sythe all the riches of the worlde: Golde/ syl-  
 uer/ cattayle/ meates and drinckes be ordayned/ one  
 ly for the sustentacion and nozill hyng of mannes  
 body: Whiche whan man cesseth and dyeth/ the o-  
 ther thynges be reputed of no valour. For after the  
 day of the generall iugement/ whan we shall nede  
 none of these worldly thynges/ than all these shall  
 haue no beyng. Wherefore/ sithe we spare nat to sub-  
 due our bodies for y loue of god/ & to set at nought  
 sickenesse and paynes of the body: so that the grace  
 of god and his vertues/ may rote in our soules (as  
 saynt Poule saythe) Moche more we ought for the  
 loue of god/ to dyspyse worldly riches/ and repute  
 them but as erthe/ in comparyson to the heuenly ri-  
 chesse/ of grace and vertues. And though all y trea-  
 sure of the erthe/ as the Wyse man saythe: be nat to  
 be compared to the helthe of mannes body: yet we  
 spare nat to crucifye and punyssh our bodies/ ta-  
 kyng awaye from the appetites of pleasures/ &  
 carnall desyres. Moche more we ought of right to  
 dyspyce all the goodes of the worlde/ whiche be on-  
 ly ordayned for the body/ to wyne the perfection of  
 grace & vertues. Fourthly/ this gyfte of gostly sci-  
 ence/ gyueth to man or woman a synnguler wysdom  
 whiche in the pylgrimage of perfection/ is to man  
 moost necessary/ y is: to knowe hym selfe. & so/ this  
 gyfte maketh a man or woman to knowe hym selfe.

Scba cof. xij

Ecclesi. xxi.

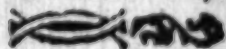
fiii.

Howe precious a benefite it is/ a man or woman  
 to knowe them selfe: And howe suche a soule iudgeth  
 pyl. of p. RR onely



onely them selfe and none other. And howe suche persons wyll graunt them selfe culpable in all synnes/ excepte the vyces that be contrary to the thre Theologicall vertues/ Faith/ hope/ and charite. & howe by the consyderacyon of the goodnesse of god/ and their unkyndnesse/ they be moued to compunction and teares: and of two maner of teares. And howe we ought to labour for teares/ by the example of the marchaunt and pylgrims/ and of the frutes of the holygost.

The.xiii.chapiter.



What treasure is this holy gyfte of goostely science/ to man or woman: & who maye expresse the valoure of the spirituall benefites/ that it worketh in mannes soule: And specially in this last effecte/ whiche is/ a man or woman to knowe the selfe. And this/ the holy gyfte of Goostly science gyueth/ for it maketh man or woman so symple in hert/ that they neuer vsurpe or take vpon them/ to iuge any person/ but in all offences and trespasses/ that other comytte and do/ they iuge none a myse/ but rather retourneth y<sup>e</sup> eye of their soules euer vpon their owne conscience/ and iudgeth them selfe/ outhur to haue offended god in the same/ or els in worse/ or at the lest as saynt Austen saithe: they thynke that in tyme to come/ they may offende god in the same/ or els/ in a farre greater trespass than that is. And so they meketh them selfe before god/ euer remembryng y<sup>e</sup> wordes of saynt Poule/ sayeng: If we wolde iuge our selfe/ we shulde nat be iuged. That persone that is thus stablyshed by the lyght of Goostly science/ in symplite and mekenesse/ if he be called Thefe/ lecher/

fermo. xxi. de  
verbis apli.

pil. cor. xi.

cher/proprietary/rebell/gloton/or any other such  
 vicious name. And he anon rōnyng to his consci-  
 ence/ & seyng þ he is or hath ben so/as f. Greg. sayth  
 of his meke hert/ he wyll knowlege syn/pauenture  
 where none is. He knowlegeth to god/ that he hath  
 ben lecherous/in nat resystyng his carnall motions  
 as he might do. He graūteth that he hath ben a glo-  
 ton/in nat keepyng alway due abstynēce: And a pro-  
 prietary/in that somtyme parauenture in thought/  
 he hath rebelled to his superiour/though nat opely/  
 and hath preferred his owne wyll and oppynion/be-  
 fore the wyll & mynde of his prelate. And so in lyke  
 wyse he knowlegeth him selfe/synguler and proude  
 and also a thefe to god/ in that he hath resumed and  
 taken agayne his owne wyll / whiche before he ga-  
 ue to his lord god/ in the handes of his souerayne/  
 whan he promysed obedience. And lyke as in these/  
 so in all other vyces. We rede/ that holy fathers of  
 their mekenesse/wolde peld them gyltie/ saue only  
 in those vyces that concerneth the thre Theologi-  
 call vertues: as faithe/ hope/ and charite: Whiche  
 vyces been these: Heresy/ infydelyte/ desperacyon/  
 and hate of god. These be nat to be graunted of a-  
 ny good chrystyan/ man or woman. And so/that per-  
 sone that thus can se/knowe/and consyde hym selfe  
 shall se in God/ all goodnesse/ pytie/mercy/and lo-  
 ue/ and in hym selfe nothyng/ but Pryde and vni-  
 kyndnesse: Whiche two/ whanne he compareth to-  
 gyder/ inwardly in his herte/ And beholdeth the  
 tender loue and mercy of God/ towarde hym/ and  
 the great glozpes and benefytes that God hathe or-  
 dayned for hym: and specially his blessed passyon/  
 with all the paynes and tourmētes that he suffred/  
 pyl. of p.

R.R.ii. for

In vltis pfm  
 pte.ii. libello  
 de discretioe



foz that he wolde bring man to the same dignitees. And also/ on the other partie/ man consydryng his owne vnkynnesse and wretchednesse/ which hath at all tymes/ lytell regarded our lordes great goodnesse/ but rather dyspyled it/ and foz vanytees & thynges of nought/ hath lost euerlastyng lyte and glozy eternall. Wherupon he begynneth to iuge hym selfe worthy to suffre all paynes/ and so foloweth cōpunction of herte. And therof (after saynt Thomas) cometh teares/ wepynges and waylynges: Whiche as saynt Bede saithe in one omely: be nat foz y losse of any tempoꝝall goodes/ nouthet foz that he hath forsaken the woꝝlde/ with the richesse & pleasures of the same: but rather foz the losse of vertues/ and foz his vnkynnesse and syn agaynst god. Of the whiche teares speketh saynt Gregoꝝie in his dialogges sayeng: That there ben two maner of teares: The fyꝛst very bytter/ the seconde very swete. The fyꝛste be teares of compūction/ & the seconde teares of contemplacion. The fyꝛst be in to the detestacion & hate of syn/ and the other be foꝝ langoꝝ & desyre of gloꝝie. The fyꝛst/ as saynt Gregoꝝie saythe: must be bytter a longe season/ and than they shall cesse/ & the other swete teares shall come: the holy teares of contemplacion: Whiche a man oꝝ woman shall wepe/ foꝝ that they be so longe in this myserable woꝝlde and paynfull lyfe/ wherin is nothyng/ but payne & wretchednesse. And they shall nat onely yelde these holy teares in great habundaunce/ but also/ lament and mourne/ foꝝ that they be so long frō their lord god/ and from the ioyfull company of his holy sayntes. After this maner/ saynt Poule wyꝛhed to be dissolued and departed from the myserable body/ that he myght

¶. d. d. lxxii.  
¶. d. d. lxxii.

li. 3. ca. 34

ubi supra.

philippes .i.

myght be with Christ. Lette vs than labour for the  
 fyrst teares of compunction that we may come to the  
 holy teares of contemplacion. Many thynges may  
 moue vs therto: nat only the lycht of this holy gift  
 but also/ many examples maye lere vs to the same.  
 If we call wele to remembraunce/ in some places of  
 this treatise we be compared to pylgrimes/ in some  
 other/ to spirituall marchauntes/ whose stocke and  
 marchandise be vertues/ and nat worldly goodes.  
 And therfore/ we must dyspyce all worldly riches  
 yet we must do as they do in some thynges. the mar  
 chaunt of the worlde blyeth euery nyght to caste his  
 boke/ and loke wisely wheder that day he hath won  
 or lost: and if he can spyce that he hath lost his good  
 or any parte of them/ and casten hym selfe in rerage  
 he wyll be sozie: ye/ he wyll wepe and that bitterly/  
 and the next day be full wele ware of hym selfe/ and  
 labour dilygently/ to bring hym selfe befozehande a  
 gayne/ and to recouer his losse. So must we do/ if  
 we wyll encrease & ware riche in vertues/ we muste  
 euery night and euery moynyng/ count with the bo  
 ke of our conscience/ and se howe we haue spent the  
 tyme/ wheder we haue encreased or wasted our stocke/  
 that is to say/ wheder that day we haue offended god  
 or our company/ by detraction or sclaunder/ or lost  
 the tyme in ydell speche/ or vayne wordes: Wheder  
 in the seruyce of god/ our myndes hath ben fixed in  
 hym/ or els in carnall or worldly desyres/ or vayne  
 thoughtes: Wheder the nyght hath passed in clen  
 nesse of body and soule/ or wheder it hath ben spent  
 in due compunction/ or howe our myndes hath ben  
 occupped in goyng to rest. And if we can fynde our  
 selfe to haue ben neglygent in any of these/ or suche  
 ppl. of pfe. R R. iii. other/



other: Lette vs wayle and wepe/ and be wele ware  
the next day/ that we fall nat in to the same agayne:  
and se that we labour diligētly to eschewe suche spy-  
rituall dammages/ and applye our exercise & labour  
to amende/ and recouer our spirituall losses. And  
lette vs do as pylgrims do/ whan they by negligēce  
hath ouerslepte moche of the day/ and be waked al-  
most at night/ hauynge than a long waye to go and  
lytell tyme. O/ howe they wyl spede all that they  
maye/ & nat spare to put their bodies to labour/ for  
to recouer that they haue loste. But if it fortune thē  
to be benighted/ & the gates of the cytie where they  
wolde rest shutte/ and the fearfull tempestes of thou-  
der and lighnynges ouer couer thē. O/ howe they  
wyl wayle and wepe their neglygences/ & wyl be  
that they had neuer slepte so long. By this exāple/  
we may lerne to be ware/ that we ouerslepe nat our  
tyme/ lest the nyght of dethe come vpon vs/ or we  
wytte: and the tempest of Hell ouercome vs/ and  
the gates of heuyn be shutte agaynst vs. Therfore  
if at any tyme we lese our stocke/ lette vs wayle and  
wepe in this lyfe/ wherein we haue but one hour left  
to walke. For our lyfe is/ as the laste hour of y day:  
And therfore/ lette vs take hede before the nyght of  
dethe come: For whan he cometh/ it shalbe to late to  
wepe and weale. And nowe/ a fewe teares consu-  
meth and purgeth that/ that all the fyre of Hell can  
nat burne out/ nor acqwyte afterwarde. This exer-  
cise fulfilled and made perfite/ the thyrde braunche  
of the tree of Grace/ shall burgion his floure: and  
than we shall be parteners of the thirde beatytude  
of the Gospel/ whiche our lord promysed to all su-  
che/ sayeng.

~~~~~  
Blessed

Blessed be they that wepe and mourne / for  
they shall haue consolacion and confozte.

Math. v.

Not only in heuyn / but also here in erthe. Our said  
lozde shall come by his grace / and fede / strength /  
and refresshe them in their pylgrimage / with thre  
frutes of the Holygost / that is to saye / with

Assuraunce and  
delectacion.

In swete and sobze speche  
In all vertue & good maner  
In all myldnesse / and gen-  
till conuersacion.

Signified by these thre latyn wordes : Benigni-  
tas / Bonitas / and Mansuetudo. And the frutes of  
the holygost / that we reherse in euery day : be as the  
rewarde or profyte that ryseth of our labour and ex-  
ercise : Lyke as the tree / the more it groweth & spre-  
deth his bzaunches / the more surely it is roted and  
fastned in the grounde : So the stablyshmentes in  
vertue / and the delectacions in good workes / and go-  
stely exercise / been the frutes of the Holygost / wher-  
by man or woman is strenghted and refresshed / and  
made able to go forth in vertue. Some frayle and  
carnell persons wyllynke parauenture / that this  
is but a small frute / to ryle of so great labour : As  
of Watchynge / prayeng / fastynge / and suche other  
holy exercises. But knowe holy soule / that so thyn-  
kest / that it can neuer be called small fruyte or lytell  
profyte / that commeth of that labour / that maketh  
man or woman / equall and lyke to angell . For the  
Enemy canne neuer haue bauntage to tempte any  
Angell in heuyn / their grace and strength is soo  
myghtie / that ( as Scrypture saythe ) He casteth  
his nettes

Pro. vii



his nettes in bayne/ before them that be as byrdes  
full flygge and perfetely flyeng/ exercised in gostly  
nesse/ redy to flye/ and able to vanquyshe and ouer  
come/ all the subtelties of the enemy. And this frute  
of labour and dowre of Grace/ passeth all the ry  
chesse/ frutes/ and dignyties of the worlde/ and ma  
keth man or woman in conuersacion/ moost lyke to  
angell/ whiche dothe all his workes with moost re  
dy and perfite delectacion. And we may be ensured  
that with the moze delectacion that we execute and  
do/ our workes and duties/ the moze we profyte in  
perfection. And knowe for certentie/ that euery per  
sone that is thus exercised in this thirde dayes iour  
ney/ shalbe so illumyned/ with the lyght of this hos  
ly gifte of gostly science: that lyke as the starre ap  
pered before the thre kynges/ conductyng and lea  
dyng them to the Sauour of mankynde/ a kyng  
of all the worlde: So/ after this labour/ the thirde  
beame of the starre of loue/ whiche is the foresayde  
holy gifte of Gostly science/ shall appere and shyne  
in our soules/ directyng and guydyng vs to our  
said lord/ the son of god and kyng of glorie.

Math. ii.

In whom thus endeth the thirde day  
of the spirituall iourney of p  
fection/ to his honour  
and glorie euer  
more

A M E

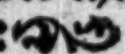


Here endeth the thirde day of our iour  
ney/ called the Pylgrimage  
of perfection.

Here be

The.iii.boke. The.iiii.day. fo.primo.

There begynneth the fourthe daye of our  
spirituall iourney / called the pil-  
grimage of perfection.

Howe the labour of this fourthe day is / to wyn the  
perfection of the fourthe gyft of the holy goste / called  
fortitude oz gossly strength: And howe this daye is  
declared by the fourthe day of the creacion of the vni-  
uersall worlde: And how this gyft is compared to the  
sonne and mone: And how it maketh man oz woman  
to hunger and thyrst the comaundementes of god /  
techyng them howe necessary is to them /  
tribulacion and aduersite. : 

The firste chapter.



The fourthe dayes iourney is /  
to wyn the perfection of the fourthe  
gyft of the holy goste / called fortitu-  
de oz gossly strength / and that requy-  
reth great labour. Wherfoze we may  
perceyue (as holy Job sayth) that all

Iob. vii.

the lyfe of man oz woman / is warre oz batayle / for  
without batayle we can nat come to perfection. Nat  
onely / nat to the perfection of this holy gyft / but also  
except we enforce ourselfe to feyght manfully agaynst  
our gossly enemy & all vices / we shall neuer optayne  
and wyn the pfection of any grace oz gyft of the holy  
goste. The nature and pperties of this gyft may be  
declared by the fourthe day of the creacion of the vni-  
uersall worlde. For lyke as than in the fourthe daye /  
god made the two greate lpghtes in heuen / and called  
them the sonne & the mone / the one to shyne & grue

Gene. i.

The pil. of per.

AAA. i.

lpght



lyght in the day / and that other in the nyght. So lyke  
 wyse / in the spirituall creacion of the lesse worlde / that  
 is man / whan he by grace is made all spirituall / and  
 in maner a newe creature / sent forth in to this worlde  
 to go on pilgrymage / euery pson in his degre / & as he  
 is called of god. And for this purpose specially the re-  
 ligious person that intendeth to go the pilgrymage  
 of loue & perfection / if he perseuer and cōtinue in his  
 purpose / there shal in the fourthe daye of his iourney  
 appere in his soule two great lyghtes / lyke to the son  
 and the mone / and bothe these lyghtes ben the effectes  
 of this holy gyft gostly strength. The firste lyght is  
 to trede vnder foote and dispise al the glozies & honours  
 of the worlde / in cōparyson to the loue of our lord / &  
 zeale of good woꝝkes & vertues. This is the spirituall  
 son that this holy gyft maketh to shyne in our soules.  
 An other lyght it causeth / lyke to the mone / whiche  
 maketh man oꝝ woman glad to receyue paynes & to  
 reioyse in aduersitees and ioyfully to suffer the same.  
 The firste lyght shyneth in the day of prosperite and  
 bodely helth / whiche so illumineth man oꝝ woman / &  
 betterly they dispise all woꝝldely prosperitees / repu-  
 tyng them but for vanities: And as the hungry sto-  
 macke before al other thyng desyꝛeth meate: so suche  
 holy soules onely hungreth the werkes of iustice &  
 vertues / and suche holy exercise that is pfitable for the  
 soule. The seconde lyght shyneth in the nyght of ad-  
 uersite and tribulacion: And as the thyrsty stomacke /  
 before al thyng desyꝛeth to dꝛynke: so / it maketh the  
 soule of man oꝝ woman to thyrst and desyre gladly to  
 dꝛynke the cuppe of sorowe & tribulacion / for the loue  
 of god and purgacion of their synnes. It illumineth /  
 sheweth / & techeth howe necessary payne is to man oꝝ  
 woman /

Hebre. 12.

Ibid.

Libro. 26.  
Moral. ca.  
3. Item  
omel. 54.

Iob. x.

Math. v.

Act. v.

woman / lithe (as saynt Poule sayth) Whome god  
loueth / them he correcteth / and euery chylde that he re  
cepueth he chastiseth & visiteth with payne & tribula  
cion: In so moche / that (as saynt Poule sayth) who  
so euer in this worlde be without payne / they be nat of  
the nombze of the chylzen of god. Payne (as saynt  
Gregory sayth) is moche necessary to man o2 womā:  
for payne & tribulacion in maner cōpelleth them that  
p̄sperite blyndeth & letteth y<sup>e</sup> they go nat forwarde in  
the way of god to heuen to come to y<sup>e</sup> feste of our lord.  
Many also shuld neuer come there / if payne wey nat.  
Saynt Grego. sayth: Lyke as the sple rubbeth away  
the ruste of the metall / and sheweth the bygghtnesse of  
the same. O2 as the flayle tryeth the corne frome the  
chaf: and as the belowes / the moze they depresse the  
flame / the moze y<sup>e</sup> fyre encreaseh: So werketh payne  
and tribulacion in the ryghtuouse person / for it ma  
keth hym blessyd & bygght in grace: It maketh hym to  
hunger & thyrste the werkes of iustice and exercise of  
bertue / whiche be paynefull to the body / and glad to  
receyue the visitacion of our lord / what so euer it be.  
For the visitacion of our lord (as Job sayth) kepeth  
the spirit of man o2 woman in the state & lyfe of grace.  
And suche may wel be called blessyd / whome our lord  
Jesu so p̄clamed in the fourthe beatitute of y<sup>e</sup> gospel  
sayeng in this wyse. Blessed be they that hungryth  
and thyrsteth iustice / for they shal be replenyshed  
and fulfylled with glozy and ioye endeles.


After this maner were the apostles fulfylled / whan  
they were brought befoze the p̄nces of the p̄rest / and  
there rebuked / scorned / and dispysed with vngoodlye  
wordes and blasphemies. And yet for all that / by the  
lyght of this gyft they went frome the p̄sence of the

The pil. of p.

A A A. ii.

couns



counsell/ryght ioyfull and gladde / gyueng thanks  
to our lord / that it lyked his grace so to admitte them  
and make them worthy to suffer suche rebukes and  
displynges for his holy name. 

**O**f many diuerse & notable effectes that the holy  
gyft of gostly strength worketh: and howe it direc  
teth man or woman in all outwarde afflictions and  
peynes: And howe the effecte of this gyft differeth &  
is vnylike the effect of the gyft of pytie: And how holy  
sayntes/and also religious persons hath suffred in  
tollerable peynes & hardenes of lpyng/by the lpyght  
and confort of this holy gyft: and of the vtues/whose  
exercise p̄moteth to the same. The seconde cha.

Seda scde.  
q̄. 139. arti.  
prio.  
Itē. 3. sen  
ten. d. 34.  
q̄. pri. arti.  
2. et q̄. 3.  
arti. pri.



**T**his holy gyft (as saint Thomas sayth)  
nat onely directeth/illumineth & confor  
teth man or woman in suche spirituall  
peynes/ but also it cōforteth & strengeth  
them in peynes y<sup>e</sup> be aboue their power  
to suffre/as tozmentes & deth/whiche to  
man or woman of their nature be intollerable & nat  
able to be suffred. And lyke as the gyft of pytie dispo  
seth man or woman to suffer with compassion suche  
troubles and peynes that concerueth mannes dayly  
conuersacion: so this gyft of gostly strength maketh  
man to suffre peynes intollerable/as of hym selfe/as  
martyrdome. After this maner / nat onely the holy  
apostles / but also the prophetes & innumerable mar  
tyrs by the lpyght & strength of this gyft/had the triū  
phe & victoꝝdome of peynes vnspekable / some sawen  
in sonder/some stoned to deth/some rested/som flayne  
some bzent/some dꝛowned/and many flayne with the  
swerde!

swerde / some racked / some hanged on a gybet / some crucified / with many mo and diuers wayes of martyrdome / as saynt Paule reherſeth in his epiſtle to the Hebrees / whiche peynes and tormentes they ſuffred ſoyfully / and requyred no cōſolation oꝛ conſort in this worlde. For this gyft yelded to them ſuche a lyght cōſort and ſtrength / that whan ſome of them were compelled to walke vpon the hote coles / it ſemed to them / as though they walked vpon ſwete & pleaſant floures And to ſome other the hote forname of fyre hath ben moche pleaſant / as a temperat bathe. To ſome / the boyleng oyle oꝛ molte ledde hath ben no moze peyne / than the pleaſant warme water. And moze ouer / that holy baptiſte of our lord / ſaynt Iohan / and by his example innumerable mo holy heremites & fathers / by the ſtrength of this gyft / lyued / ſome in wylernes / ſome in caues oꝛ denues vnder y grounde. And ſome (as ſaynt Paule ſayth) walked about the worlde in great penury & pouerty / clothed in garnemētes made of goateskynnes / and of the ſharpe heer of bꝛockes. Theſe were the holy ſeruauntes of god / whome the worlde was nat worthy to receyue (as ſaynt Paule ſayth) And foꝛthermoze / the holy virgyns / whiche by the lyght and conſorte of this gyft of goſtly ſtrength / nat onely diſpyſed the gloꝛyes of the worlde / & ſette at nought the frute of their bodyes / but alſo had triumphe of tyꝛannes & emperours of the worlde ouercomyng their intollerable peynes and tormētes that the ſayd tyꝛannes coude ymagyne oꝛ deuyle. By this gyft alſo innumerable holy religious perſons / taketh on them the holy pilgꝛimage of perfection : And graciouſly begynnyn / they go foꝛthe ſtrongly / and moze graciouſly cometh to the purpoſe and ende of the ſame /

The pil. of p.

A A A. iiii.

berynng

Hebre. xi.

Hebre. xi.

Ibid.



¶ Mel. 35.  
ante finē.

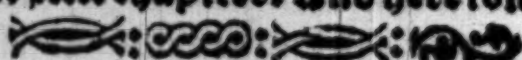
Ibidem.

¶ narra.

Vbi supra.

Vbi sup.

beryng on them the crosse of penaunce vnto their deth/  
as very martyrs. For (as saynt Gregory sayth) we  
may be martyrs though we neuer be slayne w<sup>th</sup> swerde  
or other wepyng. For there be two kyndes of martyrs  
dome / one open / and an other secreete in the mynde &  
in the exercise of the same. To be slayne in body of ty-  
rannes or persecutores / it is open martyrdome: but  
paciētly to suffre checkes / rebukes / iniuries & sclaun-  
ders / or to loue our ennemyes or them that hateth vs /  
it is the secreete martyrdome of the mynde. Wherefore  
(as this doctore sayth) we may be martyrs without s<sup>h</sup>  
stroke of swerde / if we kepe duely patience in our  
hertes. And he gyueth an example of one holy man  
called Stephan / whiche for the loue of god / & desyre  
of the kyngdome of heuen / dispysed all worldly ho-  
nors and pleasures. And he was so excellent in paciēce /  
that he euer gaue thanks to all that dyd to hym any  
iniury / wrong / or cōtumely / takyng them euer for his  
molte dere frendes. And so in molte hye pouertye he  
thought it greate luctur to suffre all thynges paciētly /  
wherefore suche multitude of angelles were at his de-  
partyng frome this worlde / that no mortall creature  
myght be there present / whan that blessed soule passed  
out of that holy body. Of whome therfore saynt Gre-  
goxy sayth thus. To whome besyde martyrs / may we  
thynke it gyuen to be thus accompanied with holy  
angelles in departyng frome this worlde. This man  
was nat slayne with the swerde / and yet the crowne  
of martyrdome / which by grace he had alwaye in his  
hert / at his dethe he receyued in glozy. Nowe that we  
haue shewed what is this dayes iourney / & also what  
is the nature and propertyes of the fourthe gyft of the  
holy goste / called gostly strengthe / we shall shewe /  
whiche

whiche ben the vertues / whose exercise p̄moteth man  
oz woman to wynn the perfection of the same. The per-  
fection of this gyft of gostly strength / is / ȳ the fourth  
bʒaunche of the tree of grace bʒyng fozthe a p̄rſp̄te  
floure / wherbypon may folowe godly frutes. And foz  
this purpose ſaynt Thomas assigneth the cardinall  
v̄tue / called Fortitude / otherwyſe called ſteadfaſtneſſe  
in aduerſite / with the other moʒall vertues cōteyned  
vnder the ſame / as they be reherſed befoze in the ſe-  
conde boke / the. xiii. chapiter. And here foloweth the  
ſame agayne. 

Secda ſcda.  
q. 139. arti-  
prio. Ad. 3.  
Itē. queſti.  
123. et ſe-  
quētibz.

Fortitude  
hath vnder it.

Paciēce /  
Conſtancye /  
Longanymite /  
Magnanymite /  
Sufferaunce / and  
Perſeuerance.

Of the declaracion of theſe vertues and their p̄po-  
p̄t̄es : And howe diligently we ſhulde labour for  
them : And howe that ſenſible payne is good / & that is  
of god : And howe the ennemy may bere none fozther  
than god wyl ſuffre hym : And that the holy fathers  
came to perfection by payne / and ſo dothe pilgrimes  
to their journeyes ende. The thyrde chapter.



Paciēce is the vertue / wherby man oz  
woman foz ȳ loue of god gladly ſuffreth  
all iniuries oz wronges / & bereth quyetly  
the burdon of all paynes that be leyde to  
them. Conſtancy is the v̄tue / wherby  
man oz woman holdeth hole / & is nat broken by impa-  
ciēce /



ciencie/pensiueneſſe/oꝝ repentaunce foꝝ euery peyne  
that they ſuffreth. And as the holy ſaynt Birgit ſayth  
in the firſt boke of her reuelaciōs. Conſtancy kepeth  
man oꝝ woman by ryght in vertue that they deſclyn  
nat/nother on the ryght hande/ne yet on y left hand/  
that is to ſay / as we ſayde befoze. Conſtancy kepeth  
man oꝝ woman hole/that they be nat broken by aduer  
ſite/ne yet extolled oꝝ inflate with pryde in pſperite.

**C**onganimite is the virtue/wherby man oꝝ woman  
is contented/though they ſuffre paynes long tyme foꝝ  
the loue of god/and be nat rewarded foꝝ the with/but  
in ſure hope be glad to ſuffer/ & be contented to abyde  
the rewarde to come. **M**agnanimite is the vertue/  
wherby man oꝝ woman hath a diſcrete doughtynes oꝝ  
a ſpirituall audacite oꝝ boldnes/to ſpeke oꝝ to do that  
thyng/that they ought to do by ryght and reaſon foꝝ  
the loue of god. **S**ufferaunce is the vertue/wherby  
man oꝝ woman is enclined oꝝ moued to gyue place foꝝ  
the loue of god/to paſſions of ire/enuy/ſclaunderous  
wordes oꝝ other pmections. **P**erſeuerance is the  
vertue that gouerneth and leadeth man oꝝ woman/  
thꝛowe all tribulaciōs & aduerſities/and neuer leueth  
them/vnto ſhe hath crowned them in gloꝝy: foꝝ to  
them that perſeuereth oꝝ contynueth alway in good  
woꝝkes/is onely pmiſed the crowne of gloꝝy. **T**han  
let vs apply ourſelſe to the exerciſe of theſe holy ver  
tues reherſed/that we may be of the nombꝛe of the cho  
ſen ſeruauntes of god/of the whiche we ſpake befoze/  
that is to ſay/of the holy apoſtles/martyꝛs/cōfeſſoꝛs/  
and virgynes. And let vs euer be glad to ſuffre pay  
nes/ſith paynes & tribulacions brought them to theſe  
great holpneſſe/and to the great gloꝝy / in the whiche  
they be now. And the moꝛe glad we ſhulde be to re

ceyue

geue payne / sith scripture sayth that all paynes be  
ordayned / either to restryne and let the syn to come /  
or els to purge the syn past. For (as scripture sayth)  
only for synne / god correcteth man or woman. And  
saynt Thomas proued / that all sensible payne / sith it  
is good / is of god. For though the fyre may burne / yet  
without god it can werke no effect. For he is the prin  
cipall author and werker in the effect of his creatures /  
as wytnesseth the. iiii. chylde / whome Nabugodon  
nosor put in to y forname of fyre / whiche came out safe  
and vntouched of the fyre / bycause god wrought nat  
with it to that effect. Also the enemy may and wolde  
hurt & dystroy man / if he were suffred of god. But (as  
saynt Gregoꝝ sayth) he may no moze hurt man or  
woman / ne further put them to payne / than god wyll  
geue hym licence (as Job wytnesseth) whome he  
myght nat hurt in goodes ne yet in body / vnto he had  
optayned and gotten licence of god / whiche greuenge  
hym licence for y poynnt / charged hym that he shuld nat  
hurt his soule in any wyse. In the which charge / saynt  
Gregoꝝ noteth our great suretye agaynst the enemy  
in all temptacions / sith he can no further hurt or trou  
ble vs / than it pleaseth god / whiche wyll nat suffre vs  
to be troubled but for our myghte & crowne of gloꝝy /  
if we be his true fuautes. Also though man or womā  
by their owne foly / negligence / surfete or synne / may  
cast them selfe in to sickenesse & payne. yet (as saynt  
Thomas sayth) god is the werker of that sickenesse  
and payne / as the author and commaunders of the same /  
though man or woman / be the cause me  
rptorious. And so saynt Austen sayth / thou hast com  
maunded good lord / & so it is / that euery inordinat  
soule / shal be payne to it selfe. Thus we may se / that

The pil. of per.

BBB. i.

payne

Propter  
iniquitatem  
corripuisti  
hoiem. ps.  
xxxviiij.  
2. sentē. d.  
36. Ad pri.

Daniel. 3.

Moral. 2.  
ca. xj. Itē  
3. ca. 2. & 3.  
Job prio.

Job. ii.

Vbi supra.

Lib. 3. cō  
tra gentil.  
ca. 71.

Li. pri. cō  
fessi. ca. 12.



peyne is good / for by it / god rectifyeth synne. Let vs  
 than be glad to suffre paynes for the encrease of glozy.  
 And let vs follow the holy fathers & seruauntes of god  
 before reherced. Nat so vnderstandyng / that we be  
 bounde to the same rigour of extreme paynes / but  
 after the vocacion or callyng of euery person in their  
 degre and state. And here is to be noted / that the holy  
 fathers came to the hye perfection of grace by greate  
 paynes / but nat in one degre : for some in hyer / and  
 some in lower pfection. For lyke as in the firmamēt  
 (as saith Doule sayth) one sterre is bryghter than one  
 other / and yet all be fired i the heuen : so in glozy there  
 be degrees in holy sayntes / and also in grace here in  
 this world / where al cometh to the perfection of loue /  
 by paynes and tribulacions. And as the scripture of  
 god sheweth. Blessed ben those that suffreth persecu-  
 cion for hym. Let vs than be glad to suffer payne / and  
 with al our myght / let vs exercise ourselfe in pacience  
 with the foresayd vertues. And in this we may take  
 example of erthly pilgrimes that gothe to the Ierusa-  
 lem here in erthe. They be oftentimes / nat onely in  
 small paynes / but also in great perylls & leopordyes  
 of dethe / whiche they accept and take gladly & with  
 thanks / for the loue of god and purgacion of their  
 synnes / makyng themselfe euer redy to dye / & offryng  
 themselfe in sure feyth to his grace & blessed passion.  
 So let vs alwaye do / let vs nat onely suffer persecu-  
 cions & paynes / gladly and with thanks / for the loue  
 of our lord Iesu / but also with the holy martyr saynt  
 Stephan. Let vs pray for our ennemyes that casteth  
 the stones of sclaunders / detractions / and blaphemes  
 with many other and diuers paynes agaynst vs. I  
 wyte no more here of y exercise of pacience / for euery

Docto?

Pet. Cor. xv.

Math. v.

Act. vii.

doctoꝝ and euery sermon in maner exhorteth to the same/and declareth the nature therof.

¶ Who may attayne to the perfection of Pacience / & who nat: and what letteth vs from it / and howe we shulde exercise vs in the same: And of the prayer requyred to this day / with the exposition of the same / & the maner howe we shuld do satisfaction: And howe pacience euer optayneth the victoꝝ / and howe pacience perfectly optayned all þe batayles of the enemy cesserth by the example of the passion of our lord and sautour Iesu Chryste.

The fourthe chap.



The cause why man or woman wanteth Pacience / is nat onely the enemy with his adherentes & retynewe / whiche euer stereth vs to ire and enuy / but also our owne folgy / bycause we haue nat practysed the vertues of the other dayes past and befoze reherced. foꝝ without doute / except we be poze in spirit / and mylde in couersacion / redy in compunction and glad to knowlege our default / whiche belongeth to the gyft of gostly science / we can neuer come to the perfection of pacience. Also many other defaultes and causes be cotrary to the exercise of this day / as pamperynge or ouermoche cheryshynge of our bodyes by soft lyng / soft weryng / or moche sedynge of delicate meates & drynkes / appetites to haue our owne wyll / with many suche other / which we must vtterly refuse and dyspyse the infirmite & weakenesse of the nature of euery person consydered. Apply your selfe with all study to pacience and sufferaunce / as necessite shalte quyze / and escheue (as moche as ye may) the thyngs

The pil. of per.

BBB. ii.

that



that may sterc moue / or prouoke you to impacieney.  
 And if it fortune you in your practyse to fulfyll any  
 point of this holy vertue Pacience (as saynt Austen  
 sayth) gyue laudes and praysones to god therfore.  
 If it happen of the contrary that you be ouerthrowen  
 by a passion of impacieney / or haue occasion other  
 wyse / greater than you be able to beare than in your  
 innocency / comne to our lord and shede for the your  
 hert before hym / and comende you to his tuition and  
 defence / and praye for pacience / constancy / and perse  
 uerance in all thynges that is his blessed plesure.  
 And this prayer may be reduced to the fourthe peti  
 tion of the Vater noster / as it is before sayd in the se  
 conde boke. And this prayer is mooste appropziat to  
 this day. This prayer is. Panem nostrum cotidia  
 num da nobis hodie. Whiche in effect / is thus moch to  
 say. Lord / gyue vs this day our dayly breed & suste  
 naunce / that is all our necessaryes / bothe to soule and  
 body. As we myght say. O father in heuen / gyue vs  
 this day grace to hunger and thyrst the breed of thy  
 iustice: that is to say / thy holy comaundementes / and  
 that all our meditacion and labour may be to fulfyll  
 the same / accordyng to the sayeng of þ pphet Dauid.  
 Trouble and anguysh hath founde me / and thy co  
 maundementes hath ben alway my meditacion. And  
 in the same place or psalme he sayth. Multiplicata est  
 super me iniquitas superborum: ego autem in toto cor  
 de scrutabor mandata tua. The iniquite of proude  
 people hath multiplied vpon me / but I lord with all  
 my hert shall serche to fulfyll thy comaundementes.  
 And that we may performe the same / let vs say. Gyue  
 vs lord thy grace / and thy blessed body in the sacra  
 ment of the altare / duely to receyue this daye / spiri  
 tually /

Ca. 14.

Tribula  
 tio et an  
 gustia in  
 uenerunt  
 me: mada  
 ta tua me  
 ditatio  
 mea est.  
 Ps. 118.

ually or sacramentally or bothe / if it be tyme conue-  
niēt / whiche two that is grace & the sacrament in this  
pilgrimage be all our sustenance & suppoztacion.

Bye vs also lord in tyme of nede the breed of iusti-  
ce / that is paciēce with all other vertues / that we may  
be strong in the to suffre all paynes & iniuries. And  
cōtrary wyse / if it fortune vs to fall by impaciency or  
other wyse / as it happeneth oftentymes them to do /  
that intendeth the exercise of vertue and way of per-  
fection / let it neuer be tedious to vs / but in all hast cō-  
uenient we spede vs / after the admonicion & counsell  
of saynt Justen in his rule to do satisfaction & make  
amendes with that same part of the body / wherby we  
haue offended and wounded our soule / & grieved our  
brother or sister. As and if it were with the tonge / with  
the same tonge to aske mercy & say / mea culpa. If it  
were with the handes to holde them vp / and aske for-  
gyuenes. If it were with any other part of our body  
or soule to make amendes to god and our neyghbour  
accorpyng to our offence: that is to say / aff holy Cri-  
stostome. If thou haue offended thy neyghbour in thy  
mynde / make amendes in thy mynde secretly. If the  
offence be open / make amendes openly. This forsayd  
prayer we must pray and make supplicacion to god  
cōtinually / that we may perseuer & cōtinue in the exer-  
cise of paciēce / and of the other forsayd vertues / for  
that is moſte necessary / if we entende to haue the vic-  
tory of our ennemyes & of our selfe. For bndouted /  
who so euer haue stedfast paciēce / they can neuer be  
ouercome / but suche shall haue y victory / and in short  
space growe to great pfection. Example we haue  
of one of the holy fathers / whiche after his cōmyng to  
religion in short tyme was very pſpſe: In so moche /

The pil. of per.

BBB. 3.

that

In regula.  
ca. vj. in  
fine.

Opere im-  
perfecto.  
Omel. xi.

In vitas pas-  
tri pte scda.  
ca. de humi-  
litate.



that diuerse of his bretherne marueyled greatly there  
of/and asked of hym the cause howe in so lytell space/  
he attayned to so hye perfection/ and he answered  
sayeng. After my first comyng to this religion/ I de-  
creed with my selfe/ that I wolde be as an asse/ whose  
maner is/ that if you couerse hym/ symte hym/ or ley  
great burden on hym/ he wyl neyther couerse/ cype/ne  
symte agayn/ but mekely receyue his burden/ & beare  
it patiently. Than god sende vs patience & stedfaste  
perseueraunce. For (as the greate clerke Maximus  
sayth in a sermon) the moste noble kynde of victorie/  
is/ to ouercome by patience. Than if we exercise our  
selfe in patience/ and in the other vertues beforesayd/  
lyke as the pzeious stone/ the more it is polished or  
rubbed/ the more perfetly it receyueth the lyght: so the  
more our soules be exercised in paciēce/ the more per-  
fetly the lyght of gostly strength shall shyne in vs/ &  
lyghten our soules/ & shall worke in vs a nother ma-  
ner of patience/ than man or woman may attayne to/  
by theire naturall reason. Our patience than shalbe  
lyke to the holy maner of angell/ nat ordred after our  
blynde and corrupt reason/ but by the rules of y<sup>e</sup> lawe  
eternall (as saynt Thomas sayth) for than it shalbe  
holy and perfyte. And of this patience spekethe our  
lozde/ sayeng. In your patience/ you shall possesse &  
kepe your soules. And that coueniently/ for man wy-  
neth neuer full victorie of his enemyes/ vnto he hath  
optayned & won perfyte patience. In token wherof  
whan the enemy tempted our lozde Iesu Chryste in  
desert. iiii. tymes/ & was there ouercome by our sayd  
lozde/ for that tyme (as the euangeliste sayth) yet aft  
our postlars he came agayn at y<sup>e</sup> passion of our sayd  
lozde. And for that he se that he coude nat preuaile  
agaynst

Luce. xxi.

Luce. iiii.  
Lira et  
Hugo.

agaynst hym/before he wolde than styre or moue his  
seruauntes & louers the Jewes to assaile hym moste  
fierfly/and so to proue his patience/whiche was ma-  
nifeste & open whan the Jewes blasphemed hym han-  
gynge on the crosse/& sayd. If he be the son of god (as  
he sayth he is) let god deliuer hym nowe if he wyl:  
And let hym come downe nowe from the crosse/& we  
wyl beleue in hym: He hath saued other/nowe let hym  
saue hymselfe if he can/w many such blasphemys and  
prouocacions to impaciencie/ to the whiche our lord  
wolde nat cosent/ but strongly suffred his passion to y-  
ende. For if he had come downe from the crosse at  
their puocacion (as saynt Gre. sayth) he shulde nat  
than haue left vs so good example of patience.

Math. 27.

Omel. 2. 14

Howe we must prepare vs to batayle after our en-  
traunce to religion/taught by a figure of the people of  
Israell/after their passage ouer Jordan/and of. iiii.  
cities buylded in our soules by the enemy/and by  
grace distroyed/& in their stede other. iiii. edifyed/and  
of the siege of the enemy agaynst these. iiii. cities:&  
of the batayle of patience. The fyfthe chapter.



A figure also we haue of this in the io'ney  
of the chyldren of Israell/for after they  
came ouer the flosse of Jordan/god com-  
maunded them anone to prepare them to  
batayle/and so they dyd/& won. iiii. cy-  
ties by & by: that is to say/ Jerico/Day/& Gabaon/  
whiche victory the kynge of Ierusalem helyng/ga-  
thered to hym other. iiii. kynge/and came to gyue ba-  
tayle to Iosue & his people/and set vpon the greatest  
of his cities that he had won before/whome y suauit  
The pil. of per.

Iosue. vi.

BBB. 4. of god



Iosue.x.

Pril. Iohā.  
secundo.

of god Iosue with his company anon met & fought  
with them a great batayle: In so moche that Iosue  
speng that the ful possession of the land of repromissi-  
on depended on his batayle/ and that it due towarde  
nyght he comaunded the sonne to stande styl agaynst  
Gabaon/ vnto the batayle were finished / bycause he  
wolde that the victoꝝ of the people of god shulde be  
glorious & perspte: And so the son at his comaunde-  
ment stode styl a hole day. This stoꝝ Hugo de Wlen-  
na applyeth in this maner. He sayth that the.iii.foꝝ  
sayd cytees / Jerico / Hay / & Gabaon / whiche the pa-  
gans buylded & kept / signified spiritually.iii. cytees  
that y<sup>e</sup> gostly enemy buyldeth & holdeth in mānes soule  
And these ben the same.iii. of the whiche saint Iohan  
maketh mention in his epistle: that is to say / the con-  
cupiscence of the fleshe / the concupiscence of the eye / &  
pyrde of lyfe. The ministres by whome he kepeth  
these.iii. cytees / ben (as this holy doctoꝝ sayth) the  
bii. dedly synnes / which synnes grace expelleth and  
dystroyeth their buyldyng / & woꝝketh.iii. newe cy-  
tees in mannes soule: that is to say / the.iii. gyftes of  
the holy goste / that we haue entreated in the.iii. dayes  
past / that is / the gyft of reuerēt feare / the gyft of pytie /  
and the gyft of gostly science. They may well be cal-  
led cytees / and many scriptures myght be brought in  
and many conueniences to shewe why they may so be  
called / but I shall passe ouer them foꝝ this tyme. The  
capitans & knyghtes by whose diligence grace buyl-  
deth and holdeth these cytees in mannes soule / ben the  
cardinall and moꝝall vertues / as they be assigned be-  
foze to euery dayes iourney / eueryche in his owne  
place. But the ennemy perceyving that / by the exer-  
cise of grace & vertues / man hath expelled hym frome  
his soule

his soule/ and hath subuerted o: ouerturned his cytes  
 that is/ he hath ouercome the concupiscence of f flesh/ the  
 concupiscence of the eye/ and pride of lyfe/ & buylded  
 the newe cytes beforesayd for them: that is to say/ the  
 gyft of reuerent feare/ the gyft of ppytie/ and the gyft of  
 gostly science/ he with all his enuy & malice gathereth  
 his adherentes and retynnewe to gyther: that is to say/  
 the spirit of fallenes/ the spirit of sclaunder/ and suche  
 other/ with all his seruantes/ as euyl lpyung christen  
 people/ and with all his enforse and myght/ seyth sege  
 agaynst our cytees/ that we by grace haue buylded &  
 kepe. But let vs fyre our loue and hope in god and  
 stande stedfastly in Justice and Pacience/ and be nat  
 aferde to gyue hym batayle. For as almyghty god  
 gaue strength to Josue & to his people the chyldren of  
 Israell/ agaynst the pagans and infidelles/ when he  
 sayd. Go and gyue batayle to them/ & I shall be with  
 you and defende you. Euen so he shall saue vs & gyue  
 vs the lpyght and conforste of gostly strength/ wherby  
 we may overcome the enemy with all his power.  
 And this batayle surely foughten/ we shall optayne  
 sure possession of the speliuall land of reppromission/  
 whiche is/ a perspyresoule possessed and made sure by  
 pacience/ as the very lande of perfection/ accordyng  
 to the sayeng of our sautour Jesu/ aboue rehearsed.  
 In your pacience/ you shal possesse your soules. And  
 so this batayle of pacience well foughten/ firste/ in  
 sufferpng small inturies o: wrongs/ and than greater  
 for the loue of our lord Jesu/ he wyl promote vs hyper.  
 Than let vs be strong in aduersitees/ and specially  
 in temptacions/ sufferpng and abydyng the pleasure  
 of god/ seythfully trustyng in his mercy & helpe/ whi-  
 che neuer deceyueth any person. And specially if thou  
 haue

Luce. xxi.



haue nat the swetenesse of loue/ that some other hath/  
 or if thou haue nat the flame of charite in our lord Jesu/  
 that parauenture thou hast had in tyme past/ and  
 nowe thy soule is lefte dry & wout deuotion/ so yf som  
 tyme thou hast no lust to pray/ for the delectacion and  
 swetenesse whiche thou wost wount to haue in medita  
 cion/ contemplacion/ and in the eleuacion of mynde to  
 god is gone/ yet thou woldest haue it agayne with all  
 thyne hert. Than be nat discomforted/ but folowe the  
 counsell of Hampolte/ where he saythe. Cesse nat fro  
 prayer/ nother frome any other good dede for that ne  
 leue any gossly exercise/ corporall ne spirituall/ by the  
 reason of suche drynes or indeuotion/ lest by negligē  
 ce/ thou bypnyng thyselfe to ydelnesse / & ydelnesse bypnyng  
 the to synne/ for ydelnesse is the mother of all vice and  
 noyze of synne. And than/ if thou order thyselfe thus  
 in laboryng agaynst suche drynes/ thou shalt folowe  
 the lyfe of y holy saynt Antony/ whiche was troubled  
 with the same temptation of drynesse of spirit/ & dul  
 nesse of hert: In so moche that he coude do nothyng/  
 but it was tedious and peynefull to hym/ to be in his  
 celle or in any other place/ his courage to pray/ to fast/  
 to watche / to labour / or to do any suche other gossly  
 exercise/ was clene taken from hym/ & he left as ydyl &  
 drye/ so that he sore feared of his saluacion. But anone  
 the angell of god appered to hym and gaue hym a re  
 medy agaynst this temptacion/ after this maner and  
 forme. First/ the angell sat downe and knyt rodde &  
 wrought on the basket/ after that he rose vp & prayed/  
 than he went to a boke & reed/ after that he gaue hym  
 to compunction and teares / as though he had wept  
 for his synnes/ and than he yede to meate/ and after to  
 labour agayne/ and thus from one thyng to an other:  
 And

Nota.

In vitas pao  
 tra pte scda.  
 .p. l. 6

And than he sayd to saynt Antony / do thus and thou shalt be saued / exercise thy selfe after this maner / and thou shalt please god / and ouercome thy temptacion. And so vndouted / shal we / if we exercise ourselfe thus in the temptacion of dyynes or any other temptacion / spirituall or corpozall. And suche may our exercise be in the zeale of iustice and vertue of pacience / that god may and wyl graunt vs the grace and crowne of martyrdome / to ouercome all bodely peynes / tormentes / and dethe / whiche no creature is able to suffer of his owne power / nother of his owne wyl onely / but principally of the grace of god. And this triumphe or victory / this holy gyft / called gostly strength / worketh in man or woman. For martyrdome is the effecte of gostly strength (after saynt Thomas) whereby man or woman is so comforted / that all the peynes & tormentes / y<sup>e</sup> the moste cruell dethe / is pleasure to suche / for the loue of Iesu Christe / wherefore let vs with all our enforce and myght apply vs to pacience: For if that batayle be well foughten / and the victory optayned / all the labour / peryll / troubles / busynes / and traueyle of our iourney is ouercom / & we set in y<sup>e</sup> ful possession of the lande of perfection / the gostly ennemy / our olde aduersary and all his ministers put to flyght and confusion. And contrary wyle / howe so euer we exercise our selfe in the dayes past and in their vertues / except we be strongly pacient / and feght this batayle to the ende: that is to say / that we optayne perfyte pacience / surely / all is lost that we do. For (as saynt James sayth) pacience hath all his workes perfyte. Whiche wordes saynt Thomas expownyng / sayth thus. Pacience maketh mannes workes perfyte: nat so vnderstandyng / that in pacience resteth the bittermoste perfection!

Scda scde.  
qstio. 124.  
Arti. 2.

Jacobi. 1.

2.2. q. 126.  
Arti. 2. ad  
pri.



perfection / for that is in the holy charite and loue of  
god / but he sayth / that perfection is in paciēce / so that  
he or she that maye attayne to the hpe perfyte paciēce  
is past all the peryles and teopdres of this iourney.  
For lyke as whan the wyndowe is opened / the great  
p/ncipall beames of the sonne foloweth in a lyght  
neth al the house: So the exercise of these dayes pass /  
with the holy perfection of paciēce optayned and  
wonne / the other gyftes foloweth in / with out  
any labour or busynesse / and illumineth  
our soules plentuously / as we  
shall declare moze large  
ly here after .

**H**owe the sayntes of the newe testament had this  
hpe paciēce aboue the fathers of the olde lawe / p/ued  
by greater myracles and many mo heuenly workes /  
than they dyd : And howe it is better to haue perfyte  
paciēce / than to do myracles / and that is decla  
red by authozite and by example of the hy  
story of the holy father saynt  
frances .

The fyrte chapter.

**T**his hpe paciēce / the holy apostles / mar  
tyrs / cōfessors & holy byrgines had / which  
suffered for the loue of god / & fought moze  
strongly the batayle of vtue for to optayne  
the hpe Jerusalem and lande of lyfe / heuen / than euer  
dyd Moyses or duke Josue with þ people of Israel /  
seyghtryng for the erthly Jerusalem & lande of repro  
mission /

mission here in erth. And therfore our holy fathers of the newe testament hath wrought ferre greater myracles than euer dyd Josue/ or any other of the olde lawe. Josue (as we rede) made the son to stande styll in one place longe tyme / but many of these holy fathers of the newe lawe had made deed men to ryse / & caused the spirit of man after dethe to retourne to the body & reuise the same / and that passeth the worke of Josue & all by their pacience. For (as saith Gre. sayth) better it is to haue perfyte pacience / than to do myracles. And that well wytnesseth the holy father saynt frañces / whiche on a certayn tyme in þe colde wynter and soule wether / with one of his brether called Leo / went to a place called (sctā Maria de Angelis) and þe colde soze vexed them. This saynt frañces called to his brother that went a lytel befoze hym / & sayd. Brother Leo / though the frere minour gyue great exāple of holynes / & moche edifyeth the people / yet note well that therin standeth nat the pfection & spirituall tope of mānes hert. And whan he had gone a lytel furthes he called to him agayn & sayd. O brother Leo / though the frere minour gyue syght to the blynde / heryng to the deafe / & to the lame perfyte goyng / to the dome / spekyng / and restore to þe seke & feble helth & strength / cast out deuylls / make the croked streyght / & moze ouer reyse the deed to lyfe / yet note well brother Leo / that therin standeth nat the pfection & spirituall gladnes of mannes soule. And anone after whan he had gone a lytell further he called to hym agayn & sayd. O brother Leo: If the frere minour coude speke all tongis & vnderstande all langages: If he had all sciences and knewe all mysterpes / ye / If he had the gyft of pphecy to shewe thynges for to come / & to reuele & declare the

secretis

Josue. x.

Lib. p. 1.  
Dyalog.  
ca. scdo.In speculo  
exēploꝝ.  
d. stin. vij.  
§. 26.

.i.

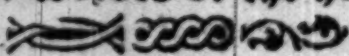
.ii.

.iii.



secrettes of mannes conscience: If he had al the knoweledge of creatures in this worlde: In so moche that he coude preche so excellently the worde of god that he myght couerte all infideles or vnseythfull people/ yet I say note well/that in none of these thyngs standeth the perfyte gladnes & spirituall ioye of mānes soule. This communicacion lasted the space of two myles goyng. Than this brother Leo remēbyng hymselfe/ and marueyling of al this that his father had spoken/ turned hymselfe mekely to hym/ & sayd. Father/ in p<sup>r</sup>bertue of god I requyre you/ tel me than / wherein standeth the perfyte gladnes of mānes soule. To whome the holy father answered sayeng. Brother Leo/ we be now we goyng to saynt Mary de Angelis / whan we come to y<sup>e</sup> gates all charged w<sup>th</sup> myre & clay/ all bathed in rayne & frosen with yce/ and nere stozen for colde/ & almost famysshed for hunger. If the porter wolde enquire of vs what we be/ and we shulde answer/ we be two of your brethren. And he than wolde sey/ it is nat so/ but ye be two rybauldes & bagabundes/ goyng about the worlde/ to rape and deuoure the almes and sustenaunce of the poze seruauntes of god/ and say that we shulde haue no refrechyng there/ but shut vs out of the gates & let vs stand there in the rayne or snowe/ all thus stozen for colde and famysshed for hunger/ vnto nyght. If we than coude be contented to suffer all suche troubles & iniuries patiently/ without murmur or grudgyng/ and mekely thynke in our hertes/ that he knewe vs/ as we be in very dede/ and called vs as we be worthy/ and y<sup>e</sup> god hath stered by his tonge thus to say agaynst vs/ for our demerittes & synnes. Write brother Leo & note wel/ that in this standeth the perfyte ioye & gladnes of mānes soule. And mozeouer  
we thus

we thus perseuerpng and knockpng styl/shulde call continually for releue and soccour. If than the porter wolde come forth the sodenly & all to beet vs/and bydde vs walke forth the vnthypfies w<sup>ch</sup> sozowe/for other almes we shulde none haue there. If than we coude take all these iniuries & strokes/as the peynes & punishmentes of our lord / & suffer them patiently/as we ought to do for y<sup>e</sup> loue of Iesu. O brother Leo/ther in shulde stande great perfection. For among al the gyftes and graces of the holy goste that god hath graunted to his louers/one as p<sup>ri</sup>ncipall/is/a man or woman to ouercome themselfe/and for the loue of god/gladly to suffer all obprobries/rebukes/shames/and iniuries: for in all the great graces aboue rehersted/as prophecyes/miracles/and luche other/we may haue no glory or ioye/for they be nat ours/but they be of god/and he gaue them to vs. why than shulde we reioyse i them/as though we had nat receyued them of god / sith saith Poule sayth. What good hast thou man / that thou hast nat receyued of god : surely nothyng : but troubles/afflictions & peynes/and the crosse of penaunce/be our owne/and in them we may reioyse/for they be appropried to vs: And therfore sayth the apostle. God forbidd that I shulde glory or reioyse i any thyng/ save onely in the crosse & passion of my lord Iesu Christ.

Hether to of the wordes of the holy father saynt  
 Fraunces. 

Howe/sith in grace & pacience be innumerable degrees (aft Antonine) we shulde labo<sup>r</sup> to wyne as many as we may: And how if we fall by impaciency/ by contricion we may ryse to hyper grace: and how we shulde haue p<sup>er</sup>tie vpon the impatient p<sup>er</sup>son: and of y<sup>e</sup> fourthe beatitude

2i. Cor.  
 iiii.

Galat. vi.



beatitude and frutes of the holy goste perteynyng to  
this daye / with other diuerse benefytes.

## The leuenthe chapite.




**N**owe holy soule / thou maist se the waye  
to perfection / nat of myne inuencion / but  
of the fote steps and doctrine of holy fa-  
thers. God gyue vs grace to haue some  
degre in p[er]f[ec]te patience: for as the great  
clerke Antonine sayth. In grace be innumerable de-  
grees / wherfore apply your selfe to w[or]k as many as  
ye may. And though ye fall neuer so oft by impacien-  
cy / through the fraylte of nature / be nat discomforted for  
that / but be cōtrite & sorow for your fall / and do due pe-  
naunce after the qualite & quantite of your excesse / as  
your gostly father shal counsell you / & ye shal recouer  
your grace agayn. And so keepyng this purpose to per-  
fection / you lese nat your degre in y<sup>e</sup> same / but rather  
suche may be your cōtricion (after saynt Tho.) that  
you shal r[ise] in hyer degre of grace / than you had be-  
fore. And therfore of charitable p[er]tye / whā you se any  
person fall in to impacien-  
cy / or in to any other passion  
of the dayes before rehersed / be it that it be nat of cur-  
stome / but of fraylte and the cryme pryncypally & nat opely  
known / iudge them nat / but pray for them & suppose  
some degre of goodnesse in them: that is to say / that  
they haue some degre of that vertue / agaynst the whi-  
che they haue offended / though they haue nat y<sup>e</sup> h[ig]hest  
degre in the same. And of your charite pray for me  
moste wretched / whiche no thyng exercised in suche  
p[er]fection / hath enterprysed to wryte this poore treatise /  
and in a maner betten the busshes that you may catche  
the byrde. But yet lyke as I exhorte other: so it shalbe  
my study

Quarta pte  
summe. titlo  
ix. ca. p[ar]t. 5. ii.  
p[er]p[et]ue finem.  
It titlo. xv.  
ca. xvi. 5. ii.  
post p[ar]t[em].

3. parte. q.  
89. arti. 2.

my study/as long as I shall lyue to pactice this exercise: For without suche mortification of our manners/ it is nat possible to attayne (except god worke a miracle) to the holy lyfe and perfection / of the whiche we spake before / in the blessed pactice and lyfe of that holy father / saynt Bonauenture / shewed in his *Miscellaneous* before wryten in the second booke: For lyke as the fote pathe or way ledeth to the crite: so this pactice bryngeth man or woman to al perfection. Wherefore I say agayn. God sende vs perfyte patience. For if we haue it / bndouted the fourthe brāche of the tree of grace shall buttion and bryng forth his perfyte floure / whereby we shall be parteners / nat onely of the fourthe beatitude or blessing of the gospel / whiche our lord promised to all them that gladly suffreth for his loue / sayeng. Blessed be they that dothe hunger or thurst iustice / for they shall be satiated & replenished or fulfilled with gloze: but also / of that floure shall spryng & growe two speciall frutes of the holy goste in our soules / whiche frutes our lord Iesu shall sende vs / for to refresshe our spirites by the way / and to strength vs & set vs forward in our tourney.

The frutes ben these. 

**D**electacion.

In the workes of patience / and

In longanimitie.

**B**y this signifying / that after man hath strongly foughten the batayle of vertu in this dayes tourney / he shall haue stablyshement / with sure delectacion in the workes of all the moztall vertues / aboue reherfed / as in patience / constancy / longanimitie / magnanimitie /

The pil. of per.

CCC. f.

mitte /



**The thyrde boke.      The fourthe daye.**

mite/sufferaunce/and perseuerance. And than shall  
the sterre of grace cast out his fourthe beame / whiche  
is the gyfte of gostly strength. And it shall shyne so  
clerely in our soules/illumynng the same/and so cō-  
fort our spirites/that it shall conducte and leade vs  
through all the perylls and daungers of this world/  
and defende and save vs / nat onely in small paynes/  
but also in the vertue of the passion of Christe/it shall  
leade vs safe and sure through the fearefull panges  
of dethe/and ieopardyes of paynes intollerable / and  
neuer forsake vs/vnto it byng vs to the crowne of  
glozy / where is the scappng of all troubles and mis-  
eryes in euerlastng loye and perpetual peace/in the  
sight and fruicion of our lord and god Iesu  
Christe. In whome/thus endeth the  
fourthe dayes journey of this  
spirituall pilgrimage.

**A M E N.**

**Here endeth the fourthe dayes journey of  
the pilgrimage of perfection. :~:**



**Here after foloweth the fyfthe daye of  
our spirituall journey / called the  
pilgrimage of perfection.**



**Howe the**

**H**owe the fyfthe daye of the creation of the greate worlde / maye declare the iourney of this fyfthe daye: And howe the perfection of this daye / requirith no labour / but onely the exercise of the foure dayes past: And howe man / as in this daye / is made a bynde able to styte to the heygth of the mount of contemplacion: And howe this daye / the actiue lyfe in religion is all complet and made perfyte: And howe the gyft of counsell / with the other.iiii. gyftes reherfed in the.iiii. dayes past / pertyneth to the actiue lyfe: and howe the exercise in these holy gyftes be compared to a buyldyng: And howe in the dayes before we were but as pzentysles / and nowe we be as free masons:

And howe this buyldyng is the temple of god.

### The firste chapter.



**H**e fyfthe daye of the creation of the vniuersall worlde / maye declare the fyfthe dayes iourney of this pilgrimage / whiche standeth in the ryght blyng of the fyfthe gyfte of the holy goste / called gostly counsell.

There is no labour requyred to optayne the perfection of this gyft / but onely the labors of the.iiii. dayes past / whiche be supposed as sufficient: Wherefore the more that man or woman exerciseth them selfe in the vertues of the foresayd dayes / the more enserueth the perfection of all these.iii. dayes folowynge. And therefore / to declare this holy gyft / gostly counsel / with the other two gyftes that foloweth in the next two dayes folowynge: that is to say / the gyft of gostly vnderstandyng / and the gyft of gostly wysdom / it shall suffice in

Thepil.of per.

CCC.ii.

their



Genes. 1.

Psal. lxxij.

Gene. 7.

3. sentē. d.  
34. q. pri.  
Art. 2.

ther proper dayes / onely to declare their natures / properties / & offices / which they worke in mannes soule. And for our purpose of this present day / lyke as in the fyfthe daye of the creation of the vniuersall worlde / god made the byrdes of the ayre / & geuyng them his blessing / he badde them to encrease & multiply: So / in this daye / man or woman by grace be made lyke to byrdes: for nowe they beyng simple in soule & past all labours and batayles of vertue / recepueth wyngs as of a doue / as scripture seyth / wher with they maye flye to the mount of contemplacion / to the mount of very peace of the spirit / and quyetnesse of the soule / of the whiche we shall speke more here after. Nowe is the heuy stone alleued or remoued / of the whiche I made mencion befoze. Nowe hath the patriarke Noe all his chyliden with their wyues in his chyp / and is launced frome the land / saylyng to the spiritual land of reppromission. Nowe Lya the first wyfe of Iacob / whiche Lya signifyeth the actiue lyfe / hath brought forth the all her chyliden (as Hugo de sancto Victore sayth) signifyeng therby / that in this dayes iourney / the actiue lyfe / as concernyng the holy exercise of religion / is complet & perfyte. For / as the sayd Hugo and saynt Tho. also sayth / fyue gyftes of the holy goste parteyneth to the actiue lyfe / with the exercise of vertues requyred to the same: that is to say / the gyfte of feare / the gyft of pytie / the gyft of gostly science / the gyft of gostly strength / and the gyft of gostly counsell: And the two other gyftes: that is to say / the gyfte of gostly vnderstandyng / & the gyft of gostly wysdome / pertyneth onely (after these forsayd doctours) to the cōtemplatiue lyfe. These ben the two sonnes of faire Rachel the seconde wyfe of the patriarke Iacob / whiche

the R. Achell (as Hugo sayth) signifyeth the contem-  
platiue lyfe/ of the whiche we shall entreate herafter/  
whan we haue ones optayned & wonne perfectly/ these  
firste fyue dayes / than our apple that was grene and  
bytter/ shall be swete and mello. Than after we haue  
ben in the fornaice of temptacions and tribulacions/  
kepyng our soules vnbroken / we shall be as pure as  
the golde. Than if we be touched w<sup>th</sup> a sharpe worde  
we shall pelde a benigne & gentyll answer / & gyue a  
swete syluer sound as the tryed syluer. Than we shall  
be delpyered out of our pzentyshe / and be made free  
men. For / as for the. iiii. dayes past / we were but as  
pzentyses / & now in this daye we be made fre men.  
Befoze in the foure dayes past / we were but as schu-  
lers / bounde to lerne the craft of the exercise of vertues:  
and now this day we shall be as mapsters of y<sup>e</sup> craft.  
Example. The free mason setteth his pzentyshe firste  
long tyme to lerne to hewe stones / and whan he can  
do that perfectly / he admytteth hym to be a free mason  
and choseth hym as a conyng man to be a maister of  
the craft / & maketh hym a setter or orderar of the same  
stones / whiche setting of stones / though it be ferre  
greater conyng than is the hewing of stones / yet it  
is lesse labour and more quyetnes. So / in these. iiii.  
dayes past / we muste as pzentyses labour continually/  
and lerne to hewe / polyshe / and square the precious  
stones of vertues / whiche be to be put in the temple of  
god / buylded in our soules / of the whiche temple saith  
Doule speketh in this wyse. The temple of god is  
holy / whiche temple ye be. And also saynt Bernarde  
maketh an hole treatyse of the buyldyng of this tem-  
ple / and calleth it the house of clere conscience. And that  
all our labour in these firste fyue dayes / may well be

Example.

Pri. cor. 3.  
De interiori  
domo  
consciencie  
edifican.

The pil. of per.

CCC. 3.

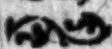
cōpa



In li. de si-  
militudi.  
ca. 130. et  
131.

## The thynde boke.

## The fyfthe day.

compared to a buyldyng / the holy doctoz saint Anselme  
wytnesseth / whiche wyptyng of the same gostly exer-  
cise / sayth / that the degrees of ascension to the per-  
fection of these holy gyftes / may be assembled or lyke-  
ned to a buyldyng / and that conueniently. Of the whiche  
the buyldyng (as concernyng this our purpose) the  
foure walles be the.iiii. cardinall vertues / the stones  
of the sayd walles ben the other particuler vtues / an-  
nexed to the sayd cardinall vertues / whiche we called  
the moxall vertues. The rose that couereth al / is the  
theologicall vertue / hope. The foundacion / seyth. The  
wyndowes gyueng lycht / loue & charite / whiche we  
call the sterre of grace / whose. vii. beames ben the. vii.  
gyftes of the holy goste. Of the whiche / the gyft of  
gostly counsell / of the whiche we entreate this day / is  
the fyfthe in order. To the perfection of the whiche  
gyft / if we desyre to attayne / we muste / as pryncples  
laboure surely in the.iiii. dayes past / & lerne diligently  
to hewe / square / and polyshe the precious perles and  
diamondes of the holy vertues reherced in the.iiii.  
dayes past. And that so done by the lycht of this holy  
gyft of gostly counsell / we shal be able as maisters in  
that science to order the sayd vertues / and sette them  
eche in his proper place and order / for that is the pro-  
perty of the gyft of gostly counsell. And so to buylde  
to almyghty god a glozious and pleasaunt temple in  
our soules / we as the workemen / and he as the prynci-  
pall authour and maister of the worke. 

**H**owe in diuerse degrees / accor dyng to their exer-  
cise in grace / euery person buyldeth in his soule a tem-  
ple to god / some more some lesse / as the clerenesse of  
their consciences requirerh : And of the difference /  
betwene.

betwene the temples of the worldely people / and the temple of the religious persons / figured by the arke of Moyses / and the temple of Salomon.

## The seconde chapter.



This temple of grace / every man & woman hath / that is in the fauour of god / & loueth hym in grace and charite / as the creature oughteth to loue his maker / but nat all in lyke degre. For some persons buyldeth to god but a poze colthe or smal cotage: and some buyldeth to hym a noble temple / and a palace of pleasaunce. This signifyeth the diuerse degrees of christen people: Of the whiche / some laboureth moche in grace / to the great honour of god & pryte of soules: And some but lytel / wherfore their buylding is there after. Of this we rede figures in the olde lawe / howe the people of Israel that came out of Egypt / were commaunded by almyghty god to buylde a tabernacle / whiche in comparison was but a small thyng / but the people that came ouer the flob of Jordan / after many batayles and great labours / ye after many hundred yeres in the tyme of kynge Salomon / buylde a solemne temple / most royll of stones precious & quadrat or squared / polysthed & dresled after the most curiouse maner / whiche temple was in buyldyng in the tyme of Salomon by the space of. lxx. yeres. But whan it was buylde after the firste distruction: than it was in buyldyng by the space of forty yeres & sixe. This first tabernacle that was but small / signifyeth the temple that the worldely people buyldeth to god in their soules / whiche is but lytell in comparison. But the seconde temple that Salomon a quyet and peacefull kyng /

Exodi. 25.

3. regū. 6.

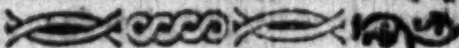
3. regū. 6.  
in fine.

Iohar. 1.



kyng/buyldeth to god: longe after the passage of the  
chyldren of Israel out of Egypt/ signifyeth the noble  
temple & holy mansion of god/ that he buyldeth in the  
soule of his holy seruaunt the religious persone/ by the  
helpe & labour of his sayd feythfull seruaunt / whiche  
daye and nyght laboureth to polyphe and square the  
stones of vertue/ for the palace & buldying of his souer-  
ayne lord god / whiche graunt vs grace/ that in fyre  
and forty yere/ye/ in all our lyfe we may labour in his  
seruice and neuer be wepy/ that finally we may haue  
that temple buylded in our soules to his pleasure.

Prouer. 8.

For (as scripture sayth) blessed ben those y watcheth  
at the postes of his gates: but moche moze ben they  
blessed that laboureth and neuer by wepy/to buylde  
to their lord a palace: and mooste blessed ben they that  
performenth the same. 

**O**f diuers effectes/ whiche the gyft of counsell wor-  
keth in man: And howe this daye we begyn to lobe  
in the mountayns / and to leue our beest behynde vs:  
And howe euery mortified soule/ and specially prelates  
by the exāple of Moyses/ shuld resort all solytary  
to the tabernacle and arke of clere conscience / & there  
counsell with god. The thyrd chapter.



Thus hether to we haue shewed/ what this  
dayes iourney pretēdeth in generall. But  
further to wyte of this holy gyft I am  
afarde/ the matter is so hye & hydde frome  
many. And (as saynt Austen sayth) it is aboue the  
counsell of all creatures. In so moche y to the worldly  
people/ it semeth folyshnesse: nat (as saynt Gregory  
sayth) for any default in it/ but for the excellency therof/  
whiche

26. li. con-  
tra faustū.  
ca. vij.  
Lib. 27.  
moralis.

whiche they can nat perceyue ne vnderstande by cause  
they be all carnall. And the cause is (sayth saynt Bo-  
nauenture) that they knowe nat the counsellar/whi-  
che is the holy goste/wherfoze with reuerence & truly  
with great feare/to the honour of god & edyfyng of  
simple soules/I shall wyte a worde oz twayne/what  
doctozs saith of this matter: And lyke/as befoze in ge-  
nerall / so nowe I shall declare in speciall/the nature  
of this pzeent gyft/gostly counsell / & what benefytes  
it woketh in man oz woman. And first I shall shewe  
to what effectes and benefytes it disposeth. Secon-  
darely/I shall shewe a worde oz twayne of the bene-  
fytes that it gyueth & woketh in mannes soule/nat of  
myne owne mynde/but as I rede of doctozs. Moche  
I dare nat wyte/ for the matter of this daye/and also  
of the other two folowynge/is so hye / that nat onely it  
passeth y faculty of our barbarouse tonge/ to expresse  
any thyng of them / but also what so euer tonge oz  
speche it be/latyn/greke/oz hebrewe: who so euer wyl  
attempt oz pzeume to declare any poynt / as it is in it  
selfe/he shal rather mynysh the thyng/than to shewe  
it as it is/rather disteyne it/than to declare it: & rather  
make it to seme lesse incomparably/than it is in dede/  
thā in the lesse point to expresse y dignite of it/as it is.  
This day we begyn to iourney in the hye moūtayns  
and hote countrees: and therfoze we muste leue our  
horse behynde vs / as we sayde befoze / and nowe be-  
gynneth the tyme. Befoze our horse that is our carnal  
body/was wanton & wylde / & many tymes rebelled  
to our wyl: In so moche / that we were constrayned  
sometyme to do that we wold nat do (as saint Poule  
sayth) our horse that is our body bare than so great  
a rule/that he wold nat be gouerned for vs/but nowe

The pil. of per.

DDD. i.

our

In lib. de  
septem do-  
nis, tract.  
de do. cō-  
silijs, ca. 7.

Rōs. vii.



Vbi sup.

Moralis.  
23. ca. 21.  
Cap. xx.

Vbi supra.

our body is mortified / nowe our fleshe and senses be tamed (as saynt Bonaueture sayth) we shall vse our body in maner as an instrument / in the whiche there is in maner lytell or no repugnaunce or rebellion. In token wherof / as concernyng the effectes & benefytes / to the whiche this holy gyft of gostly counsell disposeth man or woman / saynt Gregore sayth vpon the texte of scripture / wryten in the boke of nombres where it is shewed: that Moyses oftentimes / & in all cases of great dout / went to the tabernacle / leuyng the multitude of the people of Israell by themselves and so he entred the tabernacle: And there befoze the arke of god / asked counsell of god in all hye & harde causes: And after he had receyued his answer / he returned & shewed it to the people / as he was comaunded. This entryng in to the tabernacle after this sayd docto / signifyeth our entraunce in to the secret tabernacle & oratory of our mynde all cures and outwarde busynesse of the worlde / set a syde. There counsell is asked of our lord / and of a pure soule optayned / for that he oughteth to do outwardly / he receyueth it they of god inwardly in the secret closete of his soule / whiche closet oratory / grace hath buylded in hym: And there the voyce of almyghty god is herde by an hye or inward inspiration / where the mynde is abstracte and departed from the carnall motions of the senses. By this forsayd autozite / appereth the coueniency / howe our exercise in these dayes past / may be copared to a buyldyng (as saynt Grego. sayth. And though every person that thus hath his senses exercised (as we haue sayd) may and shulde entre the secret oratory of his soule after this forsayd forme in hye causes / and there mekely to counsell with our lord / what they ought to do / as

do / as scripture sayth in this wyse. **L**orde/whan we knowe nat what we shuld do / we haue none other refuge ne soccour / but onely to lyfte vp our eyes to the. And though euery man oz woman may do thus / whā tyme a necessite requyrezeth : yet (as saynt Greg. sayth in the same place) pzelates and they that haue cure of other euery daye / whan they can nat discerne doutful causes / shuld resort to y secret ozatoz of their mynd / and there after they haue done their dutyes / and the lawe of god and his cōmaundementes fulfilled / fo2 onely suche be worthy to be herde of god / as Moyses dyd befoze the arke of god : so in meke hert a mynde deuout / beseeche god fo2 lyght and confort / pclamyng first their owne vnkynndnes befoze god / with thanks due fo2 all his benefytes and mercyes / shewed to vs vnworthy synners / at all tymes moste redy and sure. But this muste be done in a pure soule that is meke a simple / sequestred oz departed frome all worldely busynesse / as a soule that is nat onely separate oz departed frome the turmoyle and busynesse of the worlde / but also is quyet frome all carnal affections and sensual concupiscences oz vnlawfull desyres a passions : fo2 so was Moyses / whiche although he were in great trouble oftentymes / by reason of y rude people / whiche were moche frowarde / yet he was euermore quyet and restfull in hymselfe / and reserued his spirit euer at libertye. Wherfoze he deserued / nat onely to optayne his petitions / but also to haue of almyghty god a singuler prayse / whiche called hym his feythful seruaunt / meke and mylde aboue all the people and seruauntes of god / in that tyme lpuenge. Than who so euer haue these cōdicions (sayth saynt Bonauen- ture) he may go in to his ozatoz a counsell with god.

The pil. of per.

DD. ii.

And

Scdo para-  
lipo. xx.

Vbi supra.


Num. 12.

In lib. de  
sep. do. vbi  
supra.



Vbi supra.

Li. pri. mo  
raliū . 26.

And (as saynt Gregore sayth) that thyng that suche persons hereth in their silence/spoken in their hertes/ they may go forth and publyshe it/as Moyses dyd. To this benefyte/the gyft of counsell moueth and enclineth man oz woman: And in one other place the sayd doctoꝝ sayth/that this gyft saueth man oz womā that they do no thyng all of heed / without deliberacion/but with grauite & discret sober moderation oz due maner. 

Howe the gyft of counsell ordereth the gyft of gostly strength/and directeth & conforteth martyrs/ and all that be in extreme necessity and trouble: And howe it lyghtheneth man oz woman / nat onely to geue good counsell/ whiche is a singular token of grace / but also to folowe good counsell: And of the prayer for this daye/ whiche techeth man oz woman by the example of our sauour in the garden/to cōferme their wylls to the wyll of god. The fourthe chapter.

Opusculo  
septimo.

16.



Saynt Thomas sayth/that this gyft of gostly counsell worketh in man oz womā iii. effectes. Firste / lyke as the gyfte of gostly science/directeth the gyft of feare and the gyft of pytie:so the gyft of counsell directeth the gyft of gostly strength. And therfore though the gyftes of feare and pytie / moue man oz woman to be meke in hert/and mylde in cōuersacion/ yet the gyft of science techeth them / howe and whan they shulde be meke oz mylde / and whan they shulde fast/pray/& kepe silence/with suche other/as we sayde befoze. So/in lyke maner sayth saynt Thomas / the gyft of counsell is to the gyft of gostly strength / and that moche

that moche cōueniently. For gostly strength moueth man oz woman to suffre peynes/iniuries / and also bytter dethe & martyrdome/for the loue of god. And therfore / bycause they shulde nat be absozpt oz ouercome in their tozmentes / and nother speke ne do any thing amisse in their great peynes/this gyft of gostly cōusel directeth them/illumineeth them/cōfozteth them and sheweth them at al tymes/what is the wyl of god And so: it is nat they that speke / but it is the holy goste that spekeeth in them/as our sauour pmissid to the holy apostles. Secendarely / this holy docto2 sayth/that the gyft of gostly cōusel illumineeth man oz woman/to gyue perspyte and holy cōselle to other that nedeth. And on this partye / we haue herde & rede of men & women / bothe rude & vnlearned that hath spoken golden wordes / so holy and so feruent in charite/ that nat onely they haue caused great docto2s to muse and maruell / but also the sparkes of loue that their wordes carped/hath kyndled the flame of charite in yherthes of them/that hath herde them speke. Thydly this docto2 sayth/that this gyft of cōselle/enclineeth oz disposeth man oz woman/nat onely to gyue holy and good counsell/but rather the ppze cperacion of it / is to moue man oz woman to folowe good counsell. For a man oz woman may gyue good & gostly counsell to other/although they be nat in grace/but a pson to be pzompt & redy to folow good cōusel for his soule helth/it is the mooste token of grace / & it can nat be w/out grace / that a soule be plyable to the inspiracions of the holy goste/ whether the holy goste worke them/ by hym selfe/oz els by the suggestion & counsell of his seruaūtes. This is the sentence of this holy docto2 s. Thomas. And he sayth this moze ouer / that the best

The pil. of per.

DD.iii. prayer

Math. x.

.ii.

2.2. q. 52.

Arti. prio  
et. iiii.

.iii.

Ibidē arti.  
pri. ad 2.

3. sentē. d.

34. q. pri.

Arti. 6.



The thyrde boke. The fourthe daye.

Math. vi.

prayer to wynn the perfection of this gyfte / is the fyrste  
petition of the Vater noster / & that is this to be cōfoz-  
mable to the wyll of god in all thynges / sayeng.

Fiat voluntas tua, sicut in celo et in terra. That is to  
say. Lorde / thy wyll be fulfilled in erthe / as it is in  
heuen. O: els / whan this gyfte is perfyde in any per-  
son / it maketh hym pfectly to say those wordes in hert.  
Lorde / thy wyl be done in heuen & in erthe. For by this  
prayer / mānes wyll is cōfozmable to the wyll of god:  
so that he wolde no thyng / but that / that god wolde he  
shulde wyll / and aft the forme of his blessed pleasure:  
that is to say / in charite. And that soule that blyeth his  
prayer after this maner / maye come by grace within  
short space to the perfection of this holy gyfte. This  
prayer w long pstracions / our lord Iesu / the sauiour  
of the worlde vled in the gardyn before his passion /  
wherē wyllfully offerpng hymselfe in to the handes of  
his ennemyes / he prayed & sayd. Father / nat my wyll  
but thy wyll be done. Bonauēture asketh a question.  
What is the wyll of god that we must fulfill? And he  
answereth to the same in this wyse. That is the wyll  
of god that Ch:ist dyd and taught / fulfilled in dede /  
and preched in worde / for our example. Mekenesse in  
hert / mylidenesse in cōuersacion / stedfastnesse in feyth /  
In wordes sobernesse / In dede iustice / In workes  
mercy / In maners discipline and trectablenesse. And  
that we be so simple / y we can do no iniury or wrong /  
but strong in god to suffre al aduersitees / and to haue  
peace with euery person / to cleue to the crucifixe / and  
neuer to be separat or departed fro the loue therof /  
preferryng no thyng / sith he had vs in moze  
pryce / and loued vs better than his  
owne blode and lyfe.

Luce. xxiij.

In lib. de  
septem do-  
nis, tract.  
de do. cō-  
silijs, ca. 4.  
et allegat  
cesariū in  
epla ad  
donatum.

Howe

**H**owe the gyft of counsell faueth man oꝝ woman  
frome perylles / in caſes of chaunce oꝝ vncertenty: And  
howe he oꝝ ſhe that is nat oꝝdꝛed after the lyght of this  
gyft / caſteth hymſelfe hedlyngeſ in to all ieopardyes:  
And howe the cōmaundementes of god be compared  
to the bzode ſtretes of a cytie / and the counſelles to the  
narrowe lanes / in the whiche the deuout ſoule ſeketh  
out loꝛde: And howe no perſon may walke ſurely in  
theſe wayes without the lyght of this gyft: And  
howe the fall and rꝑſyng of ſaynt Doule / ſi  
gnifyet h our ſpirituall aſcencion.

The fyfthe chapter.



**S**aynt Bonauenture ſayth / that this  
gyft of goſtly counsell / is as a lyght  
that instructeth man oꝝ woman how  
they ſhulde oꝝder themſelfe in ſuche  
thynges that be vncertayn / howe oꝝ  
aſt what maner they ſhulde be done /  
oꝝ eſchewed & nat done. And he ſayth  
moze / that this gyft of goſtly counsell / is as the eye of  
the ſoule / as concernyng the conuerſacion of man oꝝ  
woman / whiche watcheth euer and ſeeth thynges to  
come / & eſcheweth perylles / admytting ſuche thyngs  
that be good and pꝛofytable to the ſoule. f oꝝ lyke as  
he that is blynd and yet aſſayeth to go alone without  
a leadat / putteth hymſelfe i to many ieopardies: So  
( ſaythe ſaynt Gregoꝝy ) he that lyueth without this  
gyft of counsell / offereth hymſelfe wylfully to confu  
ſion / and without deliberacion to fall hedlyngeſ in  
to all ieopardyes and perylles of ſynne. This counſel  
of god is aboue the counsell of all creatures ( ſaythe  
ſaynt Auſten ) f oꝝ it ſheweth all thynges that be good;

The pil. of per.

DD. iiii.

and

Vbi ſupra.  
ca. pꝛio et  
iii.

Ibid.

Li. pꝛi. mo  
raliũ. ca.  
xxxij.

Cōtra ſau  
ſtũ lib. 26.  
ca. vij.



Bonauentura vbi  
supra ca. 3.

Vbi supra.  
ca. 2.

Iohā prio.

Iob. 28.

Cap. liij.

Super. 3.  
cap. cantic.

and escheweth or auoydeth all thynges that be euyl. And it is applyed moche conueniently to the eye of the soule/ for it ledeth our soules the streyght way/ by the whiche our lord sheweth that all his seruauntes muste come to heuen. And therfore Origene blameth the soule that seketh our lord Jesu in the nyght of synne/ sith he is the eternall lyght that illumineth all mankynde that cometh in to this worlde. And also he calleth that soule a fole and nat wyse/ that seketh þe sauiour of the worlde and very spouse of mānes soule in the bed of carnall lust/ sith (as Job sayth) he is nat founde in the lande of them that lyueth in voluptuousnesse or bodily pleasures. Wherfore Salomon in Canticis canticorum/ after that he hath shewed howe the soule of man or woman hath sought her spouse Chyste in these foresayd places/ & can nat fynde hym there/ anone he sheweth howe she arose & went about the cytie by the stretes and lanes/ and within short space she founde hym that she sought/ and whome she loueth. Upon the whiche text of scripture/ the holy Doctoz Mercelence sayth/ that it was the best counsell that the soule myght haue to ryse and diligently enquire and seke in the cytie/ vnto she had founde her spouse/ the sauiour of mankynde. Hersekyng in the brode stretes signifyeth þe sekyng of them that seketh almyghty god in the .x. comaundementes. And her sekyng i the narrowe lanes/ betokeneth the sekyng of them that seketh hym in the holy counselles of the gospels. For in the cyte (whiche representeth the feyth and vntie of this churche militant her in erth) by the keepng of the .x. commaundementes/ and exercise of the holy counselles of the gospel/ the soule aryleth/ and thus by this exercise ascendng shal go the streyght waye

way/ wher in she shall shortly fynde her spouse/ our sa-  
 uour Chyste. For (as this doctoꝝ saythe) angelles  
 shall instruct and teche her. And than she shal say / as  
 Salomon sayde/ in the voyce of the simple soule / I  
 haue founde hym that my soule loueth. A figure of  
 all this processe was shewed in saynt Poule / whiche  
 sought our lord Iesu wrong in persuyng his people/  
 he wanted the lycht of this holy gyft: And thefoze he  
 was smytten downe in blyndnesse / but anone as he  
 was obedient to the voyce of Iesu/ and his holy coun-  
 sell/ he went in to the cytie as he was commaunded/ &  
 there it was shewed to hym what he shulde do/ where  
 lycht in great abstinence and penaunce / he founde  
 hym/ that his soule loued/ w<sup>i</sup>n the space of. iij. dayes.  
 That trespynge and sekynge in the narrowe lanes / si-  
 gnifyeth the exercise of vertues that we haue entrea-  
 ted befoze / saynt Bernard to wytnesse / whiche sayth  
 thus. We walke in narrowe lanes / whan we chastise  
 our flesshe & mortyfy our bodyes/ whan we delycht  
 in no worldly thyng/ but onely in troubles and pay-  
 nes / beyng glad here to suffre our purgatory / and  
 ioyfull to pay the payne due foꝝ synne/ befoze we dye.  
 And also/ whan we be gyuen with all our study and  
 diligence to clenness of vertue and purste of lyfe.  
 This is the ryght waye (sayth this doctoꝝ) of the  
 whiche our lord speketh in the gospel/ in the whiche  
 waye/ no person may walke/ w<sup>i</sup>out the lycht of gostly  
 counsell / but in greate peryll and leopardy / though  
 his wyte be neuer so clere and good. For (as saynt  
 Gregoꝝ sayth) who so lyueth without this holy coun-  
 sell/ they put themselfe hedlynge in leopardy to fall  
 in euery peryll / and wylfully commytte themselfe to  
 euery chaunce that maye ouerthrowe them. And foꝝ  
 as moche

Cantic. 3.

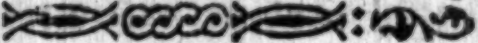
Act. 11.

Bonauen.  
 vbi supra.  
 Math. vii.

Moralium. 1.  
 ca. 32.



Vbi supra.  
ca. 3.

as moche as this foresayd gyft (after Bonauenture) inclyneth o2 moueth man o2 woman to exercise them selfe in the counselles of our lord: whiche for the most part be conteyned in the sermon that he made in the mount wherupon this simple treatyse is founded. It semeth expediet/ somewhat outhet in general o2 in special to entreate of them. 

**O**f good counselles a yuell counselles: And howe the gyft of counsell trieth and discerneth bothe: And what the gyft of counsell techeth vs: And how the carnall people knoweth nat the effectes of this gyfte: And howe this gyfte gyueth to vs a spirituall eare/ wherwith we may here the voyce of the son of god: And howe the Jewes had nat this eare: And of. ix. degrees of counsell. The sixt chapiter.

Vbi supra.  
ca. 3.



**D**onauenture saythe / that there ben. iiii. maner of good and holy counselles. first the counselles of Chyste: Secundarely the counselles of holy persons / that hath wyrtten scriptures / whiche the churche hath admytted / as holy and of great autorite / as the scriptures of Salomon / and all the boke of Sapiece. Thyrddly / there ben counselles inspired to manes soule by the holy goste / whiche the holy sayntes and doctours of the churche hath left in their wytynges.

Vbi supra.  
ca. v.

Psal. 77.

There ben also sayth this docto2. iiii. maner of euyll counselles / whiche. iiii. euyll spirites minystrerh to man o2 woman. firste (as scripture saith) immisiōs of the ennemy / that be the euyll suggestions and counselles that be sent to the mynde of man o2 woman by the euyl angelles / that is / by the malicious spirittes of hell.

of hell. These spirites suggesteth envye / malice / and  
 ire / and moueth vs to be reuenged of our displeasure.  
 The scripture of god also proueth other two maner  
 of spirites / as the spirit of the worlde / and the spirit of  
 the fleshe. The spirit of the worlde counsellet hayne  
 thynges / as honors / pryde / and gloze of the worlde /  
 and the spirit of the fleshe / suggesteth carnall dele-  
 ctacions and pleasurs of the body. But this holy gyft  
 of gostly counsell / nat onely discerneth the euyl coun-  
 selles from the good / but also it moueth vs to ensue  
 and folowe that one / and to eschewe & flye that other.  
 For whan the counsell is of the holy goste / it techeth  
 and moueth vs to mekenesse / loue / obedience / truth /  
 charite / and good workes. Undouted (sayth this do-  
 ctor) whan these vertues be i the soule / by suggestion  
 that counsell is of the holy goste. Wherefore they be  
 moche deceyued that thynketh that there be no suche  
 spirites that speketh in mannes soule. Suche ben the  
 carnall and beestly people of the worlde / whiche per-  
 ceueth no thyng / but that onely that they maye se or  
 heare / or pceyue w some of thet other bodely wittes.  
 Whome saynt Bernard reprooueth / sayeng / that they  
 haue nat their senses exercised gostly / and therfore  
 (as I sayd) they pceyue no spirituall thyngs. Suche  
 can nat perceyue the holy goste / whan he speketh in  
 them. Of the whiche maner of spekyng or inspira-  
 cion / the pphet Dauid maketh mencion i his psalme /  
 sayeng. Audiam quid loquatur in me dominus deus.  
 I shall here what my lorde god wyll speke in me.  
 Upon this text saynt Bernard sayth / that the prophet  
 Dauid sayth nat. I shall here what I speke my selfe /  
 but he sayth. I shall here what my lorde god speketh  
 in me,

Pri. cor. 2.  
 Osee. iiii.  
 et. v.

Vbi supra.

Inter ser-  
 mones de  
 diuersis  
 ser. xxiiij.

Psal. 84.

Ibidem.



Apocal. 2.

Iohan. 6.

Ibidem.  
ca. viijVbi supra.  
ca. 4.Math. v.  
vj. et. vij.

in me. Of this conclusion it may appere/that no per-  
 sone may receyue and perceyue the counselles of the  
 holy goste/except he haue besyde nature a spirituall  
 eare/ wherwith he may be able to here what the holy  
 spirit of god speket in his soule / as saynt Iohan in  
 his Apocalips reciteth / sayeng. Who so hath eares  
 able to here/let hym here what y spirit of god speket.  
 Also no person may perceyue and lerne the counselles  
 of Chyste/except he haue aboue nature this spiritual  
 eare. The Jewes herd our lord Iesu preche/but by-  
 cause they had nat a spirituall eare / they lerned nat  
 his doctrine/nor came to his grace by feyth / as other  
 dydde/hymselfe to wytnesse in the gospel of Iohan/  
 where he sayth. All that haue herd and lerned my holy  
 worde/hath come to me by feyth. But to the Jewes  
 he sayd. He that is of god/hereth the worde of god/  
 but you here it nat/bycause you be nat of god. All this  
 we haue shewed to declare the proertye of this gyfte  
 gostly counsell/whose office is to gyue to man oz wo-  
 man a spirituall eare. For lyke as the gyft of gostly  
 vnderstandyng / whiche perteyneth to the next daye  
 folowynge/gyueth to man oz woman a spirituall eye/  
 wherby they be made able to beholde and se spirituall  
 thynges/and to perse and perceyue the hye mysteres  
 of scripture: so this present gyft of counsell / gyueth  
 to man oz woman (as is sayd) a spiritual eare/wher-  
 by he is able to here the inspiracions of the holy goste  
 & the counselles of the gospel of our lord Iesu Chyste/  
 whiche counselles Bonauenture cōprehendeth in. ix.  
 articles/cōteyned in the sermon that our lord preched  
 in the mount. And he sayth that all the counselles of  
 our lord Iesu Chyste may be reduced to these. ix.

The firste

**T**he first degre that our lord taught vs to ascende to the holy lyfe and exercise of his counselles / is / that we shuld nat do our duties to god / or to our neyghbo<sup>r</sup> for bayne glozp / as the Pharisees dyd / nor for the fauour of man / nor for any other euyl occasion. The seconde degre / is / that we shall nat wyshe or desyre to be reuenged of any iniury or displeasure done to vs by our neyghbour. The thirde / is / neuer to do euyl / nor to trouble them that dothe vs wrong. The fourthe / is / with more large patience to offre ourselve agayne to payne / to them of whome we haue suffred wrong befoze. The fyfthe is / to offre and gyue more to them that hath hurted vs in our body / goodes or other wyse / than they desyre. The sixe is / neuer to enuy or hate them that hath comytted suche hurtes or euylles agaynst vs. The seuenth is / to loue them y<sup>e</sup> hath done those euylles agaynst vs. The eyght is / to be beneficial to them / that is / to do them the good y<sup>e</sup> we may / that hath hurted or greued vs / in any of these euylles befoze sayd / or in any other. The .ix. is / to pray for them that be thus malicious and obstinat in ire or enuy agaynst vs. To these (saythe Bonauenture) be all the counselle s of our lord Jesu reduced. In these standeth the effect of the s<sup>e</sup>mon of perfection / made in the mount / vpon the whiche sermon (as we haue ofte sayd) this poze treatise is founded. For all our exercise is / to attayne to lyue the holy lyfe / that these counselles sheweth: that is to say / promptly and gladly to do and fulfyll the same / for that is the hyest perfection. ¶ And here is to be noted / that the .iii. hyest counselles of our lord / whiche be here put last in order / standeth all in loue / to the whiche we be eleuat / enhaunced / consofited / and illumened / by the .viii. gyftes

.i.  
Math. vj.

.ij.  
Math. v.

iii.

iiij.

v.

vj.

vij.

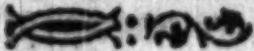
viii.

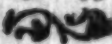
ix.

ubi sup.

Nota.



gyftes of the holy goste / whose lpght we may nat perfectly come to / except we be firste exercised in vertues / as we haue sheweth befoze. Than it is playne that the waye of pfection / is as a frame / in the whiche one thyng dependeth of an other : so first we must labour in vertues / & that shall byng vs to the persyte lpght of the gyftes : and they shall promote vs to loue / and in that loue standeth all perfection. 

Howe the obseruyng or kepping of the comaundementes and counselles of god / worketh in man godly maners: And howe aboue all other / this gyft of counsel moueth vs mooste to the same: And of a short rehersall of the effectes of this gyfte: And howe the principall operation of this gyft is to be mercyfull: and of the beatitude & frutes of the holy goste / and other ppytes that cometh by the labour of this daye. 

## The seuenthe chapter.



The maners of them that be ppyte in these holy counselles / saynt Tho. calleth them godly maners. For (as Bonauen. sayth) they that bleseth them / shalbe lyke to god. And that our lorde sheweth in his smon made in the mount. In the whiche after that he had rehersed the hye and greatest counsell (as Bonauenture sayth) he added & sayd. Loue your ennemyes / & do good to them that hateth you / and pray for them that persueth you : and ye shall haue a great benefyte and reward therfoze / nat onely possibilite to be called but to be in very dede the chyl dren of glozy in hye degre of grace / and mooste nye to the fauour of our lorde Iesu / bothe in this lyfe and also in heuen. And that ye may be

Vbi supra.  
ca. 4. in fine.

Ibidem.  
Math. v.

may be chyldren of your father almyghty god and be made perfyte/as your heuenly father is/ wherof saint Austen saythe. God hath gyuen to man power to be made his son / nat by nature / but by obseruynge and keepynge of his comaundementes & counselles. And to the accomplishment or fyllfylling of these premisses / although / all the gyftes reherseb / disposeth man or woman to the same: yet this gyfte of gostly counsell mooste of all / for it gyueth a singular influence aboue all the other gyftes. Thus we haue shewed the effect that this foresayd holy gyft of gostly counsell worketh in mannes soule. And bycause they may the better be bozne in mynde / I shall reherse them shortly agayne / and adde other mo to them. Firste after saynt Gregoze / this gyft of gostly counsell / promoteth man or woman / nat onely to here the voyce of god by inspiration / of the whiche I shall speke moze here after / but also it saueyth man or woman frome doyng of any vnadvisedly thyng / that is without deliberacion / and so by that meanes fro many perylles. Also it directeth the other gyftes (as saynt Thomas) and maketh vs nat onely to gyue good & holy counsell / but also redy and glad at all tymes to folowe good counsell. And (as Bonauen. saith) it illumineth or moueth vs / nat onely to obserue & kepe the comaundementes of god / but also to study howe we may attayne to the holy lyfe & perfection of the same / in keepynge the holy counselles reherseb. To these / saint Austen addeth one other effect sayeng / that this gyft of gostly counsell / moueth man or woman to be merciful. And this is the effect that our lord principally requyrez. For though this gyfte hath many effectes / as we haue shewed befoze / yet our lord named none of them expressely in his gospel / but whan he

Lib. pri. de  
sermo. dñi  
in monte.  
ca. vltimo.

Li. pri. mo  
raliū . 32.

Scda scda,  
q. 52. arti.  
prio. &c.

Vbi supra.  
ca. iiii.

Li. pri. de  
sermo. dñi  
in monte.  
ca. iiii.

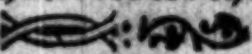


Math. v.

Vbi supra.

Ibid.

Melior est  
mīa tua su-  
per vitas.  
Psal. lxiij.

whan he wolde shewe the moſte neceſſary worke of  
this gyft of goſtly counſell/he declared it in the fyfthe  
beatitute ſayeng. Blessed be the mercyfull/for they  
ſhall haue mercy of god. And it is of greate conue-  
niency (ſayth ſaynt Auſten) that they ſhulde receyue  
their petition of god/ & optayne his mercy/ which/ aft-  
the wyl of god/mercyfully bleth & miniſtretch to their  
neyghbo's liberally/ ſuche goodes/benefytes/ talents  
and graces / as they haue receyued of god / whether  
they be tempozall goodes oz ſpiritual. For (after this  
holy doctoꝝ) he that helpeth his neyghboꝝ in thoſe  
thynges that they neede & wanteth/ vnbouted/ he ſhall  
receyue that he nedeth of hym/that all maye/ that is  
onely/ almyghty god. And nat onely in hys cauſes/his  
petition & prayer ſhalbe herde & ſped/ but alſo finally  
he ſhalbe ſure of mercy/ which is beter than pfection.  
And that ſaynt Tho. pꝛueth by the wordes of the pꝛo-  
phet Dauid i pſalmo/ſayeng. Mercy is better aboue  
all lyues/bothe actiue & contemplatiue. Nowe the  
effectes declared/ we ſhall ſpeke of the benefytes/ that  
this gyft gyueth to man oz woman/ whan it is pſyte.  
Than the fyfthe beame of the ſterre of grace/fully put-  
teth out his lpyght. Than the fyfthe bꝛaūche of the tree  
of grace/ ſhall burgion his floure moſte perſyte/ of the  
whiche (as ſaynt Thomas ſayth) ſhall folowe the two  
frutes of the holy goſte/that is. 

all goodnes &amp; vertue/

Assurance &  
delectacion

In

all benygnte &amp; ſwete maners.

With theſe the holy goſte ſhall reſtreſſe vs this daye/ &  
ſtablyſſhe vs in all vertues & graces. And after that  
we haue

We haue laboured and wrestled with our enemyes in the fowle and fylthy donghyll of this worlde/ than in these. iiii. last dayes/our lord shall grue vs these frutes / by the whiche we shal be made so strong and perfyte / that nat onely our enemyes shall nat preuaile agaynst vs / but also / our hertes and conuersacion shalbe in heuen / & all our delectacion in the exercise of holynesse. This perfection we shall optayne this daye / in the whiche the holy goste shall perfectly dispose and strength vs agaynst the next daye / and make vs able to ascende the mount of cōtemplacion.

Howe the holy goste this day maketh a great feest in the oratory of grace / buylded in our soules : And how that many for lacke of mortifyeng / tasteth nat of this feest : And howe god answereth to euery penitent soule that calleth on hym / but all hereth nat his voyce / and the cause why : And of the ymage of god in our soules / and of the cytie of the soule / and of the gouerners and people of the same : And what is the voyce of god / or whan he speketh to the soule of man.

The. viii. chapter.



Ad / as Bonauenture sayth / and saynt Gregoꝛe also / the holy goste by his presence in our soules / shall make this daye a great feest. This solemne feest (after these forsayd doctours) shalbe made i the oratory or temple that our lord (by our exercise and labour) hath buylded in our soules : In to the whiche temple we shall entre (all troubles of the worlde and passions of the body sequestred & put awaye) and we beyng there all solytary and / as in wyldernes / shall  
The pil. of per. CCC. i. make

Moralis. n.  
ca. 32.  
Bonauen.  
In lib. de  
septem do  
nis, tract.  
de do. cō  
silijs. ca. 4.



Li. 10. con  
fess. ca. 16.

Vbi supra.  
ca. v.

make our peticions & aske counsel of god. And anone  
he wyl answer / and than we shall here his blessed  
hoyce in our hertes / by his secret inspiracions / & that  
shalbe our feest. Saint Austen saith / y god answereth  
clerely & playnly to all that calleth on hym / but fewe  
hereth hym. Example. If the kynge shulde speke  
in any place / where greate multitude of people is  
presents / and moche noyse / fewe shulde heare hym or  
none / except suche that standeth nere about hym / as  
his counsellers / noz yet they / whan the trouble & noyse  
is greate / although he speke ryght lowde : So it is in  
the soule of man / whiche (as Bonaventure sayth) is  
as a cytie / whose people ben the powers of the soule.  
Amongest whome. iiii. ben as rulers / counsellers / and  
gouernars of the sayd cytie : Memozy / reason & wyl.  
And these ben the. iiii. powers of the soule / wherby  
man is made to the ymage & similitude or lykenesse  
of god. I say to the ymage of god. For lyke as in the  
beite or godhed there ben. iiii. persons and one god :  
So in the soule there ben. iiii. powers / and all is but  
one soule. I sayd also / that the soule was made to the  
similitude or lykenesse of god. For lyke as he being  
iiii. persons in one godhed / ruleth & gouerneth all the  
worlde : So in the realme and cytie of the soule. iiii.  
powers in one soule / gouerneth & ruleth al the realme  
and cytie of the soule and body / in the whiche (as we  
sayd) be diuers maner of people. Some be as heddes  
counsellers and rulers of the sayd cytie : some as bur-  
gessys : some as the comon people / and some as rurall  
or vplandysshe people. The heddes or counsellers of  
this cytie ben these. iiii. foresayd powers : Memozy /  
reason / and wyl / by the whiche (as we sayd) man is  
made to the ymage & similitude of the trinite. These  
ben

ben the .iii. powers of the soule / and all these .iii. be  
 but one soule / and these .iii. by grace / ruleth oꝛ shulde  
 rule the realme of man / that is his soule and body /  
 which man is as a lesse world within it selfe / hauyng  
 in it some perfection & part with all creatures (as saith  
 Gregore saythe) : Foꝛ man hath beyng with stones /  
 growyng with trees / senses oꝛ felyng with beestes /  
 and vnderstandyng with angelles. In the whiche  
 pperties we may perceyue what is the people of this  
 cytie & realme of man. The burgesses ben y thought /  
 fantasyes / ymaginacions / and suche other inwarde  
 senses of man. The common people of this cytie and  
 realme / ben the outwarde senses / as the syght / the  
 hearyng / the tastyng / the smellyng / and the touchyng  
 oꝛ felyng. The rurall oꝛ vplandysh people / ben the  
 powers of the body / as bodyly strength / beauty / fa-  
 uour / with other lustes & motions of the same. Nowe  
 whan these comons be bp / and all out of good oꝛder /  
 & eche wyl haue his owne wyl / agaynst reason / some  
 couetyng worldely honoꝛs & dignitees / some rychesse  
 and promocions / some by enuy and malice / desirynge  
 to be reuenged vpon their enemyes. And some out of  
 the waye by false suspicions and wꝛong iudgement /  
 and some blynded with sensualite & carnall pleasure /  
 sauoyng no thyng / but that onely that is delectable  
 to the body. Let neuer these persons that be in suche  
 case thynke that they can heare distinctly the voyce of  
 god / whiche voyce is none other / but the inspiracion  
 of the holy goste in the cytie of their soules. Foꝛ the  
 trouble & noyse of these reherfed people / is so greater  
 that the counsellers & rulers of the sayd cytie of mānes  
 soule / memoꝛy / reason / & wyl / can nat heare the voyce  
 of the kyng of gloꝛy / whiche moſte clere by inspt.

Omel. 39.

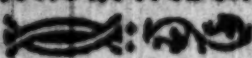


Numeri.  
20.

Vbi sup: a.  
ca. v.

Osee. ij.


ration speketh in their hertes. Therfore if we wyl  
heare clerely the voyce of god/we muste firste subdue  
and put to silence the vntuly people before sayd: that  
is to say/we muste mortify out bodyes / and by holy  
exercise of vertues (as we haue shewed) subdue all  
our inordinat thoughtes/concupiscences/ and desyre  
of sensualite. And than lyke/as Moyses left all the  
people of Israel and went in to the tabernacle of god  
there fallyng prostrate before the arke/for to aske coun-  
sell of almyghty god: So the counsellers and gouer-  
nars of the cytie of man/after the senses and body of  
man be mortified and subdued/may quyetly go in to  
the secret tabernacle and oratory of the mynde / and  
there fallyng prostrate in mekenesse/and makynge the  
petition of their hertes/bndouted (sayth this docto)  
they shall heare the voyce of god/by the lyght of in-  
spiration. And he shall speke to thy hert/there beyng  
solitary/accoyding to the sayeng of the prophet Osee/  
where almyghty god spekyng to a penitent soule/  
sayth. I shall leade her into desert/and there I shall  
speke to her hert. Of this maner of hearyng of the  
voyce of god/speketh the holy clerke Rycharde in his  
fourthe boke of cōtemplacion/the fyfthe chapter. And  
saynt Bonauenture reherfed the same/sayeng. God  
is herd by reuelacion/and that by lytell & lytell / more  
and more/vnto all the passions of the body be ouer-  
come. For he can nat be herd apertly/opely/or playnly  
ne his voyce can be well perceyued of the soule/vnto  
the multitude of troubles/passions and thoughtes  
of the soule be stanchyd/subdued and mortified/and  
than his voyce is herd onely / whan god and the lo-  
uyng soule be to gyther all alone. In this foresayde  
autozite / we maye perceyue that the inspiracions of  
god

god ben herd of many / of some more / & of some lesse  
 but the voyce of god is nat herd / by inspiration most/  
 distinctly / but ouely of suche a soule that hath the bo-  
 dy thus mortified by suche exercise / as is aboue sayd /  
 and that persone is apt to receyue this holy inspira-  
 tion or reuelacion. Whiche inspiration (as saith Ber-  
 nard sayth in one of his epistels) is none other but a  
 infusion of a spirituall grace / by the whiche after that  
 the senses and workes of the flesshe be mortified / man  
 is sufficiently prepared by grace to the kyngdome of  
 god / accorpyng to the sayeng of our lord Iesu. The  
 kyngdome of god is within you / whiche kyngdome  
 in this place / is nat to be vnderstande the glozp for to  
 come / for y<sup>e</sup> is impossible to be thought in this world /  
 but rather / as saynt Poule expowneth it / and as it  
 is impossible here / in the state of feyth by grace / he  
 sayth. The kyngdome of god is nouthet meate ne  
 drynke / ne yet bodyly pleasure / but it is iustice & peace  
 and ioye in the holy goste. 

Epist. 107.  
 versus fi-  
 nem.

Luce. xviij.

Ros. xliij.

**H**owe the soule that may attayne to the perfection  
 of this daye / shall nat onely be able to receyue reuela-  
 cions / but also to do miracles : And howe it is better  
 to kepe the comaundementes of god / than to do mira-  
 cles : And howe the ioye and swetnesse that the puri-  
 fied soule hath in hearyng the voyce of god / is the feelt  
 of the holy goste / whiche is made this daye : And what  
 is the worde that god speketh than / and howe the  
 soule melteth for ioye / hearyng the speche  
 of god / & what is the meltyng  
 of the soule. 

The .ix. chapter.

The ps. of per.

CCC. lli.

The





The soule that maye attayne to this perfection / shal be able / nat onely to receyue reuelacions without bayne glozy & eleuacion of mynde / but also to beare the burden of the grace to do miracles / & neuer to take any blot of pryde therby / but in patfye mekenesse / simply / and strongly to fulfyll the wpll of god / whiche is the mooste sure testimony of the grace of god ( as saynt Austen saythe ). Lorde / he is to be accounted amongst thy mooste true and seythfull seruantes / that nat onely deserueth to here of the what he desireth / but rather they ben of thy best seruantes / that meriteth to wpll and fulfyll all that they heare of the . For moche better it is / mekely and diligently to fulfyll the wpll and commaundementes of god / than to do miracles. And this holy gyft of counsell prepareth man oz woman to bothe : that is to say / bothe to make their petition after the inclinacion of grace / and as they ought to do to god / and to optayne their request and desyre. And whan this gyft is perfyte it maketh man oz woman able to heare the voyce of god. And that is no lytell perfection ( as the fyfthe chapiter of Deuteronomy sayth ) where it is shewed / howe the carnall people of Israel / desyred Moyses to go to the mount to take answer of god and shewe it to them / for they were nat able to heare his voyce and lyue.

Of the whiche hearyng of the voyce of god / the prophete Dauid wyrteth in his psalme / to the singular prayse of the holy angelles in heuen / sayeng. O holy and glorious spirites in heuen / blesse ye our lord / whiche hath made pou myghty and strong to fulfyll his comaundementes / and able to heare the voyce of his

Li. 10. con  
fess. ca. 26.

Inflicte do  
mino oēs an  
geli ei⁹ potē  
tes virtute fa  
ciētes verbū  
illius / ad au  
diēdam vo  
cem sermo  
num eius.  
ps. 103.

his holy wordes. **O** what feest shalbe in the soule of man or woman / whan they maye heare the voyce of god / whan they may heare clerely thei lord to speke in their soules. Saynt Bonaventure asketh / what god shal speke in our hertes. And the prophet David answereth & sayth / that he shall speke peace towarde his people. For that was euer his holy worde of salutation / that he was wont to vse whan he was here in the erthe. And this sayd docto asketh also / why he shall moze speke peace / than any other worde. And to this he answereth / that where peace is nat / there is no tast ne felyng of the swetnesse of the counselles of god / and his voyce is nat herd there. There is no feest in that mynde w<sup>ch</sup> god. For (as scripture sayth) in peace his place is made. And / as that holy docto and pope Leo sayth in a sermon. The very peace of the soule is alway to be with god / and neuer to be separate frome his wyll / and onely to haue delectacion in those thynges that ben godly. For (as saynt Bonaventure sayth) whan sensualite is subdued to the wyll / and the wyl in no part repugneth to reason / and reason is subgette & ruled onely by the lyght of feyth and grace / than is the very peace / than is the clernesste of the mynde / & than is in vs the kyngdome of god / as it may be in this worlde / and stande with our mortallite. Than the voyce of god shall worke peace / nat onely with the counselars & rulers of the soule : We moze / reason / and wyll / but also it shal pacify the senses / quenche euyl thoughtes / and subdue all inordinate concupiscence or vnlawfull desyres: And than the kyngdome of god shall begyn perfetly to come in to our soules / and the voyce of our lord distinctly herd.

**O** howe

Vbi supra  
ca. v.

Loquetur  
pacem in  
plebem  
suam.

Psal. 84.

Ibidem.

Psal. lxxv.

Sermoe. 9.  
de natiuitate  
dñi.

Vbi supra.



i.  
Ep̃a. 107.

ii.

Vbi supra.  
ca. v.

Cāricō. 5.

Vbi supra.  
ca. v.

Vbi supra.  
ca. 5.

O howe blessed is that soule ⁊ may haue this kyng-  
dome abydyng in it. Firste saynt Bernard in one of  
his epistles sheweth / sayeng / that in suche reuelacions  
and inspiracions in one spirit / the holy soule hath a  
certaynty / and in maner a sure experience of the loue  
of god towarde it / and of his loue agayne towarde  
god / which he rendzeth with all his hert / lest he shoulde  
be founde vnkynde. The seconde testymony of the  
swetnesse that foloweth aft the hearyng of the voyce  
of almyghty god / Richard in his fourthe boke of con-  
templacion the. x. chapter wyrteth / and Bonauen-  
ture reherseth the same / sayeng / that the heuently in-  
fluence of the voyce and inspiration of god / whan it  
is impynted in the thre hyst powers / whiche we cal-  
led befoze the rulers of the realme and cytie of man /  
memozy / reason / and wyll / than the soule is so infla-  
med w loue / that she cryeth with the spouse of Chryste  
in Canticis sayeng. My soule melted anone as my  
louyng lord spake. In the whiche wordes / Bonauē-  
ture noteth / that the holy spouse expretheth / that surely  
she herd the voyce of her lord and spouse / bycause she  
sayd / that her soule mylted / whan her moste beloued  
lord spake. Upon this text of scripture Origen  
wyrteth and saythe. Anone as the soule heareth the  
voyce of godly consolacion / there foloweth the moste  
blessed effecte / that is a liquefaction or a myltyng of  
the soule / of the whiche myltyng / saynt Bonauēture  
sayth. The soule mylteth whan it waxeth warme in  
deuocion / whiche warmnesse / though it be secret and  
hydde / yet it is moche swete and plesaunt. The soule  
also mylteth (sayth this forsayd doctoꝝ) whan it is so  
replenysht with loue / that it floweth ouer.

This spi-

This spirituall delectacion and melting of the soule the prophete Dauid calleth a saylyng of the spirit/in psalmo. lxxvi. where he sayth. In my meditacion I had perfyte memozy of god/and therof ensued great delectacion/so that my spirite sayled. And no maruel (sayth saint Gregoꝝy) that his spirit sayled / for where befoze it was onely the spirite of man / it was than chaunged and made all a godly spirit. A deuout soules / by this we may somewhat perceyue/to what ende the holy exercise of religion byyngeth man oꝝ woman. And syth by this gyfte of gostly counsell / man oꝝ woman attayneth to be able to here the voyce of god by inspiration / whiche is delectacion and spirituall ioye vnspicable. If the ioye of this present daye / whiche foloweth onely of the hearyng of the voyce of god / by inspiration (for I speke of none other maner of hearyng in this place) be so ioyefull and pleasaunt / howe moche moze ioye and delectacion / shall man oꝝ woman haue the nexte daye for lowyng / whan they shall nat onely heare his voyce / but also be admytted to his godly pꝛesence / and by the lyght of gostly vnderstandyng / be made able to se hym / as (by the grace of god) I shall declare moze largely hereafter. But aboue all this / the ioye and delectacion of the thirde and last daye / shall passe / whan we shall nat onely heare and se our lord god / but also haue sure felyng / tastyng / possession / and frucion of his goodnesse / as it may be possible in this mortall lyfe / whiche tastyng oꝝ felyng / saynt Benauenture calleth a saye / oꝝ a befoze tastyng of the ioye and gloꝝy of heuen / whiche is incomparably / moze than can be estymed oꝝ thought / where our soules shalbe in gloꝝy

The pil. of per.

Iff. i.

for

Memorful  
dei, et de-  
lectat' sū /  
et defecit  
spūs me⁹.  
Psal. 76.

Vbi supra.  
ca. vj.

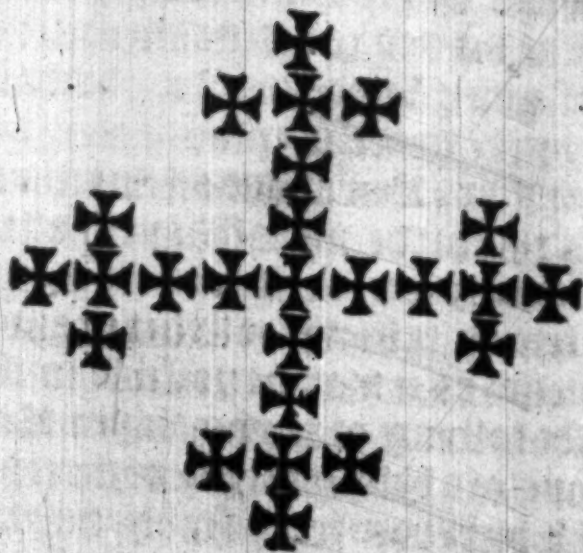


**The thyrde boke.      The fyfthe daye.**  
fozeuer moze/bryte and toynd to our sayd lord Ie-  
su Chryste. In whome / thus endeth the fyfthe  
daye of this pilgrimage of perfection / to  
his laude and honour euetmoze.

**A M C A.**

Omnia fere in itinere huius diei hic inscripta : excer-  
pta sunt ex libro sancti Bonaventuræ de septem donis,  
Tractatu de dono consilij.

**Here endeth the fyfthe daye of this spiri-  
tuall iourney / called The pilgrima-  
ge of perfection.**



There after foloweth the syxte Daye of  
our spirituall iourney / called the  
pilgrimage of perfection.

Here begynneth the cōtemplatiue lyfe / after saynt  
Anselme lib. de similitudinibus. cap. .131. saynt Bo-  
nauēture li. de septem donis. tracta. de dono inte<sup>r</sup>. ca.  
pri. saynt Thomas In. 3. d. 34. q. pri. arti. 2. with  
diuerse other doctozs and holy fathers. . .

The firste chapter applyeth the sixte Daye of this  
iourney to the sixte Day of y<sup>e</sup> creation of the vniuersal  
wozrde / and sheweth the effectes and properties  
of the sixte gyfte of the holy goste / called  
the gyft of gostly vnderstandyng.



The sixte Daye of the pilgr-  
image of perfection / may be decla-  
red by the first daye of the creation  
of the wozrde. For lyke as than /  
man was create & made in nature /  
and also the beestes of the erthe /  
whiche at that tyme were obediēt  
to man / and nat noplom oꝝ hurtfull / but after the com-  
maundement of god / they were all at his cōmaunde-  
ment / and vnder his wyll & dominion oꝝ rule / as it is  
open in the boke of Genes. So lyke wyse in the woꝝ-  
kes of grace / and in the degrees and ascension of the  
same / In this present sixte daye in the pilgrimage of  
perfection / the inwarde man oꝝ the spirituall man / y<sup>e</sup>  
is mannes soule / is in maner newe create / nat by na-

Genes. i.

The pil. of per.

fff. ii.

ture /

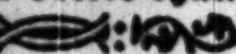


Psal. 84.

Parte. 4.  
 titulo. xj.  
 cap. prio.  
 §. iiii.

Math. xvj.

tute/but by grace: that is to say. Man in the dayes  
 past/ascendynge frome vertue to vertue by holy exer-  
 cises/as in this daye is admytted to the syght of god  
 by grace in Syon / as the pphete sayth. For who so  
 may attayne to the perfection of this day / the ymage  
 of god in his soule/whiche is the spiritual man/shalbe  
 so renewed & illumined by the lyght of grace / that he  
 shall haue a newe knowledge in his soule by grace:  
 and shalbe clothed with a newe lyght & beauty / with  
 the whiche he shall receyue a newe syght/and in ma-  
 ner haue a newe eye gyuen to hym / whereby he shalbe  
 able to se god/farre aboue y state of our comon feyth/  
 in other psons (as Antonine sayth) whose knowlege  
 shalbe as a meane bytwene the comon feyth and the  
 clere syght of gloze. And by that knowledge he shalbe  
 able to se god by clere feyth/and all other thynges that  
 be necessarily requyred to his saluacion / whiche is  
 moze spiritual solace & ioye to a loupng soule/than al  
 the pleasure vpon erthe. For what may be moze ioye  
 to man or woman/than to se by clere feyth/their salua-  
 tion: For (as our lord sayth) what hauntage hath  
 man to wyne all the glozes & pleasures of this world/  
 and thereby his soule to be bounde to perpetuall damp-  
 nation/bnder the subiection of deuylls for euermore.  
 Also in the sixte daye of the creation of the worlde all  
 beestes were create & made obedient to man. So in  
 the sixte spirituall daye of the iourney of grace / the  
 beestes/whiche of their corrupt nature be wyld / be  
 made tame and obedient: that is to say/the sensuall  
 powers of man or woman / whiche by synne/euer re-  
 belled to reason / as this daye perfectly mortified / be  
 made obedient to the spirit. And so now man or wo-  
 man bseth their senses/as their instrumentes/whiche  
 in the

in the. iiii. first dayes past / they bled / as a man bled  
his beest / horse / or asse / whome at all tymes he can nat  
rule as he wolde. And this chaunge the gyft of gostly  
vnderstādyng causeth. In the declaracion of the whiche  
the gyfte standeth the effect of this sixte dayes iour-  
ney / whose pperties to entreate or declare / I am sore  
abashed / with the benefytes that this gyft worketh in  
man or woman / can nat well be expressed wout car-  
nal tonge / as they be in themselves / but rather the more  
that I shuld attempte or assay in the englyshe tonge /  
to expresse the love and lycht of this gyft / the lesse I  
shuld preuaile in my purpose. Wherefore I shall in ge-  
neral / gather certayne scrappes & cromes that holy do-  
ctors hath left behynd them in wrytyng / for the behoue  
of them that can nat attayne to the hie mysteries / whiche  
the holy fathers dyd se moche better than they coude  
expresse with their tonges. 

**H**owe there be two maner of lyues : and bothe be  
declared / what they be / howe they differ / & to whome  
they be appropiat. **The seconde chapter.**



**A**nd firste of all / with the in this day begyn-  
neth the contemplatiue lyfe / of that some-  
what to speke / me semeth it conuenient.  
And therfore : firste I shall touche and  
shewe / what the contemplatiue lyfe is / &  
whiche is the actiue lyfe / and also to what psons they  
be appropiat / and mozeouer / what be their pperties  
and effectes. I sayd / that in this day begynneth con-  
templacion / for in this day the soule of man or womā  
begynneth / to entende onely to one thyng / whiche is  
mooste necessary / delectable & sufficiēt / that is our lord



5. sentē. d.  
36. q. 3. ad  
quintum.  
Item. 2. 2.  
q. 81. arti.  
pri. ad. 5.

Seda sede.  
q. 182.  
arti. 2.

Ibidē. Ar-  
ti. pri. ad  
pri. Itē. 3.  
sent. d. 35.  
q. pri. arti.  
3. q. 3.  
Gene. 28.

Jesu Christe. The cōtemplatiue lyfe (after saint Tho-  
mas) is nat the lyfe of euery person that vseth cōtem-  
placion/for al feythful christen people in some maner  
specially on the holy dayes/vseth oꝝ shulde vse cōtem-  
placion. And of the contrary/euery person lyueth nat  
the actiue lyfe/that vseth the woꝝkes of the actiue lyfe:  
for the officers in monasteryes of religion vseth the  
woꝝkes of the actiue lyfe/and yet properly they lyue  
nat the actiue lyfe/because their outwards laboꝝ it nat  
their principall entent/ but it is onely the secundary  
entent of their charite/whiche wyl bouchase for the  
loue of their neyghbours. I meane their susterne and  
bzerherne/ somtyme to interrupt & bzeke of the swete  
quyetnesse of cōtemplacion. And that is great myrryt  
(after saynt Thoas). And this may wel be declared/  
if it be shewed/what eche of these lyues be of them-  
selse. Some deuideth the lyfe of man oꝝ woman in to  
iii. maner of lyues: that is to say/the actiue lyfe/ & cō-  
templatiue lyfe/ & the myrte lyfe. And this myrte lyfe/  
they apply to prelats/as abbotes/abbesses/byschops  
and suche other/whiche myrte lyfe they call the most  
noble lyfe. And I suppose (aff s. Tho.) that y<sup>e</sup> is/by-  
cause it is supposed y<sup>e</sup> they be oꝝ shulde be sufficiently  
exercysed i both the lyues/actiue & cōtemplatiue/before  
they ascende to suche dignities. These be oꝝ shulde be  
the angelles that Jacob sawe in figure/ascendynge &  
descendynge in the ladder of pfection of grace/whiche  
dyd reche frome the erthe to heuen. In the whiche  
holy prelates/ some tyme ascendeth by cōtemplacion/  
and somtyme descendeth by charitable administra-  
cion to the actiue lyfe/helpynge their subgettes by ne-  
cessary puision/oꝝ els by hollesome counsell & example  
of good lyfe. But although this opinion be ryght  
good

good. yet (after saynt Grego. saynt Bede / & s. Thomas) the lyfe of man oꝝ woman oughteth to be deuised in to two lyues onely / that is / the actiue lyfe & the cōtemplatiue. Saynt Thomas sayth / that the lyfe of euery person shulde haue the name / after the thyng & effect / to the whiche he is moſte gyuen / after the diſpoſition of his nature oꝝ conuerſacion / wherein he moſte deſyret. Some gyueth their ſtudy & diligence moſt cōmonly to outwarde thynges / as to almes dedes oꝝ gouernynge of houſholde / oꝝ to ſuche other vertuous cures oꝝ buſynesse. Some contrary wyſe / gyueth all their mynde to inwarde thynges / as to loue and ſerue god by voluntary pouerty / cōtynence oꝝ chaſtite and obediēce / with ſuche other. And all their labour & diligence is directly oꝝdred foꝝ the ſame / ſerchyng inwardly & ſtudyng foꝝ to knowe ſuche truthes that be neceſſary to be knowen to their ſaluacion / & to byng them to lone god. And all good chꝛiſten people entendeth to one of theſe two lyues / ſpecially they that be vtiuous: foꝝ the other lyfe of the voluptuous perſons / is cōſidered foꝝ no lyfe / but rather cōpared to the very lyfe / it may moze cōueniently be called a deth / than a lyfe (as ſaynt Grego. ſayth) Wherefoze it may be proued / that the lyfe of theſe ſecular perſons that laboureth in the woꝝkes of mercy / is the actiue lyfe / and the lyfe of religious perſons / that profeſſed the. iiii. eſſenciall bowes / is pꝛoperly the cōtemplatiue lyfe / and they pꝛoperly dedicat to the ſame. yet nat ſo vnderſtandyng ꝑ they onely be cōtemplatiue / foꝝ the holy ſaynt Bꝛigit / and the bleſſed virgyn ſaynt Katherine her doughter with many other that renounced oꝝ forſoke the world in wyll / & applyed al their lyfe ſtudiouſly / onely to the loue of god / were cōtemplatiue perſons / but yet they

2.2. q. 179.

Ite. 3. ſent.

d. 35. q. 1.

Ibidem.

Item pꝛia

pte. q. 18.

arti. 2. ad


ſcđm.

Omel. 37.



2.2. q. 188.  
arti. 3.

Cassianus  
colla. 14.  
ca. iiii.

were nat dedicat oꝝ deputed so pperly to the lyfe and state cōtemplatiue/as if they had taken the poke of religion vpon them/where as in so doyng/they shulde nat onely haue left the world in affect/that is in desyre and wyl/but also in effect/that is in very dede/as all good religious persons dothe/whome the grace of god hath in maner impropyed to the contemplatiue lyfe: I meane nat all religions/foꝝ (as saynt Tho. sayth) the knyghtes of saynt Iohnis/ and the knyghts of the Sepulchre of our lord/be one of the ordres of religion. And also the holy father & abbot Bessorius reherseth many other degrees of religion/ in the olde tyme. Of the whiche/ some onely attended & spent all their labour in keppng of sicke folkes/ some in keppng of hospitalyte/ some in doyng other woꝝkes of mercy. And all these (as saynt Tho. sayth) lyued the actiue lyfe. But other religiouse persons that be cloystrers and hath bowed the. iiii. essenciall bowes (as I sayd befoze) ben those/that ben the very religious persons properly/ whose lyfe is aboue other/ impropered to cōtemplacion moze oꝝ lesse/after the tenoꝝ and entent of their rules/ exercise and statutes. 

**Howe the actiue and contemplatiue lyues be described and declared: And howe they differ in many thynges: And howe the entent of this day/ is to shewe the principall effect of the cōtemplatiue lyfe: And howe there be two maner of woꝝkes of the actiue lyfe/ and whiche of them letteth cōtemplacion/ and whiche dispolet to cōtemplacion: And of the offices of Martha & Mary/ that is/ of the actiue person & the cōtemplatiue person.**

**The thirde chapter.**

**These**



These two maner of lyues/saynt Bede in  
 one omely describeth thus/sayeng. The  
 actiue lyfe/is the lyfe wherby we be so-  
 ciat and knytte in charite and loue to our  
 neyghbour / executyng & ministeryng the  
 workes of mercy to them/whan nede requyret / as  
 to fede the hungry / to gyue drynke to the thyrsty / to  
 bury the deed / and suche other dedes of mercy to mi-  
 nister / as the necessite of their neyghbour requyret.  
 And it is to be knowen & noted / that the actiue lyfe is  
 well applyed to the workes of mercy / for there is no  
 maner of lyueng of man oz woman / nother marchaunt  
 ne mercer / grocer / draper / ne yet any other craft / that  
 is worthy to beare the name of the lyfe of man : for  
 the lyfe that perteyneth to man as man / is onely founde  
 in vertues. And that is / outher the actiue lyfe oz  
 the cōtemplatiue / as the philosopher / and our forsayd  
 doctours determine : for there is no lyfe appropiat to  
 man as man / but onely that lyfe that he schulde haue  
 had in paradys / if he had nat synned. And that is  
 onely the lyfe actiue oz contemplatiue / whiche ben the  
 lyues of vertues onely / & none other. Wherfore saynt  
 Bede consideryng this mortall lyfe / whiche for syn is  
 ful of necessitees and miseries / ponderyng & wepyng  
 also / that of all vertues / mercy is moste necessarily re-  
 quyred to this miserable worlde / concludeth / that the  
 actiue lyfe standeth onely in workes of mercy. And y  
 may well appere in the wordes of our lord / exami-  
 nyng in the dape of iugement / whether we haue ben  
 merciful to our eyn chrysten oz no. And whether we  
 haue fedde oz other wyse helped our lord Iesu in his  
 pore people that coude nat helpe themselfe / fedyng oz  
 clothyng them / oz other wyse shewyng our charita-  
 ble

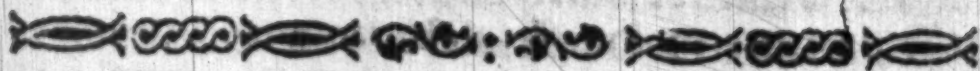
De assūpti  
 one beate  
 Marie et  
 sup Lucā.  
 lib. 3. ca.  
 44.

Ethico. 9.  
 3. sentē. d.  
 35. q. pri.  
 &c. f. Tho.

Math. 25.



maner is the labour / that is thus necessarily requyred  
 to them that entendeth this iourney of perfection / &  
 to attayne to the swete mount of contemplacion / cer-  
 taynly all our diligence and labour in the dayes past  
 hath ben about to declare the same : that is to say / the  
 exercise of vertues / whiche we haue entreated befoze /  
 is the onely way to perfection. And vnder that forme  
 and namet to mortify our selfe / is the moste redy way  
 to byng man or woman to the mount of contempla-  
 cion. And therfore I shall ompte to speke any moze of  
 the actiue lyfe / as competently declared and shewed  
 for our purpose / and retourne to the declara-  
 cion of this dayes iourney / and entreate  
 moze of the contemplatiue lyfe / and  
 of the exercise of the same.



**H**owe the actiue lyfe and contemplatiue was fi-  
 gured in the lawe of nature / in the lawe of Moyses /  
 and in the lawe of Chryste : And howe the actiue lyfe /  
 is in labour / trouble / and leopardy / and the contem-  
 platiue in quyetnesse of spirit / peace and loue : And  
 howe the actiue lyfe serueth to the necessite of oure  
 neyghbour / and the contemplatiue exerciseth the  
 soule / onely in the loue of god : And howe to the  
 actiue lyfe perteyneth accidentall ioye / but  
 to the contemplatiue / the substan-  
 ciall crowne of glozy.

The fourthe cha-  
 piter.





These two lyues were figured in many places of scripture / as in the lawe of nature / and in the lawe of Moyses / and in the gospel / whiche is the lawe of Christ. Firste in the lawe of nature they were figured by the two wyues of y patriarke Jacob / Lya and Rachel. And also by the two names of the sayd patriarke / for he was called Jacob and also Israel. Lyke wyse they were figured in the lawe of Moyses / by the two prophetes Isaye & Jeremye / and by the two wydowes Judith and Anna. And also in the newe lawe / by the two sisters / Martha & Marye. And (after saynt Thomas) they were represented in the two apostels / Peter and Johan. By Lya / is signified the active lyfe / and by sayre Rachel the contemplative. Lya was the more fruitful and had more chyldren than Rachel / for Rachel had but twayne / but Lya had. vii. yet Lya was blere eyed and myght nat se clerely / and Rachel was all sayre / plesaunt & beautifull. These ppertes may declare bothe the lyues rehered / and specially the dignitie & excellency of the cōtemplative lyfe. Lya / with her. vii. chyldren representeth the active lyfe / whose exercise standeth in the. vii. dedes of mercy / as in fedyng the hungry / gyueng drynke to the thyrsty / and clothes to the naked / visityng the sicke / cōfortyng the prisoner / harbozyng the harbozoughles / & buryng the deed / whiche ben outwarde workes as we sayd / lettynge the syght of pure contemplacion. In token of that / Lya was blere eyed / & myght nat se lyke to Rachel / which was ryght sayre & beautifull. So / no more may they se almyghty god pfectly / that be principally occupied in suche outwarde workes : for their sight is duske or dyme /

Genes. 29.

Ibidē. 32.

Luce. x.

Iohan. xx.

1.2. q. 179.

arti. 2.

Lya.

Rachel.

Gene. 29.

et 30.

Moral. li.

6. ca. 27.



Iudith. 15.  
Iudith.  
Anna.  
Luce. 2.

Iohā. xxj.  
Peter.  
Johan.

Ibidem.

dyme / and no thyng so clere as is the sight of the cō-  
templatiue pson / yet for all that / Lya was moze frute-  
full : so the actiue lyfe is moze necessary / & moze frute-  
full and helpeth mo persons / for the tyme of mortalite  
that is for the tyme of this lyfe tempozall / but the cō-  
templatiue lyfe is moze noble : for in maner in this  
lyfe it worketh a surety of our saluacion / and helpeth  
mo by prayer & example of holy lyueng / to the glozy &  
lyfe eternall . And therfore the actiue person labozeth  
in ieopardy / but the contemplatiue persone lyueth in  
great surety . A figure of this we rede in the old lawe  
of two holy wedowes / Iudith and Anna / for Iudith  
whiche representeth the actiue lyfe / put herselfe in grete  
ieopardy & peryll / for to saue the people of the Jewes /  
whan she slewe Oloferne . But the contemplatiue  
wydowe Anna / comtynie wyfe to Phameel / alwaye  
suyng in the temple of god / lyueng there in continual  
prayer / was in grete quyetnesse & surety . For to her  
was gyuen in the tyme of the byrthe of our lord Iesu  
the spirit of pphcy / and many holy reuelacions and  
inspiraciōs shewed . And so / lyke as Iudith was i pe-  
ryll & payne : so was Anna lyueng in loue and peace .  
And in lyke wyse / Peter and Johan . To Peter our  
lord spake / sayeng / folowe thou me / as thouh he sayd .  
Lyke as I haue suffred peynes and dethe for thy sal-  
uacion : so I wyll that thou suffre dethe & passion for  
my loue & honour . This lyfe was actiue . But Peter  
hearȳg this admonicion of our sauior / and seyng the  
apostle Johan / whome our sayde lord loued so sin-  
glarly / he demanded & sayd . Lord / what shal become  
of this man / or howe wyll thou bestowe hym ? To  
whome our lord answered / sayeng . What is that for  
the Peter / I wyll that he shall so remayne vnto I  
comee

come: In the whiche wordes is noted the contemplatiue lyfe: For saynt Iohan dyed nat by martyrdome / as saynt Peter dyd / but in great lyght & ioye he departed frome this worlde / and no thyng founde in his graue / but māna / whiche euer cōtinueth to this day / as it appereth playnly in his legēde. In this we may perceyue / that the actiue lyfe is in paynes & labours / and the cōtemplatiue lyfe all in ioye / loue and peace. And therfore / bycause the actiue lyfe is laboriouse & peynefull / it meryteth moze the satisfactiō & remission of peyne in purgatory / but the cōtemplatiue lyfe is moze excellent: for it is all in loue & ioyfull peace of the soule / and deserueth mo degrees in grace / and therfore cōsequently / hyper degree in glory. And also it is in the clere syght of feyth / whiche gyueth moze ioye vnspēcably to the cōtemplatiue seruantes of god / than all the honours and dignitees of the worlde may be. Better it is to all suche to heare their owne prayse / or to knowe their worldely promociō. Of these holy cōtemplatiue persons / we rede a figure in the boke of Iudicum / by the olyue and the byne / whiche byne as in a similitude was desired & called of all other trees / to by their kyng: And the byne answered sayeng. I may nat leaue my swetnesse & plesānt verdour / whiche so deliyteth and pleaseth bothe god & man / for to be promoted amongst you. The olyue also answered and sayd. It is nat conuenient / that I shulde leue my precious oyl / that floweth frome me / to be intyked or embusyd w<sup>th</sup> suche worldely cures or busynesse / or to be promoted to suche transitory honours / as to be made kyng and ruler ouer you. In suche lyke maner the contemplatiue persons answereth / whan they be called to promociōs or worldely dignitees / allegyng

Iudicū. ix.



allegynge vnder the pall of very mekenesse and simplicitye the dignitees of their oyle & wyne of cōtemplacion shewynge that they be vn able for suche hye promotions. And that suche dignitees is lesse cōuenient for them/affirmyng that they can nat leaue & forsaake the delectable wyne of cōtemplacion & swete vnction of oyle of the holy goste/for any suche outwarde and transitory honours & dignities/except they haue a singlar cōmaundment of their sayd lord. But the vertuose actiue persons the flame of whose charite is so spred ouer their neyghbours / that if suche charitable labours be offred to them/anone aff due discussion of vertue & examinacion of reason/and prudence presupposed for the loue of god & zeale of their neyghbour they cōsent and accepteth the labours. And this was well figured by the two prophetes Isaye & Jeremye: For whan almyghty god demaunded/sayeng. Who wyll go and preche my message to the Jewes? The actiue person/prophete Isaye/whose hert was full of zeale and loue to his neyghbour/answered anone and sayde. I am here lord all redy / sende me to that frowarde people and cruell Jewes/ and I shal do thy message with all my hert. But the mere contemplatiue pphete Jeremy answered to his lord/sayeng. A. A. A. lord god / thou seest I am but a chylde and can nat speke. Thus we may se that the actiue lyfe/ resteth in outwarde labour & busynesse / but the contemplatiue lyfe is all in loue peace and quyetnesse of spirit: And therfore it gyueth ioye vnspicable / & also preserveth the soule from syn / and consequently/also from peyne in purgatory. The charite that man or woman hath to their neyghbour (after saint Thōas) is cause of the meryt in the actiue lyfe / but the loue of onely one/

Isaye.  
Jeremye.

Esaie . 6.

Hieremie  
pri.

Secda scde.  
q. 182. arti.  
1. et q. 188.  
arti. 2.

onely one / that is god hymselfe / is the cause of meryt  
in the contemplatiue lyfe. Martha prepared & made  
redy þ bodpily meate for our lord / but Mary setting  
at his fete (as saynt Bede sayth) was fedd spiritually  
with the heuenly fode of his holy worde. Nowe than  
for a cōclusion of this matter / note howe moch better  
is the refection of the soule / than the preparacion of  
ordenyng of corporal meate for þ body. And knowe  
that so moche the cōtemplatiue lyfe excelleth þ actiue.  
And therfore they be soze deceyued / and moch worþy  
blame that detracteth the holy lyfe of religion / affir-  
myng that the lyfe of the worlde is better / for by cause  
worlde lyuers hath mo paynes & aduersities / and  
may do many mo good dedes / & meritorious workes  
with their goodes in the worlde / than they may that  
be in religion. But if suche psons wolde remember  
what saynt Poule sayth / they wold rather certify the  
contrary : for he sayth / that the passions and troubles  
of this worlde / be nat condigne of worþy to promote  
man of woman to the eternall glozy : but all doctozs  
affirmeth that the loue of charite / maketh man of wo-  
man able and worþy the kyngdome of heuen. For la-  
boz and good workes / as virginite / prechynge and  
martyrdome / we shal haue in heuen an accidētal ioye /  
in maner of a garlande (after saynt Thomas) called  
in the latyn tong Aureola. But for loue and charite /  
whiche we haue towarde god & our neryghbour / we  
shall haue our substantiall rewarde / the crowne of  
glozy. And the more we loue god in this lyfe / the hyer  
in heuen we shall be in his fauour / and the more ten-  
derly he wyll loue vs. Than labour for this thou de-  
uout soule / for it is thy felicitye and endlesse ioye. And  
with all thy myght I counsel the to apply the to good

The pil. of per.

GGG. i.

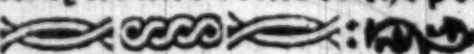
religio

In omelia  
de assūptio-  
ne beate  
Marie et  
sup Lucā.  
lib. 3. ca.  
44.

Ros. viii.

4. senten.  
d. 49. q. 5.



religion/whiche aboue all lyues/promoted vs moſte  
 therto/and care nat for the good dedes of the worlde:  
 for many of them be myrt with vayne glozy/nouther  
 for the troubles/aduerſities and paynes therof/for  
 many getteth lytel meryt by them/bycauſe they ſuffre  
 them nat wylfully & gladly for the loue of god/but  
 rather for the lucre and bauntage of the worlde. But  
 in religion/it is all cōtrary: for al paynes there is for  
 loue/for the whiche loue/we wylfully bynde our ſelfe  
 to the.iii.eſſenciall bowes/to pouerty/chauſtite & obe-  
 dience. Therfore/loue cōpelleth vs to do all our good  
 workes in obedience/whiche cauſeth the religious per-  
 ſone to meryte/ferre aboue other that worketh their  
 workes after their owne free wyl/and nat after obe-  
 dience. And alſo/loue cauſeth vs to ſuffre all tempta-  
 tions & aduerſities in patience/hope & longanymite/  
 whiche nat onely mortifyeth vs frome vice and ſyn/  
 but alſo purgeth vs frome all paynes due for ſyn. And  
 therfore it excelleth all other lyues/in them that diſpo-  
 ſeth themſelfe to lyue the cōtemplatiue lyfe i religion.  
 Thus we haue cōpared the actiue lyfe of the worlde  
 to the cōtemplatiue lyfe/shewyng bothe by autorite &  
 alſo by examples and figures/that the cōtemplatiue  
 lyfe/nat onely dothe excede the actiue/but alſo that  
 the cōtemplatiue lyfe is appropiat to religion/as the  
 ſtate moſte cōuenient for the ſame. And now we enſu-  
 yngly/we ſhall ſhewe/by what maner of lyueng and  
 meane/we may attayne and come to the perfection  
 of the ſame. 

**H**owe theſe two names/Jacob and Iſrael/repres-  
 ſenteth the hole lyfe of religion: And howe no perſon  
 ſhulde deſpeyre to attayne to the hyeſt degre of per-  
 fection

fection: And howe persons of grose complexion may  
profyte in perfection / aboue the best cōplexion: And  
howe the moze feruently we loue god / the moze we  
ascende in perfection and contemplacion.

## The fyfthe chapter.



The two names of the foresayd patriarche/  
whose firste name was Jacob / and the se-  
conde Israel / representeth the hole lyfe of  
religion. Of the whiche religion / there ben  
two maner of states / and two maner of exercises. For  
some be but as begynners / or suche that profyteth in  
perfection. And the other state & order is / of them that  
ben perfyete in the exercise of contemplacion. To the  
first order in religion / is required a spiritual activite  
or exercise in mozaill vertues / after the forme & maner  
shewed before in the fyue dayes past / whiche gostly  
exercise / & spirituall lyfe active / is necessarily requy-  
red to be had / as the meane directly presupposed / before  
that euery person can attayne to the perfection of the  
cōtemplatiue lyfe. But let no person be dismayd in  
this sayeng / thynkyng in their mynde / that it is nat  
lykely for them to wynn the exercise of all these dayes  
reherced / & so in maner impossible for them to attayne  
to the mount of cōtemplacion. For (as we haue often  
tymes sayd) lyke as in grace be many degrees / so in  
the holy lyfe of religion (whiche I apply here for the  
mooste proper state of the cōtemplatiue lyfe) be many  
degrees of perfection. In the whiche despayre nat to  
attayne to the hpest: for the grace of god is euer nye  
to a good wyll. And therfore / if it please god / he may  
make you as perfyete in one houre / as fewe in religion  
that hath gone before you. And than the sayeng of the

Jacob.  
Israel.



Sapient. 4.



Luce. 24.

Math. 20.

Wyle man / shal be berisped of you / spekyng of suche persons that attayneth to perfection in short space / sayeng. They haue in short space accompylled oꝝ fulfyllled moche tyme: that is to say / they haue wonne as moche perfection in one yere oꝝ twayne / as some other in all their lyfe dayes. So dyd the thefe that hang on the crosse / belyde our lord in the tyme of his passion / whan foꝝ the confession of feyth / and spekyng in maner / but of one woꝝde / with compunctiō of hert / in one houre was made so perfyte / that without any taryng in purgatoꝝ / he entred as sone i to paradise / as Abraham the perfyte seruaunt of god & holy patriarche. And al this is to be ascribed to the onely mere mercy of our sayd lord & god / Jesu Christe / whiche in his parable of the byneyarde comaunded his pꝛocour / that they that come almoste at nyght & labored but our houre in his byneyard / shulde haue the wagge of the hole daye / makyng them equall to them y come in the moꝝnyng / and had bozne the burden and heate of the hole daye / sayeng. Many first shalbe last / and many last shalbe firste. This is a confoꝛtable sayeng foꝝ all synners / whiche wyllyng to leue & forlake syn / and by holy lyfe to apply them to perfection / may be sure what so euer houre they come / whether at the .ix. houre of y day / that is / whā they be past their myddell age / oꝝ els at the last houre of the daye / that is in their olde age befoꝝe the houre of dethe / oꝝ in the selfe poynt of dethe / our lord is moꝝe redy to receyue them to grace / than they be to dispose them by compunctiō & contriciō to grace. And than tournyng in their hole hertes / they may be as sure of the peny of perfection here by grace / and of the peny of gloꝝy in heuen / whiche is god hymselfe / as they that began pfection long before

**H**owe the contemplatiue lyfe is the moſte hye buſynesse that is / and howe it is compared to the labour of Adam in paradise / and howe this daye / man or woman taketh their flyght to the mount of contem-  
 The pti. of per. CCC.iii. placion



placion / and of the .iii. partes of contemplacion:  
 praper/holy redyng and meditacion / and of  
 the praper that is moſte appropzied  
 to this daye.  : 

## The sixte chapter.



And bycause it pertyneth to this daye/  
 to entreate of the contemplatiue lyfe / I  
 shall touche two thynges therof. Firſte/  
 what is the cōtemplatiue lyfe. Secondly/  
 to what perfection it byngeth them that  
 laboꝛeth in contemplacion. Saynt Bernard ſayth.  
 The cōtemplatiue lyfe is no ydelneſſe / but it is ferre  
 aboue all bodily labour & marchaūdiſe / for it is the  
 marchaundyſe of all marchaundyſes / the moſte hye  
 buſyneſſe of al buſyneſſes. And after doctoꝛs / the exer  
 ciſe therof ſtandeth in. .iii. thynges / whiche be called  
 the. .iii. partes of cōtemplacion : that is to ſay / it ſtan  
 deth in praper / in holy redyng / & in meditacion. But  
 let no perſon miſe / bycause I ſayd befoze / that aft the  
 foure dayes journey were complete and done / there  
 ſhulde be no moze laboꝛs in this pilgrimage of per  
 fection / but all ioy and quyetneſſe of the ſpirit / for ſo  
 it is in very truth / for theſe laboꝛs / that is / in redyng /  
 in praper / & meditacion / be lyke to the laboꝛ of Adam  
 in paradise / whiche ſhulde haue ben all to gyther /  
 pleaſure and no peyne. And (as I ſayd befoze) lyke  
 as in the fyfthe day of the creation of the worlde / the  
 byꝛdes were create and made : ſo in the fyfthe dayes  
 journey of this pilgrimage / man is made lyke to a  
 byꝛde / hauyng the pennies oꝛ fethers of a doue / where  
 with he myght flye to the mount of cōtemplacion. In  
 the fyfthe daye he was made perſyte in his fethers of  
 all moꝛal

Semōe. 12.  
 ſup cātica.

2. 2. q. 180.  
 arti. 3. et.  
 4.

all moꝛall bertues. And in the sixte dape he must flye/  
but vnder what maner/ I shal shewe you after ward.  
foꝛ lyke as the byꝛde firste flyeth to seke & gather her  
meate / and than after whan she hath founde that is  
cōuenient foꝛ her/ she fedeth therof. And after she hath  
so fedde herselfe / she flyeth vp to a perche oꝛ bꝛaunche  
of a tree/ and after her maner she syngeth full swetely/  
gyueng thanks to god foꝛ his benefytes. So the cō-  
templatiue person / firste must study & seke foꝛ her spi-  
rituall food of the soule/ crauyng it of god by prayer:  
And whan they haue fōūde it/ in redyng of holy woꝛ-  
kes/ they must fede therof/ and chewe it agayn often-  
tymes by meditacion/ syngyng to his gloꝛy & honour  
due thanks / but this song may nat be songe on the  
grounde / but they must flye vp by consyderacion to  
the tree of the crosse of Chꝛyste/ and there by inwarde  
meditacion of his moꝛte bytter passion & tender loue  
and charite/ withdꝛawe them frome the busynesse of  
woꝛldly thyngs/ flyeng aboue them al/ vnto the dispi-  
syng nat onely of the same/ but also to the dispyssyng  
of them selfe/ lyftynge their hole hertes and mynde to  
god/ and by holy meditacion syngyng to his gloꝛy/  
laude/ and honour foꝛ all his graces & benefytes. But  
some person pꝛauienture wyl aske / what the cōtem-  
platiue person shulde syng in his holy meditacion/ oꝛ  
requeꝛe in his prayer of almyghty god: surely after  
they be moꝛtified by holy exercise and roted in per-  
fection/ they requeꝛe onely one thyng: and that is the  
sixte peticion of the Vater noster / and that is this.

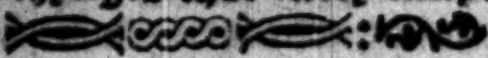
Adueniat regnum tuum, that is to say. O / father in  
heuen / let thy kyngdome come to vs. To the whiche  
prayer ( as it is sayde in other dapes befoꝛe ) all the  
prayers & peticiōs of the cōtemplatiue person ben re-  
duced:

Math. vi.



duced: for in his hye meditations he hath no remembrance of hymselfe / as couetyng any thyng for his owne tempozall vse or profyte. He caryeth nat for realmes / empires / kyngdoms / dignities / and honours of the worlde. No / no / though the kyng were before hym in his robes of gold / he wolde lytell regarde his royaltie / but rather his presence shulde be to hym / bytter in coparison to the heuenly sweetnesse that he than tasteth. For he caryth nother for any creature nor for any dignite / though he myght be made lord of angels / it coude nat suffice or content hym. The hole desyre of his hert / is fixed onely in one thyng / which is the kyngdome of god / god hymselfe hym to se is all his glozy / to serue his magestye is all his felicity / to loue his goodnesse / and to fulfyll his blessed wyll / to be bynte or ioynd inseparably to his lord / & euer to minister in his glorious presence / is all his ioye / accordyng to the sayeng of the prophet Dauid in his psalme. One thyng (sayth he there) I haue desired of my lord / and that I shall euer requyre / that I may inhabyte & dwell in the house of my lord / all the dayes of my lyfe / that I may se his blessed wyll / and visite his heuenly temple. And for as moche / as the thre rehearsed thynges / prayer / redyng / and meditation / be called of doctours the.iii. partes of cōtemplacion / therefore this day requirith vs somewhat to speke of them. And for bycause we wyte nat this treatise to clerkes / nor to suche persons that be perfyte / but rather to such that be vnlearned in religion & entendeth perfection / as nouices or yong begynniers / and also for them that be well forwarde & profyting in the iourney of perfection / that they redyng the same / may knowe the streyght way to heuen / and profyte moze in this holy iourney /

Quam peccā  
a dño hāc re  
quiras: vt in  
habitem i do  
mo dñi oibus  
diebus vite  
mee. Et vi  
deam volun  
tatem dñi: et  
visitem tem  
plum eius.  
ps. xvi.

journey / therfore I shal nat wypte any subtyll or hye matters / but playne thynges that euery simple person may perceyue. 

**H**owe in this daye begynneth the contemplatiue lyfe: And howe of all the.iii. partes of cōtemplacion / prayer requirerh moste diligence: And what cogitations or thoughtes distracteth the mynde of man or woman / & causeth them to synne: Also the forme / howe we shuld synge the seruice of god / aff saynt Bernard and Hugo de sancto Victore: And howe the sentence for lacke of vnderstādyng / many tymes troubleth the scrupulouse person. **The seuenthe chapter.**



**S**uppose that oftentimes before in this treatyse I haue shewed howe / after saynt Thomas / Bonauenture / Anselme / Richard / and Hugo de scō Victore / saynt Gregoꝝ / with other doctozs / that the contemplatiue lyfe begynneth in this daye. And for as moche / as the sayd Hugo with many other doctozs / diuideth this sayd lyfe in to.iii. partes / that is / in to prayer / redyng / and meditacion / me semeth it moche cōuenient for this tyme and place / somewhat to speke of them. These thze be called the.iii. partes of cōtemplacion / bycause aff that man or woman hath optayned or wonne the perfection of the dayes past / these iii. be those thynges / in whose exercise / and by whose exercise a person is made moste apt & disposed to receyue of god / by the lyght of gostly vnderstandyng / the heuenly influence of grace / of the whiche the sayd grace of god byeng my gyde / I shall speke a worde or

The pil. of per.

¶¶¶.i.

two.

Saūs Tho  
mas in. 4.  
d. i. q. 4.  
arti. prio.  
questiōes.  
2. ad pri.  
argumen.



two. But to our purpose. Of these. iiii. forsayd part<sup>es</sup> of contemplacion/prayer is the firste. To pray well/ is the mosse harde thyng to perfoyme that is. And to do it as it shulde be done/ it requyrez many thyngs. It requireth a pure hert & a clene conscience/ all mortified/ whiche nother hath remorsse or grudge of synne reprooueth the pson that maketh the prayer. This is the prayer/ of the whiche saint Johan speketh in his epistle/ sayeng. If our hert reproue vs nat/ we haue such trust and hope in god/ that what so euer we desyre of hym by supplicacion/ made to his grace/ we shall obtayne and receyue it of his goodnesse. This is the prayer of the clene hert. This perfyte prayer/ the holy sayntes had here in erthe/ and they obtayned of god by that in maner/ what so euer they desired. And this prayer requyrez the mosse hye perfection/ as wytnesleth the holy father Agathon/ which made answer to one of his disciples that asked of hym this question. Father/ what thyng is that longyng to perfection/ that is most harde/ and requyrez mosse hye vertue and perfection/ sayeng in this wyse/ prayer is mosse harde and requyrez most hye vertue and perfection/ for if prayer be perfyte/ it is mosse excellent. But the pilgrims in religion that entendeth pfection and as yet in maner but begyn the iourney of grace/ or els be as yet but profetters in religion/ can nat as yet attayne to the hye prayer of the perfyte and clene hertes. And the cause is/ the custome of the actiue lyfe/ in the whiche they haue ben brought vp in the world/ for that is the office of Martha/ whiche as our lord sayd/ is occupied about many thynges. And they be the workes of charite and pytie/ that we intended to shewe or haue shewed to our neyghbour/ or els the prouision

Pri. Ioh. 3.

In vitas pa  
tri pte scda.  
li. de cōtinua  
oratione.

Luce. x.

provision for our owne necessite / or for our frendes / or  
els the nede of our owne bodyes / whiche craueth con-  
tinually / meate / drynke / clothynge / & suche other. And  
this most enclyneth the mynde of man or woman to  
distractiō / makynge it to wander fro the actual atten-  
cion and diligence / that it shulde gyue to the seruice of  
god. And suche turmoyle troubleth moche / specially  
the yonge begynners of perfection in their prayers /  
whiche fyndeth many thynges / bothe ymaginacions  
and innumerable bayn cogitacions or thoughtes / y<sup>e</sup>  
letteth their deuocion. Of the whiche I shall reherse  
some in special. Some thoughtes cometh by the sugge-  
stion or mouyng of the ennemy / which neuer slepeth /  
and is neuer wery to worke vs sorowe in all that he  
may / and specially he is mooste busy in the seruice of  
god / as it was shewed to saynt Benedict / and to ma-  
ny other of the olde fathers by visions & reuelacions.  
Some other thoughtes cometh by our owne foly or  
negligēce / & that in diuerse wayes. Somtyme whā  
we haue ben befoze ydelly occupied / than thoughtes  
cōcernyng suche ydell matters be represented to our  
mynde afterwarde by our owne fraylte and fantasie.  
And other whyle our owne synnes & carnal mocions /  
or remembraunce of thyngs past / troubleth & letteth vs  
in the seruice of god / or in other prayers. Moreouer / if  
we worke any worke or apply our study & mynde to  
any thyng that may nat stande with the diligent me-  
mozy or attencion that we shuld haue in the seruice of  
god / as wyptyng / keruyng / sowynge / or weyng any  
curious worke. These nat onely letteth / but they may  
make a persone to breke the commaundement of the  
churche / or the ordinaunce of religion / & so to cōmytte  
deedly syn / as your gostly fathers can declare to you

Li. 2. dialo  
Grego. ca  
iii.



tyght well. And also to gyue occasion of distraction to other/ or to take occasion of other there in the tyme of the seruice of god/ is moche perillous/ for that may nat onely lette our selfe / but also trouble many other of our cōpany/ if it be manyfest or open/ and that is the worse. And furthermoze there to reuolue any thought in our mynde wylfully/ outhet of synne done or to be done/ or of the delectacion had in doyng of the same/ or of any other banite/ and specially in thynkynge the thoughtes of ire / enuy/ or other synfull occasions or displeasures / as detractions / sclaunderes/ reuengynge of quarelles / or castynge in mynde howe to be reuenged or entreatynge in mynde any matter of cōtrauersy. All these be perillous / for if they be admytted & wylfully receyued / they may be mortall syn / after saynt Thomas: For so they may pretende or shewe in maner a contempt or dispisynge of the cōmaundement of the churche or religion / specially whan suche thoughtes or labours be notable & voluntarily admytted with full deliberacion or ostentymes had in custome with lytel regardynge of our duety / for than they be most perillous. But yet all this nat withstandynge / after saynt Thomas / If any of these thoughtes before reherced or els suche other that we shall touche nowe hereafter/ come and occupy our mynde without deliberacion or vnadvisedly/ before that we knowe or perceyue what is in our mynde/ vndouted/ outhet it is no syn/ or els but small and veniall. Of these whan they be admytted or receyued voluntarily & suffred to conne in our mynde/ it may be vnderstāde that the wyse man sayth. Peruerse and euill cogitacions departeth mannes mynde frome god. And also David sayth in his psal. that our lord god knoweth that the cogitacions of man or

Pris. 2. q.  
73. arti. 8.  
Item. 2. 2.  
q. 83. arti.  
13. in fine.

4. senten.  
d. 15. q. 4.  
arti. 2.  
2. 2. vbi su-  
pra.

Sapient. 1.  
Cognouit do-  
minus cogi-  
tationes hoīz  
qm̄ vane sūt.  
ps. lxxxix.

man oꝝ woman be hayne.ouer all these/aboue reher/  
sed thoughtes/that thus Distracteth & letteth man oꝝ  
woman in their prayers & in the seruice of god/there  
be other cogitacions oꝝ thoughtes / whiche be good/  
as of themselfe / in their tymes and places / but they  
letteth the mynde somewhat fro the entencion and dili/  
gence that it shulde haue / in the seruice of god. And  
therfoze / as moche as we may / though it be hard / we  
ought to put them out of our mynde / foꝝ the tyme of  
oꝝ duties doyng i the church. And these thoughtes ben  
the busynesse of officers and charges that some hath  
to do / and also zeles of iustice that some persons hath /  
outher foꝝ the refozmacion oꝝ amendement of some of  
their frendes oꝝ neyghbours / oꝝ els foꝝ the redressyng  
of some thyng a mylle in their rules oꝝ statutes / that  
they wolde haue reformed oꝝ amended . And also  
thoughtes of any outward woꝝke of obediēce oꝝ dede  
of charite / oꝝ els any other woꝝke of bertue / that is nat  
perteynyng to the ende / wherfoze the seruice of god is  
oꝝ deyned. All these thoughtes w<sup>th</sup> other lyke / although  
they be good in their tyme and place / yet we may nat  
admyt oꝝ receyue them wylfully / whan we syng oꝝ say  
our seruice / but as ferfoꝝth as god wyl gyue vs grace /  
we must restrayne them & put them away. But whan  
they occupy our mynde before we perceyue them. In  
suche thoughtes oꝝ other lyke / good oꝝ badde / folowe  
the counsell of the holy clerke Gerson / whiche byddeth  
the / whan they come to thy mynde be soꝝ foꝝ them / &  
gyue a tounson on thy brest / & go foꝝwarde with thy  
duety in goddes name. foꝝ (as saynt Thomas sayth)  
suche cogitacions vnaduised / outher be lytell syn oꝝ  
none. And therfoze he counsellet every person in the  
tyme of his seruice sayeng oꝝ syngyng oftentymes to

The ps. of per.

¶¶¶.iii.

call to

In.3.parte  
tracta. de  
oꝝ one et  
eiꝰ valore.  
parte ter-  
cia.

4. senten.  
vbi supra.



In lib. de  
affectu ora  
tionis,

Sup Cantica  
sermōe  
xlvij. in,  
fine.

Cap. scđo.

call to mynde howe he is occuppyed. But cōtrary wyse  
of them that wylfully wyl admyt suche thoughtes y<sup>e</sup>  
perceyveneth nat to their fuice / nother be ordred to the  
ende of their prayer / speketh Hugo de sācto Victore /  
sayeng. Whan we offre our prayers to god / if any  
other thought occupy our mynde with deliberacion /  
though it be good aft the rate beforesayd / yet bycause  
it perceyveneth nat to the ende of prayer / we be nat clere  
fro syn. What thought perceyveneth the ende of prayer /  
I shall shewe herafter. Saynt Bernard also wyrteth  
thus in a place / where he entreateth howe we shulde  
syng or say the seruice of god / specially spekyng of the  
psalmody / in this wyse. I admonyshe & charge you  
in the quere to behaue you purely / and with a spiri  
tuall courage & gostly reioysyng to apply your selfe to  
labour in the fuice of god / nat slow in cōpyng therto /  
no / sluggishe therein / nat sparyng your voyces / nat  
clippynge the syllables / no / skyping any worde / nat  
chaunting no / brekyng your notes / no / whynnyng in  
the nose / as many woman done / no / feynnyng / but w<sup>th</sup>  
full brest & hole voyce / as it is mooste worthy / & best be  
cometh the fuaūtes of god in that tyme and place / do  
yo<sup>r</sup> duety / nat onely reuerētly / but also ioyfully & dili  
gently. He sayth also / your prayers must be pure / that  
is to say / se that you admyt no thought in yo<sup>r</sup> mynde  
whā ye syng or say your duety / but onely of that / that  
ye syng or say: For the holy goste accepteth no thyng  
of you / as thanke worthy in y<sup>e</sup> hour / but your duety / &  
none other thyng can content hym for that tyme / your  
duety dyspyled & by negligence set asyde. All this of  
saynt Bernard / to whome moche agreeth y<sup>e</sup> wordes  
of saūt Austen in his holy rule where he sayth. Whan  
you pray to god in your psalmes or hymnes / reuolue  
that in

that in your myndes that yespunge oꝛ say with your  
mouthes. **T**hā let vs syng oꝛ say our suite distinctly  
(as saint Bernard sayth) nat syngyng in the nose as  
pygges/noꝛ in the tethe as many woman do/ne squa-  
lyng as **M**aremaydes / but w<sup>t</sup> a quicke spirit / open  
mouth / & lyuely voyce / as it be semeth. In the psalmo  
by & hymnes let your voyces be all as one / as thus.  
**B**egyn all at ones / and ende all at ones / pause all to-  
gyther : kepe wel the myddell poynt / & beware of tap-  
les oꝛ braggyng / and euer be diligent & haue a good  
care. Hetherto saynt Bernard. And knowe foꝛ cer-  
taynty that these autozitees & woꝛdes of these. iiii. do-  
ctoꝛs reherſed / that is / saynt Austen f. Bernard / and  
Hugo de ſctō Victoꝛe / hath troubled many a scrupu-  
louſe & timoꝛouſe perſon / augmētyng oꝛ encreaſyng  
their ſcrupulouſneſſe of coſcience : And ſpecially (after  
Gerson) the woꝛdes of saynt Bernard / whiche may  
ſeme to them that pꝛeueeth nat the doctoꝛs mynde / in  
maner impoſſible to be fulfilled. And the cauſe is (aft-  
Gerson) bycauſe they take nat y<sup>e</sup> doctoꝛs mynde clerly  
in that poynt : foꝛ his admonicion oꝛ charge there / is  
nat a cōmaūdmēt / but an exhortacion / mouyng euery  
perſon to be diligent / and nat to ſuffre wylfully their  
myndes to be occupied about any other thyng in the  
ſuite / and ſo in maner to diſpiſe their duety / and do it  
negligētly. After this maner alſo / Hubert expouneth  
ſ. Austen. And in lyke wyſe we muſt take the ſayeng  
of Hugo de ſctō Victoꝛe : foꝛ the entent & mynde of al  
theſe ſayde doctoꝛs in theſe their autozitees reherſed /  
is / to declare & ſhewe whiche is the prayer of the clene  
hert / exhortyng euery perſon to apply their diligence  
to attayne to the ſame / as nere as god wyl gyue them  
grace. And bycauſe I haue enterpryſed to ſpeke of

The pil. of per.

HHH. iiii.

this

Vbi ſupra

In. 3. parte  
de oꝛone.  
&c. vbi ſu.  
Item in. 2.  
pte de ſola-  
licitudine  
eccleſiaſti-  
cōꝝ prope  
finem.

Ca. 46.



this matter / I shall (by the grace of god) attempt to speke further moze of the same. And first I shall declare the condicion requyred to the person that prayeth / than I shall shewe the nature of the pure prayer / howe a religious person bnternd / shulde order hymselfe in the suite of god / & in his other prayers or deuociōs.

**C**Howe there ben two maner of prayers / a priuat prayer and a cōmon prayer / and what difference is betwene them: And of vocal prayer & mentall prayer: And howe prayers enioyned by holy churche muste nedes be vocall: And whether vocall prayer or mental be better / & whiche is moze to be bled: And howe perillous it is to withdraue our voyces fro the suite of god / and syng nat whan we shulde syng and may.

The. viii. chapter.

Secda scde.  
q. 83. arti.  
xiij. Itē. 4.  
sentent. d.  
15. q. 4.  
arti. 2.



**S**aynt Thomas sayth / that there ben two maner of prayers. One is cōmon & of duty / as is the suite of god i the church / sayd or songe / and suche other prayers / as the statutes or ordinaunces of religions cōmaunderth. And that other be priuat prayers the whiche no persone is bounde to say / but onely at their pleasur and voluntary deuocion. The first maner of these prayers ben offred to god / nat onely for our selfe / but principally for þ hole churche of Chryste and all the people of the same / wherso euer they be in the worlde. And they that offereth the sayd prayers in the person of the hole churche / if they be in the state of grace / bycause they be as membzes of the church / they recepue to themselves the mosse singlar merytte and baūtage of the same prayer. And bycause this prayer  
is for

is for the hole churche / necessary it is that it be vocall /  
 that is to say / outther song or distinctly sayd w<sup>th</sup> voyce .  
 And therfore the churche hath ordeyned the swice of  
 god to be song . Nat onely by cause the ministers that  
 syngeth it / shulde eche one edifye other / but also ( as  
 Gerson sayth in a sermon ) that by our prayers & holy  
 lyfe / we shulde nat onely do penance for our owne  
 synnes / but also for the syn of the people / whose patri-  
 mony & landes we haue for the same entent / for our su-  
 stentacion & synndyng . And that the people of god re-  
 soyting to the places where suche serutce is so done / &  
 hearpyng the expresse & cōtinuall swete synngyng or de-  
 uout redyng / may be stered to deuocion / and therby  
 edifyed and nozished in vertue / and in the feyth of  
 Chryste . Of the wheche edifyeng / saynt Austen spe-  
 kyng of hymselfe / testifyed and sayth / that he weped  
 teares moste abundauntly / whan the swete songes &  
 hymnes of the churche redounded to his eares . In so  
 moche / that by the reason of the same / he feled spiritu-  
 ally the lpyght of feyth and truth to mylte in his hert .  
 Wherfore let them beware that hath good voyces and  
 sufficiēt cōnyng & wyl nat synge / but whan they lysteth .  
 Thynke what answer suche persons shall make to  
 our lord in the day of the general accomptes / for nat  
 onely they withdrowe the hono<sup>r</sup> of god / but also / they  
 be occasion of sclauder & hurt to their cōpany . And  
 moze ouer / as moche as is in them / they disedify all  
 chrysten people . And moste damage of all and peril-  
 lous lasthe they procure to themselfe : for every person  
 ought of iustice & good cōgruence to do sacrifice and  
 make moste due & diligent amendes to god with that  
 part of his body / w<sup>th</sup> the whiche he hath most cōmonly  
 offended his sayd lord . And that is our mouth / with  
 our tong /

Consimile  
 habet in  
 tracta . de  
 simonia in  
 prin . et es  
 in . 2 . parre

Li . ix . con-  
 fessi . ca . 6 .



Scda scde.  
q. 83. arti.  
xij. Et. 4.  
senten. vbi  
supra.

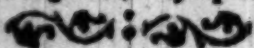
Ibidem.

our tonge / speche / and voyce. But they do the cōtrary  
that wylfully withdraueth their voyces fro the fūice  
of god / whan they be bounde to syng / & may syng / and  
yet wyl nat / to the great parell of thei soules. But  
as cōcernyng priuat prayers to the whiche we be nat  
bounde / but onely we say them of our deuotion / and  
order the effect of them specially for our soules helthe  
singlarly / sayeng them in our owne and for our owne  
ppre persons / saynt Tho. sayth / that suche prayers  
may be vocall or mental. And that is as moche to say /  
as they may be distinctly sayd with voyce / & spoken  
in wordes / or els they may be formed by meditacion  
in our mynde / or thought in our hertes / and no word  
spoken by voyce. And although many doctours & holy  
fathers prayseth the secret prayer of the hert / about y  
prayer of the mouth sayd by voyce / bycause the prayer  
of the hert neuer suffereth distraction nor euagacion  
or wanderyng of the mynde / but in vocal prayer / it is  
cōtrary: for there / harde it is to say one Vater noster  
without distraction of the mynde. And also in vocal  
prayer there be diuerse other incōmoditees or lettes /  
as noyse or whispyng with the lippes to the lette of  
other that wold pray besede them. yet all this nat w  
standyng (saynt Tho. sayth) that it is expedient for  
euery person to exercise and vse that maner of prayer /  
whether it be metall or vocall / in the which he fyndeth  
most swetnesse & encrease of deuotion / whether it be  
mentall or vocall (as I sayd before). And this gostly  
counsell of this holy doctour and saynt (after my poze  
opinion and mynde) is moche to be obserued and  
kept: for diuerse complexions of diuerse per  
sons disposeth them in diuerse wayes /  
to diuerse effectes.

Howe

Howe answeryng to. iij. questions / it is declared /  
 what is attencion in prayer / and what diligence we  
 ought to geue in prayer: And what frute the vnler-  
 ned person hath of his prayer: And what thoughtes  
 we may admytte or receyue in the tyme of goddes  
 seruice: And of the preparacion necessarily  
 to be made before prayer. :~::~~:

## The nyynth chapter.



Howe a religious person / lerned or vn-  
 lerned shulde order hymselfe in the serui-  
 ce of god / I shall declare and shewe in  
 answeryng to. iij. questions. The firste  
 question is. What attendaunce / diligence  
 or entencion ought the religious person to geue to  
 the seruice of god / or to the dueties of religion / or to  
 any other prayer / if he vnderstande nat what he redeth  
 or syngeth: The seconde question. What frute or pro-  
 fyte hath the vnlernd person by his prayer / that vn-  
 derstandeth nat what he redeth or syngeth: The thirde  
 question. Whether suche a person that vnderstandeth  
 nat / may voluntarily or wylfully admytte or receyue  
 in tyme of his seruice / any thoughtes besyde the atten-  
 cion to the letter of his duety / syth before bothe euill  
 thoughtes and good / ben so dysprayed and sayd nat  
 to be requyred: To this firste question I shall make  
 answere after the mynde of saynt Thomas: And two  
 thyngs I shal declare by order. First / what is atten-  
 cion or intencion / and howe many maner of atten-  
 cions there ben. Secodarily / I shal shewe what atten-  
 cion is requyred of necessity to the seruice of god / and  
 to what

i.  
ii.  
iii.  
4. senten.  
d. 15. q. 4.  
arti. 2.



Actual  
attencion.  
Gerson in  
3. parte de  
ofone et  
ei<sup>9</sup> valore.  
parte .3.  
optime.

Anarra.  
Vbi supra

to what thynges we ought to apply the same. Attencion or intencion for our purpose here / is onely the attendaunce / study & diligence / that man or woman gyueth to their dede / as prayer / worde or worke / whiche they be in doyng or about to do. And after saynt Thomas this attencion may be. iiii. maner of ways / actuall / habituall or virtuall. Actual: that is to say / the memozy of the pson be euer on his worke / and on euery parcel of y<sup>e</sup> same / & neuer abstract or wholy taken frome the cōsideracion of any part of the thyng tha he is in doyng. Exemple of this maner of prayer: As if a pson shuld so apply his diligēce / that he coude haue actually & in dede his memozy or mynde to consyder euery letter / syllable / worde & sentence of his prayer & duety fro the begynnyng to the ende. But to this maner of attencion / no person is bounde in his swiſce or prayers. Well were he or she that myght haue this actuall attencion in all their prayers. I thynke they shuld be moze lyke to angelles / than to erthly creatures. And as I suppose no person / saue onely the clene mortified cōscience may pfectly attayne to that attencion: For the on mortified hert hath nat the household of the soule in suche peace and quyetnesse / as to be free fro all turmoyle and outwarde busynesse: And therefore it is full of thoughtes / and can nat haue perfectly this actuall attencion. This was well proued on a tyme / whan (as maistre Gerson saythe) a plowman all vplandyſhe and rude / reproued an holy father / sayeng that he coude say all his prayers with a hole hert & sounde memozy / neuer thynkynge on any other thyng. To whome the father sayde. Say one Vater noster and thynke on none other thyng / but onely on that thou sayst / and I shall grue the my horse. And anone

And anone as he had begon to say his pater noster for the hourse/his thoughtes moued hym to aske/ whether he shulde haue also the saddell & byrdell with the hourse. And so he was conuicte and lost his bargeyne.

**T**he seconde attencion is called Habituall attencion. And this attencion ryseth nat by the reason of any speciall diligence or actuall mynde/or entent at that tyme goyng befoze / as a preparacion befoze the thyng that we entende to do/ but it cometh rather of a custome. Example / As whan any person hath vled long tyme to stande or syt in one place/ & afterwarde be deputed or assigned to an other place/ somtyme w<sup>o</sup> out aduiselement or consyderacion what he dothe / he gothe to his olde accustomed place. And the cause is/ for that his entent hath ben habituat or accustomed more to that place than to any other. But this habituall attencion is nat sufficient to discharge vs in the seruice of god / for if it were/ than I myght wylfully apply my mynde actually to any other thyng that I wolde/ and say my seruice by rote and custome/ as in example. If I shulde tell money or carue wypte or some any subtyll worke / whiche requirerh singlar or speciall study/ and in so doyng also say me fuisse. And that I can do by custome / but (as I haue sayde) it is nat sufficient to my discharge: And I meryt nat in so sayeng my duety / for than they that syngeth or sayth their duety in their slepe/ shulde discharge themselves and meryt therby. And also frantike persons shulde than merytte / for they (oftentymes) wyl synge suche prayers or hymnes/ as they haue lerned by custome & song whan they were in bodyly helth. But that habitual attencion that enclineth or moueth them so to do is nat sufficient for merytte/ because they haue nat for  
that

.ii.  
Habituall  
attencion.



that tyme/the actuall vse and deliberacion of reason.  
 Thus hether to we haue shewed you of two maners  
 of attencion or diligence / that man or woman may  
 haue in their dedes or prayers. But neyther of these  
 attentions is that diligence / that we ought and be  
 bounde to haue in our prayers & seruice of god. For  
 the actuall attencion / is moze than we be bounde to  
 haue. And impossible it is for any on mortified crea-  
 ture to haue his mynde always on the letter / or on the  
 sentēce of y<sup>e</sup> he syngeth or sayth / or on god to whome  
 he syngeth or sayth his duety / or maketh his prayers:  
 howe be it / moche happy and blessed were they that  
 myght haue suche actuall attencion / but to this we be  
 nat bounde. And the seconde attencion or diligence /  
 whiche we call habituall attencion / is nat sufficient /  
 but it is moche lesse than that attencion that is necessa-  
 rily required / to discharge our duety in the seruice of  
 god / or other prayers of bonde or duety / as we haue  
 shewed before. Therfore the attencion that we ought  
 to haue in prayer must be as a meane betwene these  
 two forsayd attentions / nat all to gyther actuall nor  
 onely habitual / but must it be part actuall / & nat onely  
 habituall. And that is called after saynt Thōas vir-  
 tuall attencion / whiche causeth a pson in the begyn-  
 nyng of his prayer / to haue an actuall consideration  
 of the prayer or duety that he hath to do / & with actual  
 memozy to entende to performe the same / calling to  
 god for grace / for the expedicion or good speede therof.  
 They that thus be prepared to their prayer or seruice  
 of god / though their mynde afterwarde without de-  
 liberation or good aduysment of reason / be alienat &  
 abstract or withdrawen / yet they merite after saynt  
 Thomas / for the vertue of the firste preparacion re-  
 mayneth

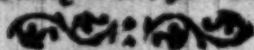
¶

Virtuall  
 attencion.  
 Vbi supra  
 in. 4. sent.

mayneth vnto the ende. And that the sayd doctoꝝ pꝛo-  
ueth by many examples: As whan a man shoteth an  
arowe out of a bowe / in the loose of the stryng by vio-  
lence the sayde arowe is carped to the marke. And  
though the shoter stande styll and moue nat / yet the  
bertue of his loose & the violent stroke of the stryng  
remayneth with the arowe. Also whan a man enten-  
deth to distribute oꝝ dele certayn money foꝝ goddes  
sake in almes / goyng fro place to place / at all tymes  
parauētūre he remembꝛed nat god noꝝ his busynesse  
where about he gothe / and yet by the reason of his  
firste holy purpose / oꝝdꝛed by charite / he leseth nat his  
meryte. And in lyke wyse a pilgrime goyng to Jeru-  
salem / though he remember nat alwayes god in his  
iourney / he leseth nat therfoꝛe his meryte oꝝ mede.

So / no moze leseth he the meryte in his pꝛayer that  
oꝝdꝛeth his mynde befoꝛe / and duely pꝛepareth his  
hert in the begynnynge / though afterwarde agaynst  
his wyll oꝝ without aduise mēt his mynde be abstract  
oꝝ alienat / that is altred oꝝ wꝛawen. And although  
this virtuall attencion be sufficient foꝝ our discharge /  
in the seruice of god and in all other pꝛayers / yet this  
holy doctoꝝ counselleth euery person ( as we sayd be-  
foꝛe ) to cal his duety oftē tymes to his mynde / whyles  
he is in doynge of the same. And so to do it is moche  
profitable / nat onely to kepe vs fro the transgression  
oꝝ bꝛekyng of the commaundement of the churche &  
to auoide the same / but also that we may meryte the  
moze / bothe in the seruice of god / and also in all

our other pꝛayers and deuocions / whan  
we haue our mynde oftē tymes  
actually on the same.



The an

Example.

Example.

Example.

In. 4. vbi  
supra.



**T**he answere of the seconde part of the firste question/declaring to what we shulde apply our mynde in the tyme of the seruice of god/whether to the letter or to the sentence/or els to the ende of prayer: And of two endes of prayer/and whiche prayer is best: And howe it is good in the tyme of goddes seruice oft to call in our mynde frome vagacion or wandryng/and to apply vs to our duety reuerently / & labour therein diligently.

The .x. chapitre.



The seconde poynt concernynge the attention or diligence in prayer/that we promysed befoze to declare / as touchynge the firste question/is to shewe to what thynges we shulde apply this foresayd attention/whiche we be bounde to haue in our seruice and prayers. To this in lyke wyse saynt Thomas answereth & sayth/that a person may apply and fixe the attention of his mynde to .iii. maner of thynges. Firste he may entende and apply his diligence (if he wyl) to the letter/or dryng and pronounsyng distinctly (as ferforth as nature wyl suffice) every worde syllable and letter of his duety. And this attention every persone bothe lerned & unlerned is bounde to haue at the lest/ accordyng to the comaundemēt of the church/and his religion / whiche comaundement is in no wyse to be contemned or dispised. For the lawe of the churche (after doctours) and the holy canons byndeth vs to spynge or say our seruice diligently & deuoutly / as ferforth / as god wyl grue vs grace/ after the forme of virtuall attention aboue declared. Secondarily he may apply his attention & memozy to the sentence of the letter/ & the significacion of the wordes / if he vnderstande.

Secda sede.  
q. 83. arti.  
13. Itē. 4.  
sentent. d.  
15. q. 4.  
arti. 2. q. 5.  
Et. 1. Cor.  
14. lec. 3.

¶

Extra de  
celebratio  
ne missar.  
ca. Dolentes.

¶

derstande what he reedeth. And this attention & appli-  
cation of the mynde is better than that other that is  
to the letter onely / but it is nat of so moche necessite:  
for no persone is so moche bounde to this / as to that  
other besoyd. An example we may fynde hereof in  
the comaundementes & counselles of the gospels: for  
we be moze bounde to the comaundementes of god /  
than to his counselles / yet to fyll the counselles is  
ferre of moze perfection. So the church byndeth vs  
moze to that one / than to y other. for generally bothe  
lerned and vnlernd be bounde to the attention of the  
letter. Nat so to vnderstande / that his memozy be  
actually on euery letter & syllable / but that he syng o2  
say his duety distinctly and leyslerly / as ferforthe as  
nature / grace / & cūyng wyll serue hym. The thirde  
thyng wherto he may apply his attention in the ser-  
uice of god / o2 other vocall prayers o2 deuotions / is  
the ende of prayer / vnto the whiche ende / prayer is o2-  
deyned and made / and that is god hymselfe. And an  
other ende of prayer is the lyfe eternall o2 kyngdome  
of heuen / for the whiche we pray & make supplicacion  
dayly to god. In the whiche ende also (after saynt  
The.) all petitions that may be made for any thyng  
necessarily required to byyng vs to the same glozy &  
fruition / be vnderstande / as for grace o2 preseruacion  
fro syn / & suche other. And this attention o2 applyeng  
of our mynde in the seruice of god / o2 in our other vo-  
call prayers o2 deuotions (after saynt Thomas and  
Gerson) is better than any of the other besoyd and  
moze excellent / ye and moze profitable / than the other  
before reherced / outher to the letter o2 to the sentence.  
for the symple & vnlernd psons can nat vnderstande  
the sentence / no2 so perfectly & distinctly pronounce the

The pil. of per.

III. i.

wordes

.iii.

In. 4. sent.  
d. 15. q. 4.  
arti. 3. q.  
3. in corpe  
questiois.

2. 2. vbi su.

In. 2. pte  
de sollicitu-  
dine ec-  
clesiastico &  
prope finē.



3610.

2.2. q. 83.  
arti. 13.  
Intracta.  
qui dicit,  
quo studio  
orāus sit  
deus et de  
affectu ora  
tionis.

In 4.d.15.  
q.4.arti.2.  
q̄stioncl.5.  
in respon.  
ad.1. argu.  
Pomerius  
in sermōe.

wordes after due order/as they can that be lerned.  
Neuerthelesse (as saynt Tho. sayth) the simple pson/  
ye the idyot/may haue ryght persyte memozy to god.  
And his entencion fully set to despyze the lyfe eternall/  
making supplicacion for the same. And this is the best  
attencion of all the other reherised in pfection. Knowe  
than (after saynt Thoinis) that who so euer haue his  
mynde thus applyed to any of these .iii. attentions/  
that is/ outher to the letter/ or to the sentence/ or els to  
the ende of prayer in his seruice or deuotions/ he is  
discharged/ and his mynde duely ordred as it shulde  
be. And this doctoꝝ sayth mozeouer / that some i their  
seruice or prayer / hath their hertes so attendaunt to  
god/ and fixed in his goodnesse/ that by loue they be  
rauisshed so hye/ that they bothe forgete their seruice  
or prayer/ and also the letter & sentence/ and petitions  
of the same. And yet after this doctoꝝ/ and also Hugo  
de sancto Victore/ this maner of prayer is best of all.  
For this Hugo sayth/ and also saynt Thomas confir  
meth the same/ that the pure prayer is/ whan by great  
abundaunce of deuotion/ the mynde of man or woman  
is so inflamed / that whan the soule shulde tourne to  
god to aske any petition/ loue hath suche dominion &  
rule in the hert/ that it omytteth & in maner forgeteth  
wherefoze it prayed. And though in suche hye eleua  
cion or raiisshyng bp of the mynde (aft saynt Tho  
mas) that prayer is sufficiently attent & ordred/ after  
the forme before sayd/ and that for the excellent maner  
of the prayer/ yet some doctoꝝs counselleth/ & wel done  
it is/ that after they come downe agayne to themselfe  
frome suche excessiue eleuacion or extasy / for the obe  
dience of the comaundement of the churche/ whiche in  
no wyse shulde be despised/ that they say their seruice  
agayne/

agayne/at the leste so moche as they ompted oꝝ leste  
 on sayd in the tyme of the sayd extaspe/as shortly after  
 as they can fynde tyme couenient / whether it be two  
 psalmes oꝝ .iii. oꝝ any notable quantite of their seruice  
 oꝝ prayer/to the whiche they be bounde. For the moze  
 reuerently oꝝ diligently that any pson sayth his seruice/  
 the moze hie degre in gloꝝy they shall haue therby.  
 And althoughe the virtuall attentcion aboue declared  
 be sufficient/whan ther is a due preparacion made be-  
 fore/pet for to optayne moze grace & meryt/wysdome  
 it is at all tymes / as moche as we may / to kepe our  
 myndes euernye about the seruice of god/& prayers  
 that we offre to god / that so doyng we may be y moze  
 accept to god & pꝛofyte the moze in the pilgrimage of  
 perfection. And if it fortune agaynst our wyll our  
 mynde to be distract at any tyme. Let vs be soꝝy ther-  
 fore / & call it in / as shortly as we can / and be no thyng  
 dismayde therwith / knowyng that ( as saint Thoas  
 saythe ) holy persone be nat without euagacions oꝝ  
 wanderynges of mynde at some tymes.

**T**he answer to the seconde question/declarynge  
 what frute the vnlearned person hath of his prayer:  
 And the cause why the wordes of holy scripture shulde  
 be sayd oꝝ song reuerently: And the maner of prepa-  
 ration before prayer: And howe we shulde nat absent  
 ourselfe from the seruice of god/noꝝ say it with inter-  
 ruption: And howe there is an vndiscret attentcion:

And also howe we shulde order our abstra-  
 ctions of mynde and other defautes  
 in the seruice of god.

The .xi. chapt.

The pꝛil. of p.

III. II.

To the





**A**nd the seconde question/ in the whiche it was asked/ what frute or ppyte the vnlearned person hath in singyng or sayeng the wordes of god/ or other duties of religion/ if he or she vnderstande nat what they synge or say: as touchyng the sentence thereof/ saynt Thomas answereth & sayth/ that in prayer there be iii. thynges that be of notable goodnes/ that is to say/ delectacion/ merytte/ & impetracion. Impetracion is the opteynyng of the petition/ for the whiche we pray. This delectacion that prayer gyueth to man or woman (after saynt Thomas) is a spirituall refection of the soule/ makyng it to encrease in a spirituall fatnesse of deuotion. And this ryseth comonly (aft this doctoz) vpon the knowledge of the letter. Wherefore (as he sayth) none may haue this/ but onely they that vnderstande what they synge or rede. Nat withstādyng (as we may take of Gerson) the vnlearned pson/ may take refection on the letter/ whan he or she consydereth that they be the wordes of the holy goste/ or of holy saintes and doctozs / whiche were inspired with the spirit of god. And therfore/ sayeng or syngeyng them with reuerence/ they shall fynde them as suger in their lippes: And as out of the honycome/ they shall sucke out of the letter/ the swetnesse of spirituall delectacion & gostly refection of holy deuotion. Therfore moche reuerence ought we to haue in the syngeyng or sayeng of those holy wordes. For if we wolde receyue the kynges letters here in erthe w<sup>th</sup> great reuerence/ howe moche moze reuerētly ought we to entreat the wordes of holy scripture / whiche ben the wordes of the holy goste. And vndouted so doyng/ though the vnlearned person may nat haue the first frute of prayer/ whiche is the

Secūda scēda.  
vbi supra.

Prī. Cor. 14.  
lect. 3.

In. 2. pte  
vbi supra.

whiche it  
he vnler  
peng the  
eligion/  
at they  
f / saynt  
here be  
s to say/  
ction is  
e pray.  
boman  
of the  
esse of  
doctoꝝ)  
(as he  
vnder  
ng (as  
y take  
h that  
intes  
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with  
their  
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e the  
owe  
zdes  
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rned  
iche  
s the

is the spirituall refection of the soule / by vnderstan-  
dyng of the sentēce of the letter / yet he oꝝ she shall haue  
the other two / whiche be moche better : that is to say /  
they shall merytte the kyngdome of heuen / & optayne  
of god all their petitions & desyres / that be necessary  
to byng them to the gloꝝy and lyfe eternal. And these  
ben the frutes & ppytes that the vnlernd person may  
haue of his prayer. Than let vs folowe the doctrine  
and counsell of this holy doctoꝝ saynt Tho. whome  
lyghtly all our newe doctoꝝ that wyrteth of prayer  
foloweth in this matter. And lette vs nat come to the  
churche by vse & custome / as the oxe to his stall & other  
beestes to the places / where they haue ben wont to be  
fedde. And as the prophet Dauid sayth : Let vs nat  
be made lyke to the horse and to the mule / in the whi-  
che is no vnderstandyng oꝝ reason / but let vs that be  
resonable creatures / come to the church / as resonable  
creatures / made to the ymage & similitude of god / ad-  
mytted and called to be associat & feloshypped with  
angelles / haupng in our hertes perfyte deliberacion &  
feruour of deuocion / as it becometh the seruauntes of  
god. And (after the counsel of this sayd doctoꝝ) there  
befoze the beginnyng of the suice to order our myndes  
and prepare our hertes to god / makynge inuocacion  
foꝝ grace / that we may render our duety to his hy-  
nesse / as we be bounde / full purposyng the same / lea-  
uyng all worldly busynesse and outwarde turmoyle  
behynde vs and so to prede & go forwarde with our  
duety euermore / as nye as we can / disposyng & orde-  
ryng our selfe to pfoꝝme the same cōtinuallly / & with-  
out interrupcion oꝝ cessyng. And neuer to absent our  
selfe wylfully frome the seruice of god / nouthet to go  
forth of the quere in the tyme of the suice voluntarily

The pil. of per.

III.iii.

foꝝ

Holite fieri  
sicut equus  
mulus: in quibus  
non est  
intellectus.  
Psal. xxi.

Saūs Tho-  
mas in. 4.  
d. 15. q. 4.  
arti. 2. q. 4.  
in corpore  
questionis.



## The thyrde boke.

## The sixte daye.

In. 3. prate  
de ofone &  
ei<sup>9</sup> valore.  
parte. 3.

Ibid.

for euery tryfull and lyght occasion / as many dothe /  
but onely whan cause bygent / and very necessite com-  
pelleth. And than (as Gerson sayth) though suche ne-  
cessite that can nat be auoyded conueniently / dothe  
interrupt or bryke of the seruice of god for a tyme / yet  
as we gaue example befoze of the arrowe shotte out of  
the bowe / there remayneth the vtue of the first entent.  
And though (as Gerson sayth) the naturall continu-  
aunce of our firste entent / celseth & is interrupt and  
bryken of / by the reason of suche necessite that cōpel-  
leth vs so to be absent / and other wyse occupied / as it  
fortuneth oftentymes (after this docto<sup>r</sup>) in officers :  
yet the mo<sup>r</sup>all cōtinuance and vertue of the first prepa-  
ration remayneth styll / wherby the persone so absent  
for cause of necessite / retournyng to his duety and re-  
newyng the first entent / and goyng forth in the fūlce  
of god with his company / leseth nother the meryt of  
his prayer nor petition / but optayneth bothe. Than  
let vs prepare & order out hertes duely befoze our ser-  
uice and prayer. And what so euer thought cometh to  
any person afterwarde in the seruice tyme / with out  
deliberacion or agaynst his wyll / let hym be so<sup>r</sup>y for  
them / and geue a consion on his brest pryuely and cal  
in his mynde agayn to his seruice / & so goyng forth  
he is discharged. But if his distraction be notable / as  
whan his mynde long tyme hath ben occupied vnad-  
uysedly in bayne / ydell or synfull thoughtes / than it is  
to be shewed to his gostly father. No thyng lyghtly  
may bryke the first entent except mortall syn / or els yf  
we preferre some worke nat of necessite befoze oure  
duety / whiche worke may nat stande with our fūlce /  
but rather pretendeth or sheweth the cōtempt or dispy-  
snyng therof / or whā we reuoke our first purpose wyll-  
fully.

fully. These woꝝkes and cꝛy mes so letteth the seruice  
of god / that if we wyll nat offende the cōmaundemēt  
of the churche / I counsell that we say them agayne:  
And specially whan mortall syn reygneþ i our hert /  
if we entende to merytte the gloꝝy of heuen & kyng-  
dome of god : lette vs by contricion and penaunce do  
away the syn / oꝝ els syng we neuer so distinctly / oꝝ say  
we neuer so trettably / we merytte no thyng therby / as  
cōcernyng the kyngdome of heuen. And as the firste  
entent oꝝdꝛed to god in all meritorious woꝝkes / as  
fastyng / watchyng / almes dedes doyng / and pilgri-  
mage / is sufficient / though the mynde somtyme be  
other wyse occupped / and nat alwayes on his entent /  
oꝝ on god / yet the person dothe meryt / as in fastyng  
and watchyng it is manifest & open / so lyke wyse it is  
in pꝛayer. The vertue of the firste entent remayneth  
styl to the ende. And that Hūbert pueth by an exāple /  
whiche is this. A begger cōmeth to a riche mannes  
gate / whiche at his firste cōmyng cꝛyeth and asketh  
almes foꝝ goddes sake : And sone after he cesselth and  
cꝛyeth no moze / but the vertue of his firste cꝛyeng re-  
mayneth in the eares of them to whome he so cꝛyed / &  
so in conclusion he optayneth his peticion & askyng.  
And although in the chapter befoze wyꝛten / we ex-  
cited and moued euery person to pꝛonounce the letter of  
his duety distinctly : yet (as saynt Thomas saꝛth) it  
is nat required / that euery person shulde gyue suche  
inoꝝdinate diligence to syng oꝝ say the letter of his  
duety that he foꝝme & pꝛonounce euery letter and sylla-  
ble / curiously & exquisitly / with moze diligence than  
nedeth : foꝝ that attencion / nat onely letteth deuocion /  
but also it withdoꝝa weþ the mynde frome the cōsidera-  
cion of the sentence / & frome the actuall memoꝝy that  
he myght

Example.  
In expōe  
regle sãcti  
Augu. ca.  
46. in fine.

In. 4. sent  
d. 15. q̄. 4.  
arti. 2. q̄.  
v. ad. 2.



he myght haue on god and heuently thynges / where  
as the meditacion oz myndyng of such heuently thyng  
is moche better / than onely to loke on the letter with-  
out the letter. Moze ouer / suche vndiscrete attencion  
to the letter / may make / and so it hath made many a  
scrupulouse person to say his þuice amysse. For som-  
tyme / it causeth suche persons that bleseth so to attende  
vndiscretly to the letter / to say his seruice w<sup>th</sup> stoppyng  
and trypppyng of tong. And somtyme / through scru-  
pulosite & feate of conscience / oz els of curiosite to say  
their duety agayn / oz to say it with repetitions / as re-  
petyng a psalme / a verse / oz a worde many tymes / oz  
els / somtyme to say whan they shulde syng. And so  
doyng / they lesse discharge themselves of their duety / &  
wozse do syng oz say their seruice / than other that gy-  
ueth nat so inozdinat attencion to the letter. Wherfore  
(this docto<sup>r</sup> saith) it is sufficiēt to pronounce the letter  
distinctly / nat euery person in lyke degre to expresse  
the syllables & wordes / but as nature wyl suffice / and  
grace encline. And Rosell Angelus and other do-  
cto<sup>r</sup>s determyneth and concludeth / that if a person /  
sayeng the seruice of god / omytte oz forgete by obli-  
uion oz frayle negligence / contrary to their mynde oz  
agaynst their wyl vñ wittyngly / any word oz wordes  
of their duety / they shulde nat therfore trouble their  
seruice / noz begyn agayne the hole / as many fooles  
dothe / but they adde & say mozeouer. And Rosell ex-  
pesseth it playnly / that if they be i the quere / singyng  
oz sayeng with other / as the mynistres of the seruice  
of god / and for any necessite / a psalme scape any pson /  
oz a lesson / oz els y<sup>f</sup> they ompt one verse oz twayne / &  
can nat recouer to say the sayde omptted psalmes /  
lessons oz verses / but they muste nedes for that tyme  
withd<sup>r</sup>awe.

In. 4. vbi  
supra.

Summa an-  
gelica, In  
hac dictio-  
ne hora. 5.  
xvi.

Summa  
rosella In  
hac dictio  
hore cano-  
nice. 5. iij.

Vbi supra.

withdawe their voyces from the quere / better it is  
 (sayth these doctozs) to leaue them on sayd / & to syng  
 for the w<sup>t</sup> the quere / than to say them than / whan they  
 shulde syng. I meane nat of priuat prayer / that they  
 say by themselves / or with a felowe / but of the seruice y<sup>t</sup>  
 they syng or say in the quere / with the hole company.  
 And Angelus sayth moze / that if it fortune any pson  
 of negligēce to fayle or mysse in any part of his duety  
 he shall nat supply it by w<sup>d</sup> drawyng his voyce frome  
 the quere / and sayeng of it / than to the hurt and my  
 nishyng of the seruice of god / but if it be notable and  
 moche that he hath so omytted & left on sayd / let hym  
 be sozr for his negligence & take penaunce therfoze / &  
 supply it afterwarde after the counsell of his gostly  
 father / w<sup>t</sup> psalmes or Vater nosters / as he assygneth  
 hym to do. Thus we may perceyue of doctozs / that  
 whether of necessite or of frayle negligēce we omytte  
 any part of our seruice moze or lesse / we shall nat at  
 that tyme say it / & so to withdawe our voyce frome  
 the helpe of the quere / except it be so lytel that hath sca  
 ped vs / that we may say it and nat to let our synging.

And in suche case Innocentius cōselleth vs to say  
 it / by and by. This chapter is to benoted of  
 quere men or quere women.

**T**he answer to y<sup>t</sup> thirde question / declar yng what  
 thoughtes or meditacions we may admyt or receyue  
 in singyng or sayeng of our duety / besyde the atten  
 cion to the letter: And howe the houres canonicall be  
 laudes and pray syng / to god for his benefites: And  
 howe y<sup>t</sup> passion of Chyste excelleth all other benefites /  
 And howe the honour of holy sayntes / & to pray for  
 the people perteyneth to the sayd seruice of god.

The. xii. chapter.

The pil. of per.

kkk. i.

To

Vbi supra.

Super ea.  
 Dolentes.  
 li. 3. decret.





**D** the thirde question/in the whiche it was asked/whether there were any meditacions or thoughtes besyde the attencion to the letter/whiche the lerned or vnlearned psons wylfully myght admytte/in the tyme of syngyng or sayeng their duety: And if there be any suche/ whiche ben those: To the firste part of this question/ it may be answered/ that suche meditacions there be/that letteth nat the attencion or diligence/to the seruice of god / but rather kepeth our myndes euer nye about our duety/to the encrease of meryt & deuocion / and saueth our myndes frome waueryng thoughtes / that myght hurt & let the same. And this may well be proued/nat onely by the experience of holy fathers/ which hath vsed besyde the sentence of the letter suche meditacions/but also/by the autorite & reasons of holy doctours & sayntes / that hath left suche examples of exercise in their wytynges / for our erudicion & lernyng. Nat onely saynt Thomas & Gerson/but also Bonauenture/Rosell/and many mo. Saynt Thoas sayth (as we sayd before) that in the discharge of our duety in the seruice of god/we may apply our attencion and mynde/nat onely to the letter/that we syng or say / but also to the sentence of the same/whan we vnderstande what we rede. And he addeth also / & prayseth aboue all/the applicacion of the mynde/to the ende of prayer/whiche is god hymselfe/or to the thyng for the which we pray/and that is the glozy of heuen. And all petitions and other thynges perteynyng therto/as circumstances required necessarily to y same / as we shewed examples before. For all suche meditacions pteyneth to the houres canonically / as saynt Thoas wytnesseth in his thirde quodlibet/sayeng. All that is comon to the seruice

Secda sede.  
et in. 4.  
sententia.  
vbi supra.

q. 13. arti.  
2. vel arti.  
29.

the seruice of god / that perteyneth to his laude / and  
to the suffrage of the feythfull people. And on this be-  
halfe / sith after saynt Thomas / saynt Bernard / and  
Humbert / with many other mo / the seruice of god in  
the churche / is as laudes and prayſynges / whiche we  
render dayly to the honour of god / for his benefytes.  
And sith al the benefytes of god / frome the begynnynge  
of the worlde / were done in order to the passion of  
Christe / as to their ende & perfection / whiche blessed  
passion cōteyneth effectually all the other benefytes of  
god / and comprehendeth them as their ende & cause /  
for the whiche they were wrought / lyke as charite (aff  
saynt Poule) is the ende of all the cōmaundementes  
of god. And therfore / he oꝛ she that fulfylleth charite:  
that is to say / they that loueth god aboue all thynges /  
and their neyghbour as themselves / they (saith he) ful-  
fylleth the lawe. For in the loue of god & of our neygh-  
bour as in the ende of all the cōmaundementes of god  
dependeth all the law & prophecyes: And so sayd our  
saviour in the gospel. Eynso and in lyke wyse / he  
oꝛ she that remembreth the popntes & articles of the  
passion of our lord Jesu / whiche is the ende of all his  
benefytes in this worlde / gyueng duely reuerēt than-  
kes and honours therfore / they render and gyue due  
laudes and prayſynges to god for all his benefytes /  
shewed & wrought for mankynde frome the begyn-  
nyng. But after what maner we shulde vse this con-  
templacion of the passion of Christe in our ſuice / we  
shall shewe hereafter among the meditations / as aff  
the doctrine & mynde of Bonauēture. For the blessed  
passion of our lord / is euer one thyng among other /  
that the churche principally in all the seruice of god &  
houres canonically / entendeth to honour and worshyp

The ps. of per.

¶¶¶. ii.

at. vii.

In expōe  
regle sācti  
Augu. ca.  
47.

Pria Ti-  
moth. pri.

Math. 22.

Ca. 31. et  
inde.



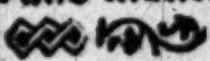
Septies in  
die laudem dñi  
ps. l. xviii.

Iob. v.

1. 2. q. 53.  
arti. 4.

Ibidem.  
arti. xv.  
ad. 2.

at. vii. tymes in the day / that is to say: In matynes /  
prime / tierce / sexte / none / eynsong / & complyn / in the  
remembraunce of the. vii. notable tymes / in the which  
theson of god suffred peynes intollerable for our re-  
dempcion / accorpyng to the sayeng and prophcy of  
Dauid in his psalme / in these wordes. **S**euene tymes  
in the daye / I haue done laudes & praysynge to the  
good lord. Of the whiche tymes I shall speke moze  
hereafter. An other cause / why prayers of the churche  
be ordeyned & offred to god / is the mother of god and  
the holy angelles & sayntes / apostles / martyrs / con-  
fessours / and virgyns / w<sup>h</sup>oly matrones & wydowes:  
In whome we honour god and render praysynge to  
his holy name / by whose suffrage / intercession and  
meanes / we be holpen in this lyfe / and be deliuered  
frome many perpylles & daungers. To whome (as  
Job sayth) lette vs tourne our hertes / and cal to some  
of the sayntes of heuen / & they wyl answeere. And thus  
to pray to the holy sayntes (as saynt Tho. sayth) it is  
moche expedient. Natso vnderstādyng / that we make  
our prayer to sayntes / as to them that of their owne  
power / may fulfill & graunt our petition / for that is  
onely god hym selfe / but we make our prayer to the  
sayntes / as to the meanes / by whose merytes we may  
the soner optayne and gete that / that our lord wyl  
graciouly graunt vs / as be all petitions / lyke as he  
knoweth them expedient to our soules helth / and ne-  
cessary to our saluacion. For (as this doctour saithe)  
whan we desyre that thyng that is hurt to our soules /  
than almyghty god hereth vs better / whan he graū-  
teth nat our petition / than if he shulde fulfill oure  
fayle wyl & vndiscret request. Than sith y<sup>e</sup> churche  
hath ordeyned the suice of our blessed lady & of other  
sayntes

sayntes / to be song and sayd / vndouted we may haue  
 meditaciōs of them in the tyme of their seruice / outher  
 praylyng god for them / and for all his graces & ver-  
 tues / that he hath wrought in them / or els makynge  
 supplication to them for some thynges necessary to  
 our soules / or for the peace / confort & helpe of all chri-  
 sten people. And therfore / though saint Bernard and  
 Hugo de scō Victore semeth to say / that no thought  
 although it be good / other wyse than is conteyned in  
 the letter / shulde be admytted in the seruice of god /  
 whose wordes we reherled befoze / & here reherse them  
 agayne / bycause Gerson expouneth the same wordes /  
 sayeng / that the wordes of saynt Bernard there / be  
 nat as a commaundement / but as an admonicion or  
 counsell. And therfore / they be nat so straitly to be  
 vnderstande / that the seruaunt of god shall admyt no  
 thought in synging or sayeng of his swiçe / but rather  
 that he shulde nat receyue in his mynde wylfully any  
 thought that myght distract or withdraue his mynde  
 frome the swiçe / though it were ryght good / his duety  
 negligently omittet. And therfore / we may ble suche  
 meditaciōs or thoughtes / that be in any thyng per-  
 teynyng to the seruice of god / in the tyme of the same /  
 as meditaciōs of the passion of Christe / or of other  
 holy sayntes / accor dyng to the forme and maner / ex-  
 pressed hereafter in this same daye. 

**A** confirmation of this forsayd cōclusiō / and of  
 diuerse degrees of cōtemplaciō in the swiçe of god :  
 And howe the attencion to the letter of our swiçe may  
 worke swetnesse & deuocion: And a cōpendious reher-  
 sall of all that is entreated and shewed in this thyrd  
 question.

The .xiii. chapter.

The pil. of p.

kkk.iii.

This

Sup Cant  
 ca sermō  
 xlvij: in.  
 fine.

In. 2. pt  
 vbi supra  
 In. 3. prae  
 de orōne  
 ei' valore

Ca. 32. et  
 sequentia  
 bus.



In .2. pte  
vbi supra.



**H**is also witnesseth the sayd clerke Gerson / whiche folowynge this opinion and processe of saynt Tho. reherced / prayseth aboue all other that cōtemplacion or eleuacion / that the mynde hath to almyghty god in the tyme of the seruice / outhet immediatly or mediatly : that is to say / without meane / or by some meane / directly or indirectly / principally or occasiōnatiuely. **O**/howe blessed is he or she (sayth this doctoꝝ) that may say in hert / these wordes of the pphete David. Myne eyes be euer towarde my lordē god / for he shall lose my fete / & delyuer me frome the snares of syn / and frome the ennemy. Also in one other place. ps. xlii. Meditatio cordis mei : in cōspectu tuo semper. The meditacion of my hert (good lordē) is euer in thy syght and pꝛesence. Also ps. C.xx. Leuaui oculos meos in montes : vnde veniet auxilium mihi. I haue lyfted vp myne eyes in to the montayns of heuē / frome whens I trust of helpe to come to me. But for as moche / as euery seruaūt of god can nat attayne to this hys perfection / the sayde doctoꝝ addeth and sayth / that they be blessed & happy that wyl apply & dispose themselfe with the greshopper to lepe vp / as hys as they may / though they may nat reche to this hys perfection / or at the lest to crepe with the worme / and lyft vp the heed therto / as their frayltye wyl suffre them. And bycause the vnlearned person can nat vnderstande the sentence of the letter / this doctoꝝ counsellereth all suche vnlearned / with liberty of spirit / and wout any scrupull of cōscience / to apply their myndes to the ende of prayer / whiche is almyghty god / and also to the cōsideracion of the gloꝝy & topes of heuē / as it is shewed before. And he sayth / that they ought to be

Oculi mei sē  
per ad dñm :  
qm̄ ipse cū  
let de laquo  
pedes meos.  
psal. xlii.

In .2. pte  
de sollici  
tudine ec  
clesiasticor  
prope finē.

Ibidem.

to be contented / if by suche meditacions they maye  
 fynde any swetnesse in their soules / and deuocion oꝝ  
 feruoꝝ to their loꝝde god / euer prouided that the mynde  
 be nat wylfully auerted oꝝ tourned awaye frome the  
 attentcion and diligence / that we ought to gyue to the  
 letter / whiche is our duety / foꝝ y<sup>e</sup> may neuer be despy  
 sed / but we ought to entreat the letter with great re  
 uerence / and that foꝝ diuerse causes. And specially (as  
 Gerson noteth ) bycause the holy scriptures of the  
 churche / that we syng oꝝ say / be the wordes of the holy  
 goste. And it is to suppose / & credible to beleue / that  
 the sayd holy goste cometh & fedeth the attent and di  
 ligent soules / that reuerently syngeth oꝝ saythe his  
 wordes / with gostly cōsolacions & delectacions of the  
 spirit vnspēcably. Foꝝ lyke as the hony is closed w<sup>th</sup> in  
 the come of ware: so vnder the letter resteth / & be con  
 teyned many great misteryes & spiritual cōsolaciōs /  
 with whose swetnesse almyghty god whan it pleaseth  
 hym / fedeth his meke & louyng seruauntes eche one  
 after their capacite / whan they be meke & simple / as  
 babes oꝝ yong chyldzen: foꝝ they that thynketh them  
 selfe wylse / & be great in their owne syght & myndes /  
 be nat apt oꝝ cōuenient vessels to receyue suche be  
 nefytes oꝝ graces of the goodnes of god / as our sa  
 uour witnesseth in the gospel / spekyng to his eternal  
 father / in these wordes. O loꝝde / father of heuen and  
 erthe / I thanke the that thou hast hydde these myste  
 ryes frome the wylse people of the world / & hast reue  
 led & shewed them to thy meke & seruauntes / that be ly  
 tell & vyle in their owne reputacion / as smal chyldzen.  
 Thus of this pcesse / after the myndes of saint Tho.  
 and Gerson / we may perceyue what thought oꝝ me  
 ditacions we may lawfully admyt & vse in the tyme

Vbi supra.

Math. xi.



of the seruice of god: that is to say / nat suche medita-  
 cions oꝝ thoughtes that w<sup>d</sup> draweth the mynde frome  
 the seruice / & frome the due attencion and diligence to  
 the same / and requyꝛeth a speciall study to the perfoꝛ-  
 macion of the sayd meditations: foꝛ suche (although  
 they be good) yet they be nat to be admytted. But  
 those meditations / we maye vse / that lyfteth vp the  
 mynde / and directeth it streyght to god / inclinyng &  
 mouyng it / euer to glorify & honour his holy name.  
 Foꝛ certapnly / suche cogitacions letteth nat our inten-  
 cion to the seruice of god / but rather noꝝyssheth it (as  
 saynt Thomas sayth in these woꝛdes). The consi-  
 deracion of those thyngs that excyꝛteth mānes mynde  
 oꝝ womans / to honour and loue god / causeth deuoc-  
 ion. And contrary wyse / suche cogitacions that di-  
 stracteth the mynde of any persone / in the seruice of  
 god / letteth deuocion. Foꝛ (as this doctoꝛ saythe)  
 though we can nat distinctly / at one tyme vnderstand  
 many thynges that be / eche to other impertynent and  
 diuerse / yet whan many thyngs be oꝛdꝛed to gyther /  
 and all as perteynyng to one thyng / than we may wel  
 perceyue them in our myndes at one tyme. :~:~:  
**Example.** The phisicion cōsideryng his medicine oꝝ  
 pocion that he gyueth to his pacient / maye in his  
 mynde the diuerse ingredience that went therto. So  
 in the suice of god / where the mynde is oꝝ shulde be  
 al to gyther occupied in the laude / prayſyng & honoꝛ /  
 of the holy name of god / man may also gyue thanks  
 foꝛ his graces & benefytes wrought in his creatures /  
 as prayſyng his holy name foꝛ his angelles & saintes /  
 makyng supplicacion foꝛ the preseruacion oꝝ amende-  
 ment of his churche / and all his people / oꝝ foꝛ the helth  
 and necessite of his owne soule. Foꝛ all those & suche  
 other

2. 2. q. 82.  
arti. 3.

In. 4. sent.  
d. 15. q. 4.  
arti. 2. q. v.

**Example.**

other lyke/perteyneth to the laude/prayſyng and honour of god/and helpeth oꝛ directeth the ſoule thereto. Wherfoze/all ſuche meditacions/ without ſcruple oꝛ grudge of conſcience may be bleſed & exerciſed/of bothe lerned and alſo vnlearned perſons/in the tyme of the ſeruiſe of god. And thus the anſwere to the thyrde queſtion befoze moued / is made perſpice and fully determined/ſhewyng howe beſyde the attention to the letter/we may haue other meditaciōs/ and what they may be / we haue ſhewed in ſpeciall. And here we reherſe agayn the ſame in generall: that is to ſay/all meditacions and thoughtes that moueth vs directly to the laude and prayſe of god. And alſo all ſupplicaciōs foꝛ our ſelfe oꝛ foꝛ the ſoule helth of our neyghbour.

**N**owe foloweth/howe our myndes ſhulde be oꝛdred in the ſeruiſe of god / & it is ſhewed by the example of a ball: And howe the mynde/after ſpiritual eleuacion/is moch apt to diſtraction/and the cauſe why: And the foꝛme/howe by the example of mary Magdaleyne/we may offre our ſelfe all hole to god in ſacrifice/in the tyme of our ſuice: And howe ſuche exerciſe diſpoſeth man oꝛ woman to the prayer of the clene hert.

The .xiiii. chap.



**A**t myndes oꝛ hertes/if they were pſite and clene/ſhulde euer be as a ball/whiche if it be tolled and caſt bp ſtreight/it falleth downe agayne directly & lyghtly/in the hande of hym that caſt it bp: but if it be caſt bp crokedly / it ſwarueth and falleth on that one ſyde oꝛ on that other/and ſo myſſeth the hande & falleth to the groude. So the mynde of euery perſon/ ſhulde



shulde outhur ascende directly in his seruice to the cō-  
 templacion of god/and consideracion of heuenly de-  
 lites/accoꝝdyng as we shewed befoze / oꝛ els/directly  
 descende to the cōsideracion of the letter of his duety.  
 O/ howe blessed be they / whose myndes be euer occu-  
 pyed in the seruice of god / somtyme ascendyng in ho-  
 noꝝyng & praylyng the holy name of god / and anone  
 descendyng to the consyderacion of their duety / lo-  
 kyng oft / whether they say oꝛ syng / ther vpon to do  
 it deuoutly / attently / and distinctly / as they ought to  
 do. And be euer redy to pꝛeuent and discharge other  
 dueties oꝛ ceremonies / to the whiche they be bounde /  
 outhur by the commaundement of the church / oꝛ of  
 their religion. And euer in their ascension oꝛ descen-  
 sion / fedyng their soules with the sense of the letter /  
 if they vnderstande what they rede. And if it fortune  
 any tyme the ball to swerue and fall a syde : that is to  
 say . If any tyme the mynde declyne to any thought  
 that pꝛteyneth nat to goddes seruice / oꝛ directeth  
 nat the soule to honour and prayse god / but rather  
 letteth deuocion / put it away foꝛ that tyme be it neuer  
 so good of it selfe . And in any wyse / lette nat the ball  
 rest on the grounde : that is to say / let nat your mynde  
 be long occupied and fixed in any worldly busynesse /  
 noꝛ in any carnall thought oꝛ synfull suggestion / but  
 anone catche it vp agayne / and oꝛder it / as is befoze  
 sayd : And oftentimes in your seruice / gather in your  
 myndes oꝛ wyttes / and kepe them close about your  
 duety / as moche as ye may : And euer take good hede  
 to consider / whan your mynde hath ben eleuat in de-  
 uocion / howe ye come downe agayne : foꝛ ( after saith  
 Thomas ) there in maner is all the ieopardy : And in  
 suche descense / it is moſte apt to distracciōs & waue-  
 ryng fan-

ryng fantasyes about diuers thynges: And the cause  
 therof (as he sayth) in part is our owne frailte and  
 weakenesse / for lacke of due mortifyng and godly  
 exercise. And our eyes anone as they loke vp to godly  
 thynges / they begyn to waxe wery / and be nat able to  
 endure longe to beholde suche spirituall thynges /  
 accordyng to the wordes of the prophete / sayeng.  
 Myne eyes be attenuat and made feble by lokyng bp  
 in to heuen. As though he sayd. Myne eyes good  
 lord be in lokyng bp to thy goodnesse / & beholdyng bp  
 meditacion thy hpye and glorious tabernacle of heuen  
 be made weake / & the strength of them so soze disper-  
 sed / that they can nat endure longe to beholde it. An  
 other cause (after this doctoꝝ) is the enemy / whiche  
 neuer slepeth / but euer watcheth howe he may cast vs  
 downe hedynge to the grounde. O / howe blessed  
 be those contemplatiue persons that thus in the fuice  
 of god can offe themselves with mary Magdaleyne  
 holly (as saynt Gregoꝝ saythe) to god in sacrifice /  
 specially in the tyme of the seruice of god / whan they  
 render their duety to our lord / with their hertes holly  
 fired in his loue and their myndes holly occupped in  
 gyueng thanks and praysonges to god for his bene-  
 fytes and all his mercyes and goodnesse. And their  
 eyes so shut and closed / that nat onely they wyl nat  
 admytte any occasion / what thyng so euer be done  
 besyde them but also they wyl nat se any thyng wyl-  
 fully or gladly / but their boke and other dueties per-  
 teynyng to their charge. Their eares also hath made  
 a conuencion or conande with reason / that they wyl  
 heare no thyng / but the vse of them with whome they  
 say or syng. The fantasy / the imaginacion / and the  
 other inwarde senses / hath lyke wyse in maner pro-  
 mysed

Item. 2. 2.  
 q. 180. arti.  
 8. ad. 1. arg.

Attenuati sunt  
 oculi mei: suspi-  
 cientes in ex-  
 celsum. Psal-  
 xxxviii.

4. distin. 6.  
 q. 2. arti. 3.

Omel. 33.



myſed obedience to the wyll / that/as ſerforth as their  
 frayle wyll ſuffre / they wyll nat lette their myndes  
 frome contemplacion/noꝝ wauer oꝝ wander abꝛode/  
 ne yet pꝛouoke the mynde to any diſtraction / to the  
 whiche they be moſte redy. The mouthe alſo / with the  
 tonge & the lippes / applyeth themſelfe to ſay oꝝ ſynge  
 their duety diſtinctly and deuoutly. The handes clo-  
 ſed and leſted vp to heuen / nat onely redy to tourne  
 their boke / whan neceſſite requyꝛeth / and quicke to  
 do ſuche other thyng; that pꝛeꝓneth to their charge/  
 but alſo / after their / maner they ſhewe themſelfe pe-  
 nitent / aſkynꝛ mercy foꝝ their exceſſes and offences/  
 crauyꝛ the grace of god foꝝ amendement. And nat  
 onely theſe membꝛes / but alſo all the body / couētan-  
 ce / geſture / conuerſacion / and behauour / be oꝝꝛed  
 moſte holply & demurely / moꝝe lyke an heuenly crea-  
 ture / than a mortall man oꝝ woman. This exerciſe  
 byꝛngeth a perſon to the perfection of the pꝛayer of  
 the clene hert / whiche euer optayneth of god the pe-  
 ticion that it aſketh. This clenneſſe of hert / the holy  
 apoſtles and ſayntes had / whole pꝛayer / nat onely cō-  
 cernyꝛ the helth of their owne ſoules / but alſo / the  
 helth and ſaluacion of other / euer optayned of god  
 her petition. Their pꝛayer reꝛſed the deed to  
 lyfe / and reſtoꝛed the lame and ſicke  
 to helthe / and ſtrength of  
 lymmes / purged &  
 clenſed the  
 lepers / caſt out de-  
 uylles / and cured all ma-  
 ner of diſeaſes and  
 ſickenelle.

Howe the prayer of the clene hert hath .iiii. condicions: It is meke/simple/pure/ & formal: And the declaration of the sayd .iiii. condicions: And howe god is a spirit and can nat be imagined by mannes wyt/ what & howe he is in his deite: And howe after the incarnation of the son of god/ no persone may excuse hymselfe/ but that he may haue knowledge of god/ fo: he may beleue god & man in one person.

## The . x. chapter.



This prayer of the clene hert/ hath many condicions requysite to it / It muste be meke/simple/pure and formal. Firste I sayd/ it must be meke, nat so vnderstaundyng / þ the wordes of the prayer shulde be meke / but that the hert of the person that prayeth befoze god/ outhet in synging o: sayeng be meke: fo: though the prayer in þ wordes be neuer so deuout and meke: yet/ if the hert of the person that prayeth be nat meke acco:dyng/ it auayleth but lytel. I say nat that it auayleth no thyng: fo: (as s. Tho. sayth) the prayer of a synner/ though it deserue nat to be herde of god/ in that he is a synner that prayeth it / yet fo: as moche as the petition & prayer procedeth of the desyre of the miserable nature of man o: woman/ whiche all be wrapped with syn & misery/ beggeth & craueth of god socour and relese / it is nat all voyde/ but bycause almyghty god hath euer pytie and compassion on man / and moche tendereth the nature of mankynde/ whome he hath made to his owne ymage and similitude / therfoze/ oftentymes the petition o: prayer of the synner is herde graciously & graunted/ onely of the mere mercy of god/ & nat fo: his merytes that

2.2. q. 83.  
arti. 16.



Vbi supra.  
et. q. 17 s.  
art. 2. ad. 1.

Prover. 18.

Ecclia. 3 s.

that prayeth: for the synner / in that he is a synner /  
rather deserueth punysshment and payne / than grace  
(sayth this doctoꝝ). I sayd the prayer of the cleue hert  
must be meke / that is euer haupng recognicion oꝝ re-  
menbraunce of his owne vnwoꝛthynesse / accusyng  
hymselfe befoze god of syn and vnkynndnesse / and con-  
fessyng that he is vnwoꝛthy to optayne any petition  
of god. Of this maner of accusacion speketh the wyse  
man sayeng. The ryghtuouse man firste of all / & in  
the begynnyng accuseth hymselfe. And this mekenesse  
of the hert / is declared & knowen by no thyng so moch /  
as by the perseueraunce of the prayer: for if the hert be  
pꝛofoundely meke / it is euer perseueraunt. For the  
meke soule / consideryng the hys magesty & magnifi-  
cence of god / and the great dignite of all his benefitt /  
of the whiche / none shulde be reputed byle oꝝ lytell /  
thinketh hymselfe vnwoꝛthy to optaine by his prayer /  
the leste benefyte oꝝ grace of god / though he shulde  
neuer cesse to pray / nyght noꝝ daye whyles he lyued.  
For they that prayeth a whyle / & than cessereth / bycause  
god fulfylleth nat anone their requeste / be nat very  
meke / but rather other pꝛesumptuouse / oꝝ dysperyng  
of the mercy of god / whiche heareth euery person and  
graunteth their petitions / as he seeth expedient. And  
it is to suppose / that the holy fathers & sayntes befoze  
vs had this pꝛofounde mekenesse / whiche so dyspyled  
themselves / and meked their soules in the syght of god /  
that they optayned all peticiōs necessary for the helth  
of their soules / that grace enclined their hertes to aske  
of almyghty god. For (as the wyse man sayth) the  
prayer of hym p<sup>r</sup> meketh hymselfe / perleth oꝝ ronnet  
through the cloudes / and ascendeth to the trone of the  
magesty of god / and neuer departeth frome thens /  
vnto it

unto it hath obtayned the petition. Therfore/ let vs pray in mekenesse & cesse nat/ accordyng to the exhortacion of our sauour in the gospell/ sayeng. Pray and in any wyse sayle nat/ as though he sayd. Truste nat the goodnesse of god / whiche alwaye heareth mannes petition / and moste gladly graunteth that thyng that is necessary. The seconde condicion of the prayer of the cleue hert is / that it be simple: that is to say / that it be without doublenesse of pporisy. For (as saint Thomas sayth) the vertue of simplicitie directeth man strenght to one thyng / and preserueth the mynde that is nat disperfed in the waueryng cōsideracion of many thynges / at that tyme / whan it shulde be occupped specially about one thyng. Example : as whan the outward behauour of man or woman pretendeth or sheweth outwardly great holynes in their prayer / and yet their mynde is nat ordred accordyng to the same / but rather distract / wanderyng in wylfull appetites & desyres of vayne glory / or wylfull cōsideracion of many other thynges that perteyneth nat to their prayer. Certaynly that prayer is nat simple / but rather double. For (as saynt Austen sayth) man is more there / where his affection & loue is / than where his body is. Of suche maner of psons / scripture saith. This people honoureth me with their lippes / but their hertes be ferre frome me. Therfore the simple prayer requirereth / that the hert / mynde & outward cōuersacion accorde and go to gyther / strenght to be fixed in one thyng. The thirde cōdicion of the prayer of the cleue hert is / that it be pure and cleue / nat mixte or myngled with any carnalite / synfull thought or other euyl occasiō / outhen in the begynnyng of the prayer / or in the myddes / or in the ende. And that is as moche to say /

Luce. 18.

.ii.

2.2. q. 111.  
arti. iij.  
ad scdm.

Nota.

Esaie. 29.  
et Mat. xv.

.iii.



to say/that the cause that moueth oꝛ stereth vs to pray/  
must be pure & spiritual/and in any wyse no affection  
carnall. The ende of our prayer must be god and his  
gloꝛy/to whome & foꝛ whome all our woꝛkes must be  
oꝛdred. The matter of our prayer/whiche is our pe-  
ticion / oꝛ suche thyng that we desyre/shulde nat be  
woꝛldely promotions oꝛ erthly honoꝛs / noꝛ any vn-  
cōfytuous fulfylling of our owne croked desyres/oꝛ  
fayle wyl but it must be all gostly/outher to the helth  
and saluacion of our owne soules/ oꝛ to their profyte/  
foꝛ whome we otherwyse pray. The fourthe con-  
dicion of the prayer of the clene hert is / that it muste  
be formall : that is to say / it must be formed & oꝛdred  
after the oꝛder of charite / so that/nat onely we pray  
foꝛ the helth of our owne soules/and foꝛ our frendes/  
but also foꝛ our ennemyes. Foꝛ that prayer whan it is  
hertly and feruent/is moſte lyke to be the prayer of the  
clene hert: And that ſ hys cōſell of pfection ſheweth  
well/whiche our loꝛde taught his diſciples/& in them  
vs/ſayenge. Loue your ennemyes/and pray foꝛ them  
that perſeweth oꝛ troubleth you and foꝛ your ſclau-  
derars & falſe accuſers. And (as ſaynt Tho. ſayth)  
that prayer moſte principally is herde of god/and  
moſte ſone optayneth the peticion. This was well  
ſhewed in ſaynt Stephan: Foꝛ whan he prayed foꝛ  
hymſelfe (as ſaynt Auſten ſaith) he ſtoode on his feet/  
ſayeng. Loꝛd/take my ſpirit in to thy bleſſed keeping.  
But whan he prayed foꝛ his ennemyes/ he kneeled on  
his knees/& ſayd. Loꝛd/foꝛgeue them/foꝛ they know  
nat what they do. This holy prayer yf he than prayed  
foꝛ his ennemyes/anoone was ſpedde (as this doctour  
ſayth) foꝛ it conuerted ſaynt Paule / whiche was one  
there preſent cōſentyng to his dethe. Also the prayer  
of apers

liii.

2. 2. q. 83.  
arti. 8.

Math. v.

Ser. 237.  
de tpe. Irē  
ſerm. 2. de.  
ſanctis.

Act. vii.

Ibid.

Ser. 1. et. 4.  
de ſctis.

of a perfyte and clene hert muste be formall: that is/  
 It muste be formed & sayd in strong feyth/ sure hope  
 and feruent charite: and than it is formall & a perfyte  
 prayer. If our prayer be thus formed/ certaynly/ he  
 that prayeth shall haue no grose imaginacion of he-  
 uenly thyng: / ne other wyse to imagyne of god/ than  
 he is. God (as holy scripture sheweth) is a spirit: and  
 they that be his true worshyppers / muste worshypp  
 hym in spirit. Than they that worshyppeth god ima-  
 gynyng/ that in his deite/ he is as. iiii. men setting in  
 one trone/ worshyppeth hym nat/as he is. And this is  
 nat the prayer of the clene hert. I sayd that god is a  
 spirit/ and we can nat imagyne what a spirit is. For  
 lyke as it passeth the degre of nature of any vntelona-  
 ble creature or beest/ to imagyne or knowe what is the  
 byft of the kyng in his parlyament: so it ferre ex-  
 ceth the capacite or wytt of man as of his owne natu-  
 rall reason/ to se his owne soule/ or to imagyne what  
 it is. Noche lesse to se an angell/ as he is in his propre  
 nature. And about all/ moſte impossible/ to imagyne/  
 what god is in his deite. It is sufficiēt that we know  
 hym be feyth. And for that/ it is reueled to vs by holy  
 scripture / & specially of the wordes of the son of god  
 in the gospel/ which our sayd saulour hath proued by  
 innumerable miracles/ nat onely by himſelfe/ but also  
 by his holy seruauntes/ vnto this present daye / that  
 one there is that hath made vs all/ & al the hole world:  
 And hath redemed vs out of the daunger of þe enemy/  
 and admytted vs to his glozy / whome of duety we  
 ought with all our myght and power/ to glorify and  
 honour. And bycause/ the eye of mannes reason/ can  
 nat compzehende his deite or godhed/ howe. iiii. persons  
 in one deite/ is god almyghty / p<sup>r</sup>est & made heuen

Iohā. iiii.



and erthe with all their cōtentes/therfoze in the eternall counsell & heuenly consistory of the trinite/it was cōcludeth/that the son of god/the second person in the Deite/shulde take on hym the nature of man/& become man. And therfoze/nowe there is none that hath the vse of reason/that can excuse them / but that they can by feyth conceyue & beleue god and man in one pson/our lord Iesu kyng of glozy/though they can nat cōprehende by their wyl/the diuinite oz godhead of our lord god. The son of god in mānes nature the may perceyue/hym they may & shuld honoure/drede & loue with all their hertes. To hym they shulde make their prayers/shewe their petitions/and open their hertes and cōsciences / whiche is the very phisicion of man/kynde/and the moste redy & gracious confozter of all heuy & sorowfull soules. Hetherto/ we haue entreated & shewed the prayer of the cleane hert/moche folowynge in this processe / saynt Thomas/Gerson & Antonine. And bycause the prayer of the cleane hert / requirith moste hys perfection / therfoze we haue put it in this place/as a signe oz a marke/to the whiche euery pson must apply hymselfe to attayne it/if he wyl labour in perfection. And though the prayer of the cleane hert/is of most pfection/pet the prayer of the profitynge hert is of no lytell perfection/though as yet the hert be nat fully mortified/noz so pure & cleane as it shulde be/but rather wrestlynge and labourynge to subdue passions and put away euyl thought. This prayer is of great perfection: For/as saint Bernard sayth/and we haue reherced y same before. Nat onely they be called pfiters/that hath optayned the hys degre of holynesse & perfection/but also/they may be called persytes/y applieth all their study and labour for to optayne the heyth of perfection/

Gerson de  
oratiōe et  
ei⁹ valore.  
Sanctus  
Tho. et An  
toni. in sū  
ma.

Ep̃a. 34.

perfection / though they haue many lettes agaynst  
their holy purpose and entent for the tyme. :~:

**H**owe in the purite and clenness of the hert / standeth the hye pfection: And the expolicion of the prayer of all prayers / the holy Water noster: And the cause why we put the expolicion of it in this treatise: And of the dignite of this prayer: And howe it is deuided in to two partes.

The. xvi. chapter.



**A**nd for as moche/as we haue touched the prayer of the cleane hert / for the whiche / all must labour that cometh to religion / for though all can nat attayne thereto. yet (after saynt Thomas) euery religious person ought to entende that pfection / for in the clenness of hert / standeth the ende of our iourney / as it shall appere hereafter. And among all thynges / prayer is moste necessary / for be it that the gostly exercise of any pilgrime be neuer so hye / yet in all thyngs / prayer is necessary. Wherfore / me semeth it expediēt to shewe the forme & maner / howe we may attayne to the perfection of prayer: And that can nat better be shewed / than by the expounyng of the Water noster / whiche prayer / the son of god made and spake hymselfe / and taught it to his disciples. In the whiche Wat noster (as saynt Tho. sayth) nat onely all peticiōs necessary for man / be cōteyned / but also / the forme & order / howe we shulde pray and make supplicacion to god / for we can neyther wylle / ne desyre any ryghtuouse petition / but it is conteyned in this prayer / as saynt Austen wptnesseth / sayeng. If we pray ryghtuously & cōueniently / as we shulde pray / bndouted / we can nat

The psl. of per.

XXX.ii.

aske

Scda scde.  
q. 186. arti.  
secundo.

Math. vj.

2. 2. q. 83.  
arti. 9.

Epla. 12.  
ca. xj.



and erthe with all their cōtentes/therfoze in the eter-  
 nall counsell & heuenly consistoꝝ of the trinite/it was  
 cōcludeth/that the son of god/the second person in the  
 Deite/shulde take on hym the nature of man/& become  
 man. And therfoze/nowe there is none that hath the  
 vse of reason/that can excuse them / but that they can  
 by feyth conceyue & beleue god and man in one pson/  
 our lord Jesu kyng of gloꝝy/though they can nat cō-  
 prehende by their wyt/the diuinite oꝝ godheed of our  
 lord god. The son of god in mānes nature the may  
 perceyue/hym they may & shuld honoure/drebe & loue  
 with all their hertes. To hym they shulde make their  
 pꝛayers/shewe their petitions/and open their hertes  
 and cōsciēces / whiche is the very phisicion of man-  
 kynde/and the moſte redy & gracious confoꝛter of all  
 heuy & soꝝoufull soules. Hetherto/ we haue entreated  
 & shewed the pꝛayer of the clene hert/moche folowynge  
 in this processe / saynt Thomas/Gerson & Antonine.  
 And bycause the pꝛayer of the clene hert / requirerh  
 moſte hꝛe perfection / therfoze we haue put it in this  
 place/as a ſigne oꝝ a marke/to the whiche euery pson  
 must apply hymselfe to attayne it/if he wyl labour in  
 perfection. And though the pꝛayer of the clene hert/is  
 of moſt pfection/pet the pꝛayer of the pꝛofityng hert  
 is of no lytell perfection/though as yet the hert be nat  
 fully mortified/noꝝ so pure & clene as it shulde be/but  
 rather wꝛestlyng and labouryng to subdue paſſions  
 and put away euyl thought. This pꝛayer is of great  
 perfection: ſoꝝ/as ſaint Bernard ſayth/and we haue  
 reherſed y ſame befoze. Nat onely they be called pꝛite/  
 that hath optayned the hꝛe degre of holynesse & per-  
 fection/but alſo/they may be called perſyte/y applieth  
 all their ſtudy and labour ſoꝝ to optayne the heꝛth of  
 perfection/

Gerson de  
 oratiōe et  
 eiꝝ valore.  
 Sanctus  
 Tho. et An-  
 toni. in ſū-  
 mis.

Ep̃a. 34.

perfection / though they haue many lettes agaynste  
their holy purpose and entent for the tyme. :

**H**owe in the purite and clenness of the hert / stan-  
deth the hye pfection: And the expolition of the prayer  
of all prayers / the holy Vater noster: And the cause  
why we put the expolition of it in this treatise: And  
of the dignite of this prayer: And howe it is deuided  
in to two partes. The .xvi. chapter.



And for as moche / as we haue touched the  
prayer of the clene hert / for the whiche /  
all must labour that cometh to religion /  
for though all can nat attayne thereto. yet  
( after saynt Thomas ) euery religious  
person ought to entende that pfection / for in the clen-  
ness of hert / standeth the ende of our iourney / as it  
shall appere hereafter. And among all thynges / prayer  
is mooste necessary / for be it that the gostly exercise of  
any pilgrime be neuer so hye / yet in all thyngs / prayer  
is necessary. Wherefore / me semeth it expediēt to shewe  
the forme & maner / howe we may attayne to the per-  
fection of prayer: And that can nat better be shewed /  
than by the expounyng of the Vater noster / whiche  
prayer / the son of god made and spake hymselfe / and  
taught it to his disciples. In the whiche Vat noster  
( as saynt Tho. sayth ) nat onely all peticiōs necessary  
for man / be cōteyned / but also / the forme & order / howe  
we shulde pray and make supplicacion to god / for we  
can neyther wylle / ne desyre any ryghtuouse peti-  
cion / but it is conteyned in this prayer / as saynt Aus-  
sten wptnesseth / sayeng. If we pray ryghtuously &  
cōueniently / as we shulde pray / bndouted / we can nat

The psl. of per.

XXX.ii.

aske

Scda scde.  
q. 186. arti.  
secundo.

Math. vi.

2. 2. q. 83.  
arti. 9.

Eplae 12.  
ca. xj.



In exposi-  
tiōe of o-  
nis dñice.

.i.

Serm. vj.  
in princi.

.ii.

Sup Mat.  
vj.

Hugo car-  
dinalis su-  
per Math.  
vj.

.iii.

alke ne desyre any thyng/ but it is cōteyned in the Pa-  
ter noster. Wherefore (after Bonauēture) this prayer  
excelleth & passeth all other: And that for. iiii. causes.

Firste/ by the reason of the dignite of this prayer/ for  
the same selfe god omnipotent / to whome we pray/  
made it. And ( as saynt Ciprian sayth ) he that hath  
gyuen to vs lyfe and byeng/ hath taught vs to pray.

Secondarily: This prayer is moste noble/ bycause  
in the shorthe the of / it cōprehēdeth so many great  
misterpes. And ( as the glose vpon the same sheweth )  
god made this prayer so short/ for many cause. One is/  
for bycause it myght be sone lerned of euery person/ &  
the better bozne in mynde. One other/ for y<sup>e</sup> it myght  
ofte be sayd/ and neuer to cause tediousnes in them y<sup>e</sup>  
sayth it : & also/ that none shulde excuse them by igno-  
raunce/ for connyng of the same. Thyrddly / it is the  
most noble prayer/ by the reason of the frutefulness of  
the same/ for it conteyneth in it/ nat onely all peticiōs  
( as we sayd ) but also in maner/ it pmpfeth/ that god  
wyl heare them that prayeth or sayth it/ the moze gra-  
ciouly and spedely/ bycause his blessed son/ our lord  
Jesu Christe/ made it/ and taught it to his people.

This prayer may be deuided into two partes. The  
firste parte/ is/ as a pzeface/ shewyng vs/ howe to pre-  
pare our hertes/ whan we begyn to pray. The second  
part sheweth/ what we shall pray : and howe / and for  
what thynges / we shulde make peticion & supplica-  
cion to god. The preparacion to prayer/ is expessed  
to vs in these wordes. Pater noster, qui es in celis. O  
thou our father that art in heuen. In these wordes/  
two thynges ben to be considered. Firste / the tender  
loue & charite of god toward man. Secondarily/ the  
vilenesse/ vnkynndnesse/ and vnworthynesse of man to  
that

that loue: for the first (as saynt Austen saythe) for to shewe his loue & charite to man/ and to geue hym sure hope of his grace/mercy/& confidence/or trust to come to his hynesse/ for redressyng and releuyng of mānes necessitees/ with what worde myght he begyn his prayer moze conueniently & graciously/ than to name hymselfe in the begynnyng of his prayer/our father/ and to admytte vs as his chyldren. Many thynges (sayth this docto) be wyrtten and spoken in the holy scripture to the laude of god/ but we rede neuer (saith saynt Austen) that he comaunded the people of Israel to call hym father/ but rather he signified to them/ as his swautes/ to call hym lord/ but he hath endowed vs christians (as the apostle sayth) with the spirit of adopcion/ in the whiche we clepe & call hym father. In the whiche name/ all these benefites/ dowyes & graces (as Crisostome sayth) be cōteyned and vnderstande. Nat onely our creaton/ but also remission of synnes/ adopcion of grace/ brotherhed to the son of god/ coinheritour with hym to the kyngdome of heuen/ w<sup>th</sup> the plentuous infusion of grace/ and largite of the holy goste in his lyfe. Nowe (sayth this docto) none may say this prayer of ryght/ to call god his father/ but onely they/ that hath receyued all these benefytes and graces/ & that is onely the christian. These great benefytes and vnspeable charite of god/ that we haue receyued/ nat of nature/ but onely of grace/ we shulde euer cōsider of cōgruence/ in the begynnyng of euery prayer that we make/ and specially/ in the begynnyng of the Pat noster. The seconde thyng that we ought to consyder/ or we begyne to pray/ is our owne wretchednesse & vnworthynesse. Therfore/ whan we call or name almyghty god our father/ lette vs firste/ loke

The pil. of per.

ALL.iii.

well

Lib. 2. de  
sermo. dñi  
in monte.  
ca. 8.

Ibidem.

Vbi supra.

Rōg. viii.

Opere per  
fecto.  
omel. 20.  
in princi.

Ibid.



Malach. i.

A narra.  
In vras pas  
tris pte scda.  
H. de parien.

well on our selfe / whether we be woꝛthy to be named  
his chyldzen / oꝛ no: that is to say / whether we honour  
and feare hym / with chyldly / louyng / & reuerent feare /  
and kepe his comaundmētes / as we shulde do / oꝛ nat.  
foꝛ (as he sayth by his pphet) If I be your father /  
where is my honour & loue. And if I be your loꝛde /  
wher is my feare & reuerence. And on this parte / loke  
well / whether thou hast kept thy pꝛomyse / that thou  
madest to hym in thy baptyme / that is / whether thou  
renounce & forsake the deuyll and all his pompes. And  
whether thou hast / at all tymes / kept thy hert clene / &  
without synne. Also / whether thou hast at all tymes  
loued god aboue all thynges / and thy neyghbour as  
thy selfe. If thou hast nat done these / thou hast great  
cause to meke thyselfe / befoze that thou dare name y<sup>e</sup>  
holy name / to call almyghty god thy father. So we  
rede of a synfull woman that now is a saynt i heuen /  
whiche after her couersacion to good lyfe / enquired of  
her gostly father / what she shulde pray. And he an-  
swerde sayeng. Thou art nat woꝛthy to name y<sup>e</sup> holy  
name of god / with thy sylthy mouthe. Therfoze / pray  
thus / and say to god. Thou that hast made me / haue  
mercy on me. Saint Austen saithe / whan Adam had  
transgressed & broken the comaundement of god in  
paradise / and god asked / Adam where art thou now?  
If than he had nicked hymselfe / and knowledged his  
syn / and had asked mercy / he had nat ben banysht  
frome paradise / noꝛ we his chyndzen foꝛ his trespas.  
But si the we be the chyldzen of that great treatour / it  
is onely of the grace of god / that we be nat dampned /  
foꝛ we all be boꝛne the chyldzen of Ire. And if god  
had nat called our parētes oꝛ foꝛefathers to the grace  
of baptyme / we had ben all idolaters / moſte abhomi-  
nable to

nable to god. These premisses well and depely considered in our selfe / shall minister to vs great occasion of cause of mekenesse / causyng vs w<sup>th</sup> humble of mekenesse to say to god / Pater noster. O thou our father / or O our blessed father. Thus he wolde we shulde call hym / nat my father / but our father / comprehending charitably in our prayer all the churche of christianite. For (as the glose noteth upon Mathew) none may verily & properly call hym father / but onely our sauour Iesu Christe / whiche is his eternall son by nature. And sith all christen people be the chyldren of god / by adopcion of grace / and our spirituall brethren & susterne : therfore the charite of them moste pleaseth god / whose prayer comprehendeth many. For (as Crisostome saythe) necessite compelleth the to pray for thy selfe / but brotherly charite moueth the to pray for thy neyghbours. And therfore (saythe this docto<sup>r</sup>) thou shuldest nat say to god / my father / but our father. For moche sweter & moze acceptable is to god / the prayer / that fraternall charite or brotherly loue comendeth befoze god / than the other y<sup>e</sup> mannes necessite sendeth to heuen / onely for hymselfe. Wherefore / let euery person consider / howe they appere in the syght or presence of god / calling hym father / whā they beare in their hertes / hatred and enuy toward their eyn christen. For (as saynt Grego<sup>r</sup>y saythe) suche rather p<sup>r</sup>ouoke god to Ire and vengeance / than encline his goodnesse to pytie and mercy. And in this behalfe / they specially shulde beware of this matter / that ben chosen to great offices or hye dignities / and also / they that be bozne of blode royall or noble lynage / that they disdeyne nat their poze brethren or susterne / but suche ought to consyder / that the greatest

dignite

Nota

Sup Mat.  
vi.Vbi supra.  
Itē omel.  
14. operē  
imperfecto.

Ibidem.

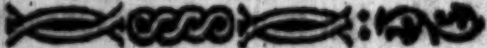
Nota t<sup>o</sup> q<sup>uod</sup> p<sup>er</sup> p<sup>er</sup> p<sup>er</sup>  
ab y<sup>e</sup> folio  
in t<sup>o</sup> p<sup>er</sup> p<sup>er</sup> p<sup>er</sup>  
Sapient



Dignite that man oz woman may haue/ is to be a chri-  
 sten man oz a chriстен woman/ascribed to be a citezen  
 of heuen/ & the very inherito<sup>r</sup> of the kyngdome of god.  
 And that dignite/the pson that is poze oz pozely bozne  
 may haue/as well/ oz rather better / than the ryche oz  
 noble bozne. For to be ryche/ to haue great dignitees  
 and hono<sup>r</sup>s/ oz to be bozne of noble auncetours/ it is re-  
 puted no honour/ but onely in this worlde/ whiche ho-  
 nour of this worlde onely/ compared to the dignite y<sup>e</sup>  
 man shal haue in heuen/ in the which y<sup>e</sup> poze man may  
 be equal oz better than y<sup>e</sup> ryche/ is in maner no thyng:  
 Wherfoze/ let our prayers be alwayes in mekenesse &  
 charite of god and our neyghbour. Than foloweth in  
 the letter/ quies in celis / whiche wordes ioynd to the  
 wordes befoze/ be thus moche to say. O / our father/  
 that art in heuen. In these foure last wordes: that is/  
 quies in celis / is done vs to vnderstande ( as Cri-  
 sostome saithe ) that we haue a father in heuen. And  
 therfoze/ we ought to be ashamed to suffre our hertes  
 to be subiect to erthly thynges / in as moche / as we  
 haue a heuenly father. For sithe all creatures hath ail  
 their goodnesse of god / what nede haue we / to thyrst  
 to drynke the water of the ryuer oz flood / whiche may  
 go to the fountayne oz well of all goodnesse / that is  
 euer freshe & newe / indeficient and neuer faylyng.  
 Than / whan we wyl pray / by these last wordes / we be  
 taught to sequester and depart our hertes / nat onely  
 frome all erthly thynges. And ( as our sauour saith &  
 admonyssheth vs in the gospell ) lette vs nat call any  
 creature in erthe our father / as in whome we may fi-  
 nally rest / and put our hope & trust. For he that by na-  
 tural propagacion hath generat oz begoten vs / is but  
 onely the father of our body / and as the instrument of  
 god / which


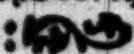
Omel. 14.  
 operis in-  
 perfecti.

Math. 23.

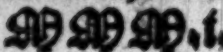
god / which is father bothe of body and soule / and the  
 onely chiefe artificer that made vs of nought. Wher-  
 fore / with all mekenesse of hert / in the begynnynge of  
 our prayer / lette vs lyft vp our myndes aboue al crea-  
 tures / & direct them humbly to god almyghty / which  
 is our father in heuen. And so namynge and callynge  
 hym / we may be ensured that we shall speede / what so  
 euer we aske / necessary for our soules helth. For (as  
 saynt Ciprian sayth) (the scripture sayth / that our  
 lord Iesu is our aduocat / befoze the father of heuen.  
 It muste nedes be a louely and a familiar prayer / &  
 of great vertu and strength / that the sonne of god dyd  
 make hym selfe. And the father of heuen knoweth the  
 wordes of his blessed son / and therfore moste gladly  
 he wyll graunt the petition made in those wordes  
 and forme. 

Sermo. 6.  
 Pri. Iohā.  
 secundo.

There is shewed of two maner of orders of the .viii.  
 petitions in this prayer: And howe this prayer maye  
 be expounded after the way of perfection / or after the  
 way of mortification: And what these wayes be:  
 And how the cōtent of this chapter declareth the first  
 fyue petitions / begynnynge at *Libera nos a malo* /  
 ascendynge bpwarde vnto *Sanctificetur no-  
 men tuum.* The .xviii. chapter.

 In the seconde part of this prayer / be  
 the .viii. petitions of the *Pater noster* con-  
 teyned / whiche petitions be drawn and  
 set out in two maner of orders / of the whi-  
 che two orders / the firste reherseth them  
 after the waye of perfection: and after that order / the  
 church sayth them / as they folowe here. 

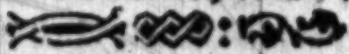


The .viii. of per.

 .i.

*Pater*



**D** After noster/qui es in celis.  
 O/ur father that art in heuen.

- i. Sanctificetur nomen tuum: that is. Sancti-  
fied be thy name. 
- ii. Adueniat regnum tuum: that is/ thy kyngdome  
come to vs. 
- iii. Fiat voluntas tua/ sicut in celo/ et in terra: that  
is/ thy wyl be fulfilled/ as in heuen/ so in erthe.
- iiii. Panem nostrum quotidianum/ da nobis hodie:  
that is. Gyue vs this daye our dayly breed/ or  
sustenance. 
- v. Dimitte nobis debita nostra/ sicut et nos dimittimus  
debitoꝝibus nostris: that is. Forgyue vs  
our synnes/ as we forgyue them y hath offended
- vi. Ne nos inducas in temptacionem: that (vs  
is: suffre vs nat to be ouercome in temptacion.
- vii. Libera nos a malo: that is to say. Delyuer vs  
frome euyl. Amen.

**T**he seconde order/ is called the waye of mortifica-  
cion/ whiche waye reciteth the same petitions/ con-  
trary to the foresayd order/ as here foloweth.

**D** After noster/qui es in celis.  
 O/ur father that art in heuen.

- i. Libera nos a malo: y is/ delyuer vs from euyl.
  - ii. Ne nos inducas i temptacionem: that is/ suffre  
vs nat to be ouercome in temptacion.
  - iii. Dimitte nobis debita nostra/ sicut et nos dimittimus  
debitoꝝibus nris: that is/ forgyue vs our  
synnes/ as we forgyue them y hath offended vs.
  - iiii. Panem nrm quotidianu da nobis hodie: y is/  
gyue vs this day our dayly breed or sustenance.
  - v. Fiat voluntas tua/ sicut in celo/ et in terra: that  
is/ thy wyl be fulfilled/ as in heuen/ so in erthe.
- Adueniat

vi. *Aduentat regnum tuum: that is/ thy kyngdome come to vs.*

vii. *Sanctificetur nomen tuum: that is/ sanctified be thy name.* 

**T**he cause why doctozs make these two diuerse orders of the petitions/ of the *Pater noster*/ is this. That lyke as in physyke/ the firste thyng that the physicion entendeth is the last effect that he woꝝketh: for he entendeth firste & principally/ the helth of his patient/ but he ordyeth many thynges befoze that he can byyng that to passe/ as pociõs/ laxes/ cordialles/ plasters and other medicines. So (as Hugo cardinalis saithe) if we consyder the order & waye of perfection/ as our blessed lord spake these petitions/ and taught this holy prayer to his disciples/ and as the holy sayntes & perfyte soules exerciseth and bleth the same: so/ the firste petition is/ *Sanctificetur nomen tuum*. Sanctified be thy name/ or aft Crisostome/ glorified be thy holy name. But if we cõsider the way of mortification/ howe the penitent soule/ ryleth fꝛom syn in grace/ than vndouted (as this doctoꝝ saithe) this reuerbed petition/ *Sanctificetur nomen tuum*/ is the last/ & the most hyst to optayne. And that this petition in the way of perfection/ is the first & principally/ moche cõuenient it is. For (as this doctoꝝ saith) the due prayer of euery holy petitioner & humble suppliant/ asketh of god no thyng/ befoze the glozy of the father/ but all petitions cõmeth behynde aft his laude/ as though he sayd. The ende that we first entende in all our requestes/ petitions or desyꝝs/ is with a cleue hert/ to laude & prayse god/ and to render due honour and glozy to his holy name. But sithe holy scripture

The ps. of per.

*MM.ii.*

sayth

Sanctus Thomas in. 3.  
sent. d. 34.  
arti. 6.  
Item Aug.  
in bam.

Sup Mat.  
vi.

Cmel. 20.  
opere perfectio.

Hugo cardinalis super Math.  
vj.

Ibidem.

Eccle. xv.



Eccle. xv.

sayth/that laud or prayſing in the mouth of a ſynner/  
 is nat acceptable or pleaſaunt to god/bycauſe his hert  
 is nat clene / & his mouth polluted w<sup>th</sup> ſyn : therfore I  
 ſhall entreate & declare the ſayd petitions of the Pat  
 noſter / after the order of the waye of mortification/  
 whiche prepareth & helpeth / to bring man or woman  
 to clenneſſe of hert / wherby they may worthely laud  
 and prayſe god. And knowe for a certaynty / what ſo  
 euer þe be that art ſet feruently to ſerue god / w<sup>th</sup> a clene  
 hert. If thou entende to apply thy ſelfe to goſtly exer  
 ciſe / or bttterly to mortify & ſee thy olde euyl cuſtomes  
 and to amende thy ydyl lyfe paſt / that the more thou  
 enforceſt & labourreſt thyſelfe in the begynnynge / the  
 more ( ſayth ſaynt Anſelme ) ſhalt thou knowe / howe  
 ſtrong and myghty be the ſenſuall appetites and na  
 turall inclinacions of thy body / and howe fragile and  
 weake thou art of thy ſelfe / to ſubdue or reſyſt them.  
 Every day thou ſhalt haue ſuche experience / that thou  
 ſhalt be compelled with teares to make ſupplication  
 to god / for helpe & ſtrength : for certaynly / no perſon  
 may come to the clenneſſe of hert / w<sup>th</sup>out prayer and  
 teares / for perfection is nat of man / but it is of the  
 gyft of god : Wherefore / as a thyng moſt neceſſary / we  
 haue ioyned to every day the propre petition / as the  
 thyng that moſte belongeth to perfection. For ( as Bo  
 nauenture ſaythe ) god is our phyſicion / and mortall  
 ſyn is our woundes or ſickenneſſe. Our teares and  
 prayers / be our petitions / the gyftes of the holy goſte  
 be our medicines / and the beatitudes be helth & lyfe to  
 our ſoules. Therfore / as procedyng in our purpoſe /  
 ſith the laſt petition / in the way of pfection is the firſt /  
 in the order of mortification / the firſte medicine of  
 god / neceſſary to cure and heale our woundes / and to  
 clenſe

In expoſi  
 tiōe of  
 niſ dñice.

clense our soules / is this. Libera nos a malo. O blessed  
 father in heuen / deliuer vs from euill. I adde to the  
 wordes of this petition / O blessed father in heuen. For  
 though (as we sayd) these wordes be as the p̄face of  
 the prayer / onely put befoze the first petition : yet (aft̄  
 doctozs) in sentence / they be to be sayd / oꝛ at the leste  
 vnderstāde befoze euery petition. This sayd petition  
 asketh of god / deliuerance from euill. But as tou-  
 chyng our purpose / there ben two maner of euilles.  
 The euill of syn / & the euill of sensible peyne. And in  
 this petition / we beseeche god to deliuer vs from syn /  
 nat onely from þ̄ syn that we haue nat / but also (aft̄ s̄.  
 Austen) frome that syn / in the which we be wꝛapped &  
 feattered / outh̄ by the reason of wordes / dedes oꝛ  
 thoughtes / omissions oꝛ other negligences. And also  
 (aft̄ saint Thomas) we aske of god in this petition /  
 his pꝛotectiō / gouernaunce and consolaciō / in all  
 peynes & troubles / but nat in lyke maner in all. For  
 as ourselfe / without any condiciō / we maye aske re-  
 missiō of synnes / but to be deliuered from peynes &  
 troubles / we shulde nat desyre / but vnder a cōdiciō /  
 that is / as god knoweth it necessary for our saluaciō  
 For (as s̄. Thomas sayth) though aduersite oꝛ sick-  
 nesse of body / letteth contemplaciō for the tyme / yet  
 there is no thyng that dꝛyueþ man oꝛ woman so fast  
 to pꝛfectiō / noꝛ dispolet̄ them so moche to mekenesse  
 and clenness̄ of hert / as dothe sicknesse of body. And  
 that / saynt Austen dothe signify & shewe in his rule /  
 where he admonyssheth them that be strong / and in  
 helth of body / to fast / watche / & to do other outwarde  
 labour & exercise. And that they shall nat dysp̄se them  
 that be sicke / weake & feble / though they be nat able to  
 do as they can do / but rather he exhorteþ suche / with  
 The pil. of per.

¶ ¶ ¶ .iii. their

De sermōe  
 dñi in mō-  
 te. li. 2. ca.  
 16.  
 In. 3. d. 34.  
 q̄. 1. arti. 6.

2. 2. q̄. 180.

Ca. 3.



Nota.

Opusculo.  
vij.

their charite to pytie the other / consideryng / that in  
 their owne helth of body / they be nat able to attayne  
 to that holy pfection of mekenesse & gostly frute oꝝ pfit  
 of spirit / in the whiche / the other that be sicke & weake  
 dothe pfitte moch / and encrease greatly / by the reason  
 of their suche sicknesse. And saynt Grego. sayth / that  
 psperte blyndeth man / & aduersite openeth his eyes /  
 and cōpelleth hym to come to the feest and mariage of  
 the lambe / our sauour Christe Iesu. Therfore / the  
 Delpueraunce frome peyne / foꝝ the whiche we pray in  
 this petition / is to be vnderstande (aft saint Thoas)  
 the consolacion of god / & gostly strength / wherby we  
 may be able to susteyne & beate the blessed pleasure &  
 wyll of god / in sufferyng suche peynes. And although  
 we be nat bounde of our selfe to put any condicion in  
 askyng foꝝ gyuenesse fro syn: yet / our loꝝde hath put a  
 condicion / whiche must be necessarily obserued and  
 kept / as we shall declare in the next petition saue one.  
 And it is a thyng to be noted / that in all the petitions  
 of the Pat noster / our loꝝde signifyeth to vs / that / as  
 we pray foꝝ our selfe / so we schulde pray foꝝ the hole  
 church of chystianite / that is / foꝝ all chysten people.  
 In token wherof he expresseth the foure peticiōs that  
 folowe in the plurell nombꝛe / sayeng. Libera nos a  
 malo: that is to say / delpuer vs frome euyll. Ne nos  
 inducas in temptationem: that is / suffre vs nat to be  
 ouercome in temptation. Dimitte nobis debita nra:  
 that is / forgyue vs our synnes. Panem nꝛꝫ quotidianum  
 da nob. ho. gyue vs this day our daply breed: and  
 Adueniat regnum tuum / thy kyngdome come to vs.  
 But some pson parauēture wyll say. Sith in y syght  
 of myne owne conscience / I repute & thynke my selfe a  
 vyle wretch & a great synner: howe may I / oꝝ dare I  
 presume

presume to pray for other / whiche am unworthy to be heard of god for my selfe. To this question it maye be thus answered / that the more thou account thy selfe a synner / the more shuldest thou comprehend other in thy prayer / yee / thyne ennemyes / if thou woldest optayne thy petition of god. For (as Crisostome saith) necessity compelleth the to pray for thy selfe / but charite or loue of thy neyghbo<sup>r</sup> / stereth the to pray for other. And (as this docto<sup>r</sup> saith) & we reherfed it before. More acceptable & pleasaunt is to god y prayer y charite comendeth before god / than that is / that necessity sendeth to heuen. Ne nos inducas in temptationem. This is the second petition of the Pat<sup>r</sup> n<sup>r</sup> in y waye of mortification: & it is as moche to say as. O / our blessed father in heuen / suffre vs nat to be overcome in temptation. This petition asketh nat of god / that we shuld nat be tempted / but y he wyl nat suffre vs to be overcome in temptation. For by y diuerse assautes of temptation / we may buyde vs a tabernacle or dwelling place in heuen. And therfore / saint James in his epistle sayth. Repute it for your singlar hauntage & wynnynge to be exercised & tossed in diuerse temptacions. In these wordes (as saith Ciprian sayth) our lord Iesu shewed our greate surety / whan he bad vs to pray & say. O / blessed father in heuen / suffre vs nat to be overcome in temptation. Wying vs to vnderstande thereby / that our gostly aduersary y deuyl / hath no further power to trouble vs / nor to pcede further in his suggestion / than god wyl suffre hy. Dimitte nobis debita n<sup>r</sup>a, sicut et nos dimittimus debitoribus n<sup>r</sup>is. This is the third petition of the Pat<sup>r</sup> n<sup>r</sup> in the order of mortification. And these wordes ben thus moche to say in englysh. O / blessed father in heuen: Forgyue vs our offences

The pil. of per.

M M M. iiii.

and

Omel. 14.  
opere im  
perfecto.

Ibidem.

.ii.

Iacobi, 1.

Sermoe. 6.

.iii.



and synnes / as we forgyue them that hath offended vs. Here may we perceyue / that we touched in the first petition / and left vndeclared / where we sayd / that we shulde nat aske of god to be deliuered from peynes and troubles / but vnder a condicion / that is / as he knoweth it moste necessary for our soules helth. But w<sup>o</sup>ut any condicion / as of our selfe / we may aske remission of our synne. Neuerthelesse / our lord of his blessed wyll & pleasure / hath added this condicion / in the remission of syn / that if we wyll haue of hym forgiveness of our synnes / we must firste forgyue our neyghboers / that they haue offended vs. For (as Crisostome saith) in this petition / our lord teacheth vs / howe his mercy is most redy at all tymes / to them y<sup>e</sup> calleth for it / but yet vnder a certayn lawe & condicion / that we firste forgyue them y<sup>e</sup> hath trespassed agaynst vs. That done / we may be sure / that god wyll heare vs / & graunt vs his mercy. For (as s. Austen saith) our lord Iesu hath in a maner / concluded all the workes of mercy in two preceptes or commaundementes: that is to say. Gyue / & it shalbe gyuen to you / and forgyue / & you shalbe forgyuen. The poore man (sayth saint Austen) beggeth of the breed / & if thou gyue it to hym / thou mayst boldly begge of god / the kyngdome of heauen / and be sure to haue it. Also / forgyue them y<sup>e</sup> hath offended the / & craue thou forgiveness and mercy of god / for thy synnes / and thou mayst be sure to speede. But lette them beware that bereth hatred or malice in their hertes agaynst their euyn christen / purposyng cruelly & without mercy / to reuenge the injury done to them by their neyghbour. For / howe maye they appere before god / & call hym father / whan in their hertes they dispise and hate their brother: Or / howe may

Opere per  
fecto. omel  
20.

In verbis  
dñi super  
Math. ser.  
xv.

Ibidem.

may they say this foresayd petition / or haue any trust  
of forgiveness of their synnes / that wyl nat remyt &  
forgyue the iniuries or wrongs of their neyghbour /  
that hath offended them. But if they wold consyder  
inwardly in their hertes / and wey well / what they say  
in this petition / vndouted their conscience shuld haue  
remorse. Here the wordes agayne. O blessed father  
in heuen / forgyue vs our synnes / as we forgyue them  
that hath offended vs. Thou must say this hole peti-  
tion / and leaue out no part therof / if thou wylt haue  
remission of thy synnes. For (as saynt Austen saith)  
if thou leaue out any of these wordes / thou sayst nat  
thy Pat n̄r / as the son of god taught it / and therfore  
thou mayst nat optayne thy desyre / if thou fulfyll nat  
in dede / that is cōteyned therein. This petition is put  
cōueniently / the thirde in order / for after that we haue  
asked of god / deliuerance from syn / by the firste pe-  
tition / and by the seconde haue made supplicacion for  
the protection of god / in temptacions and aduersites.  
Nowe in the thirde petition / our lord sheweth vs the  
maner and forme / wherby we may optayne bothe de-  
liuerance from synne / and also / the p̄tection of god  
in temptacions and aduersities / if we wyl. For if we  
remitte and forgyue the offence of our neyghbour /  
done to vs / god shall remytte and pardon our offen-  
ces done to hym / and restore vs to his graciouse fa-  
uour and mercy. And though this petition may be  
vnderstande of the temporall dettes of our neygh-  
bour / as the letter soundeth / whiche compared to the  
offences done agaynst god / be but tryfulles or in ma-  
ner nothing: and therfore / somtyme they must be for-  
gyuen / whan case of charite and necessite requirerh.  
yet (as saynt Gregoꝝy sayth) this petition is princi-  
pally

Omel. 42.  
Item Gre.  
omel. 17.

Moralin.  
10. ca. 18.



Item lib.  
16, ca. 2.

Opere per  
fecto super  
Mat. omel.  
63.

Ibid.

Vbi supra.

Ibidem.

pally to be vnderstande in spirituall dettes: that is /  
offences that our neyghbour hath comytted and done  
agaynst vs / as sclaunder / detractions / & suche other.  
In the whiche: if our neyghbour be soꝝ / and aske  
of vs foꝝgyuenesse / we must remitte and foꝝgyue his  
offences / done agaynst vs / oꝝ els / we can nat say woꝝ-  
thily to god / this holy peticion & pꝛayer / after the sence  
and foꝝme / as our loꝝd oꝝdayned it to be sayd. Where-  
foꝝe / saynt Crisostome sayth / lette vs beware / that we  
beare no hatred oꝝ enuy / to any creature / man oꝝ wo-  
man / if we wyl be loued of god. But here the enuiouse  
and troufe pson maketh soꝝe cōttadiction & replyeth /  
sayeng. Suche a person hath done me great wꝛong /  
and I nothpꝛyng offendpꝛyng hym. What than / saith Cri-  
sostome / he hath in that offended god / and nat thou /  
therfoꝝe haue cōpassion and pytie on hym / and kepe  
thyne innocency. And foꝝ the sufferpꝛyng of suche small  
inturpes oꝝ wꝛonges / thou shalt haue inestimable oꝝ  
vnpꝛayseable rycheesse / the mercy & grace of god. But  
yet the enuiouse person cōplepꝛyeth and sayth. O / how  
he hath sclaūdzed me / I am neuer able to recouer my  
good name. Crisostome answereth. What hurt hast  
thou therby: he hath in his so doypꝛyng / greuously wou-  
ded hym selfe / & nat the. And the moꝝe he hath sclaun-  
dred the / the moꝝe greuously he hath wounded hym  
selfe. Wepe thou therfoꝝe and pꝛay foꝝ hym / and shew  
thyselpe the very fꝛaunt of god. But yet the enuiouse  
person / addeth and saith moꝝe. O / man he hath sclaū-  
dzed me befoꝝe many / and so I haue losse myne hone-  
ste. Crisostome answereth. Befoꝝe the mo he hath  
spoken euyl of the / oꝝ done to the other intury oꝝ  
wꝛong / the moꝝe hye in heuen he hath buyldeth thy  
crowne

crowne of glozy / if thou take it patiently. But yet the enuious person nat so content / wyl say. Behynde my backe he hath detracted me / and spoken euill of me / pryncely or parauenture before many persons.

To this answereth the sayd doctoꝝ / and byddeth the nat to care / for they shall nat be thy iudges / but god shall iudge bothe hym and them: hym for his sclaundering and them / for their hearyng of sclaunder / and wolde nat correct or reprove hym / as they shulde and were bounde to haue done. And in that he hath sclaundered the before man / he hath sclaundered hym selfe before god / and all his holy angelles and sayntes to his vtter confusyon / except he make amendes to the. But yet the enuious person wyl say. This I myght parauenture fynde in myne hert to do / if I had offended / but I neuer offended in suche cryme / as he hath sclaundered me. Crisostome answereth. The more innocent thou art / the more thou hast cause to reioyse & be glad / folowynge the steppes and example of that most innocent lambe of god / our sauour Iesu Christ / whome the Jewes blasphemed / detracted and sclaundered / many and diuerse wayes wrongfully. The enuious person sayth. So oft myne enemy hath offended / that I can nat be quyet towarde hym / ne so glad to forgyue hym / as ye wolde me to do : for nat onely ones or twyse he hath hurted me / but also oftentymes / in one thyng / and many in one day. Crisostome sayth. If thy neyghboꝝ haue offended the .vii. tymes in one daye / our lord in the gospel of Luke / byddeth the to forgyue hym. And ( after saynt Augustin ) so oft thou art bounde to forgyue / as he is penitent and asketh the mercy. Yet the vntretable itrefull persone / wyl

Ibidem.

Sup Math  
omel. 62.  
opere perfectio.

Ibid.

Luce. 17.

Omel. 40.



Vbi supra.

Ibidem.

iii.

wyll object and say. I haue ben kynde to hym/and  
 haue ben cause of his great promocion / and he is fat  
 of my benefytes and good dedes / and for my conti-  
 nuall liberalite & gentylnesse / he hath shewed agayne  
 to me / moste extreme unkyndnesse. Saynt Iohan  
 Crisostome sayth to this. Haue pacience / and than  
 thou shewest thyselfe to be the very disciple and fol-  
 lower of our lord Iesu Christe / whiche suffred of the  
 Jewes / for his vnspicable charite and innumerable  
 benefytes / moste extreme iniuries and unkyndnesse /  
 and yet he prayed for them beyng his ennemys.  
 But yet / blynde enuy replyeth agayne / and saythe.  
 Ye / Christe was god / and I am but a frayle man or  
 woman / and therfore I can nat do as he dyd. Criso-  
 stome answereth: yet at the leste / if thou can nat fol-  
 lowe hym / folowe some of his seruauntes / as saynt  
 Poule / saynt Stephan / with many other mo that  
 prayed for their ennemys / as the holy matrone  
 saynt Birgit / and suche other / whiche moste tendered  
 their ennemys / and prayed for them / that sclaundred  
 and falsly accused them. So do thou / holy soule / and  
 thou shalt come to that perfection / that thou maist  
 say worthily this petition. O / blessed father that art  
 in heuen: Forgyue vs our offences / as we forgyue  
 them that hath offended vs. Panem nostrum quo-  
 tidianum da nobis hodie. O / blessed father that art  
 in heuen / gyue vs this daye our dayly breed / or su-  
 stenance. This is the fourthe petition / in the way  
 of mortification / and it foloweth moche conuenient-  
 ly / the other thre petitions herebefoe rehearsed. For  
 after that we haue made supplicacion to be deli-  
 uered from syn and peyne / and from temptacion that  
 byngeth

byngeth to payne / and haue also despyed of god / to  
 obtayne remission of our synnes / as we forgyue the  
 offences of our neyghbours / done agaynst vs. Nowe  
 foloweth this petition / in the whiche we aske of god  
 our dayly breed & sustenance. For (as saynt Austen  
 saith) a synner is nat worthy the breed that he eateth.  
 Therfore / this petition presupposeth the order / in the  
 procelle of our pilgrimage: In the whiche petition /  
 as this docto: saithe / and saynt Tho. confirmeth the  
 same / that in the name of breed / whiche is the firste  
 worde of this petition / in the latyne / as in the thyng  
 mooste necessary for vs / after our sensuall knowledge /  
 we aske of god / all our necessaryes and sustenances  
 bothe of soule and body / as is expedient to vs in our  
 iourney. And here you must vnderstande / that holy  
 scripture sheweth / that there be many breedes requy-  
 red to vs by the way. First and principally / the lyuely  
 and heuenly breed of lyfe / our lord Iesu in the sacra-  
 ment of the aulter / for so he named & called hymselfe  
 in the gospel / sayeng. I am the breed of lyfe that de-  
 scended frome heuen. The seconde breed is the word  
 of god / by whome so euer it pleaseth his grace to mi-  
 nister it to vs / he hymselfe testifieth / that it is the breed  
 of the spirit / by the whiche / man lyueth moze berly /  
 than by any bodely sustenance. The thirde breed (aft-  
 saynt Austen) is the comaundementes of god / of the  
 whiche we must fede dayly / & chewe them in our hert /  
 by oft meditacion & fulfylling of the same. The fourth  
 breed expresteth to vs all our bodily necessities. And  
 what these necessities ben / saynt Poule declareth /  
 sayeng. If we haue meate & drynke to nozise vs / &  
 clothes to hyde our nakednesse & kepe vs frome cold  
 lette vs be content. Than (as I sayd) by the name of  
 breed /

Omel. 42.

Opusculo.  
vij.

.i.

Johan. vi.

.ii.

Math. iii.

.iii.

Lib. 2. de  
sermo. dñi  
in monte.  
ca. 12.

.iiii.

Rom. iiii.  
vi.



Opusculo.  
vij.

Panem

Prouer.30

nostrum

Vbi supra.

quotidia-  
num

breed / we aske all thyngs necessary for vs / by the way /  
 bothe for our spirituall / and also corporall sustenance.  
 And more ouer (after saynt Thomas) the forme of this  
 petition / teacheth vs to eschewe many & diuerse synnes  
 in our prayers: for euery worde conteyned in it / gy-  
 ueth to vs a speciall doctrine. Firste / we muste aske  
 breede: In the which is signified our bare necessities /  
 excludyng all superfluite / as superfluous riches / pre-  
 cious garments / delicat meates and drynkes. After  
 this maner / kynge Salomon prayed / sayeng. Good  
 lord / gyue me nother superfluous abundance of  
 rychesse / nor extreme pouerty / but onely / gyue me y<sup>e</sup>  
 is necessary to me lyueng. If superfluite be thus to  
 be eshewed of worldly people / howe moch more shuld  
 it be dyspyed of all religious persons / to whome it  
 ought to be had in abhominacion & hate. By the se-  
 conde worde of this petition / whiche is in the latyne /  
 nostrum / we aske our breede: In the whiche worde /  
 we pray nat onely for our selfe singlarly / but also for  
 our neyghbours / and all chrysten people: for (as we  
 sayd before) this prayer is all charite. Also (aft saynt  
 Thomas) in that we say our breede / we condemne  
 the superfluite of them that desireth / nat onely their  
 owne necessaryes / but they wyl haue also / their  
 neyghbours part. And suche eateth nat their owne  
 breede / but the breede of thir neyghbours / as done / the co-  
 uetouse person / the vsurar / the thefe / and the extorcion-  
 nar. Therfore / euery person / after their degre & state /  
 shulde aske of god their necessaryes / the knyght or  
 lord after their state / the secular or worldly person  
 after his maner & nede / and the religious persons / as  
 the perfection of their religion / and rule requireth.  
 The thirde worde in latyne / that is / quotidianum /  
 excludeth

excludeth the inordinat appetit that many hath / nat  
 onely in blyng and consuming superfluously suche  
 goodes / as god hath gyuen them / but also / whan god  
 sendeth them sufficient for their sustenance / at any  
 tyme / they can nat yet be contented / but coueteth moze  
 vnreasonably. And these persons (as saynt Thomas  
 sayth) eateth in one day / the breed or sustenance that  
 wolde susteyne them sufficiently / many dayes: that is  
 to say / they consumeth superfluously and spendeth in  
 waste / in one day / the goodes that wolde suffice and  
 serue for their necessite / many dayes parauenture. x.  
 or .xii. Agaynst whome / in this petition / is put the  
 thirde latyne worde / that is / quotidianum in order /  
 wherby we aske of god / nat onely our breed / but our  
 dayly breed. The fourthe worde of this petition / and  
 that is / da / whiche is / as moche to say in englyshe /  
 as / gyue thou / reproveth the unkyndnesse of many / y<sup>e</sup>  
 hath great rychesse & abundaunce of goodes / but they  
 wyl nat knowlege / that they haue the of god: but (as  
 the pphet saith) thus they say in their myndes. These  
 handes hath gotten them / and the wyte of this heed / &  
 prouision of this bert / hath gathered them: whose  
 syn and unkyndnesse / is reproveth in the fourth worde  
 of this petition da / whan we pray thus to god & say.  
 O / blessed father that art in heuen / gyue thou / our  
 dayly breed / signifyeng therby / y<sup>e</sup> all our good dedes /  
 corporall & spirituall / be of the gyft of god / and nat  
 principally of our labour / but of his blessed wyll and  
 pleasure. The fyfth worde in this petition / whiche is  
 nobis / as moche to say in englyshe / as / to vs / rebu-  
 keth the vnfruitful auarice of many / that hath goodes  
 and rychesse / and wyll suffice them to lye vnoccupied  
 vnder their hande / and so to peryshe / consume & wast /  
 rather

Opusculo,  
vij.

Deuter. 32.

nobis



Eccle. v.

Vbi supra.

hodie.

Math. vi.

rather than they wyl expende them in tyme conuenient / or to put them to the vse / for the whiche they be ordeyned & gyuen of god. And some be so dýre & hardy negons / that they can nat fynde in their hertes / to expende their owne goodes on themselfe / in tyme of neede. Suche goodes (as scripture saith) be kept to the hurt of the owner. And that is (as Salomon sayth) the moste folyshnesse vnder son : whose tenacite and hardnesse / is reprovued in this petition / whan we pray and say . O / blessed father that art in heuen / gyue to vs / our dayly breed or sustenance. That is to say (aſt ſaint Thomas) Graunt good lord / that we may ble ſuche goodes / as thou haſt gyuen vs / after thy blessed wyl / to our owne profyte & our neighbors / and nat to hoꝛde them by / & kepe them in bayne / nor to loſe them by negligẽce. The ſixte worde & laſt of this petition / in the latyne is / hodie / and that is as moche to ſay / as to day or this day : whiche word reproveth the ſuperfluouſe thought & inordynat ſtudy or care / that many taketh for the tyme to come / ſayeng to themſelfe. What ſhall we eate / or what ſhall we dꝛynke to morowe / or the next daye / or the next yere / or howe ſhall we be clothed : Whome our blessed lord in y godelle / reproveth and refoꝛmeth by many examles / of the whiche this is one . Beholde the byꝛdes of the ayre / whiche neyther ſowe ne mowe any coꝛne / neyther ſpyꝛne ne carde / and yet your heuenly father fedeþ them : howe moche moꝛe thynke you / you chyldꝛen of ſmall ſeyth / he wyl fede you. As though he ſayd : Conſiderꝑꝑg that god hath gyuen you / your ſoules & your bodyes / & beſyde that / hath gyuen you his owne ſon / whiche is in hym ſelfe all goodneſſe / to make you inheritous of his gloꝛy : Howe maye you dout or miſtruſt / that he wyl nat pꝛo /

nat prouide foꝛ you / all your bodily necessities / whiche be but trifulles / compared to the other benefytes reherſed . And in lyke maner / here in the laſte woꝛde of this petition / he ſheweth to vs the ſame doctrine / techyng vs to ſay . O / bleſſed father that art in heuen / gyue vs our dayly breed / this day / as though he ſayd . Aſke of me your neceſſaries foꝛ this day / & take none inoꝛdinat thought foꝛ to morowe . In theſe woꝛdes ( after ſaint Thomas ) our loꝛde foꝛbyddeth nat the diſcreit prouiſion oꝛ care / that officers hath / in prouiding foꝛ them ſelfe / oꝛ foꝛ other of the ſeruauntes oꝛ houſholde of god / foꝛ that is lawfull & meritoꝛious / but he reproveth ſyn oꝛdinat care oꝛ thought of other that hath no ſuche charge / caryng foꝛ ſynne to come / whiche care / is neuer without ſyn in them . *Fiat voluntas tua, ſicut in celo et in terra .* This is the fifth petition / in the oꝛder of mortification / and it is thus moche to ſay . O / bleſſed father that art in heuen / thy wyll be fulfilled / as in heuen / ſo in erthe . And this petition ( after Origene ) is of great weyght / and it is put cōueniēly in this place . Foꝛ / aft we haue prayed foꝛ delyueraunce frome ſyn / and foꝛ conſolation and protection in temptacions & paynes : and alſo haue made ſupplicacion foꝛ the remiſſion of our ſynnes / as we foꝛgyue them that offendeth vs / and hath craued of god / our dayly breed & ſuſtenaunce neceſſary to vs / by the way of this lyfe / our pilgrimage . Than ( as this ſayd doctoꝛ ſayth ) by this petition we be taught to referte and cōmitte all to the wyll of god . And that is moche expediēt / nat onely in all our neceſſaries ſynne be to be aſked of god / but alſo in our hole lyfe & dethe / to cōfoꝛme our wylls to the wyl of god . Foꝛ ( as ſcripture ſaith ) we knowe nat what we may aſke of god /

The pſl. of pet.

R. R. R. i.

as we

2. 2. q. 188.  
arti. 7.

b.

Sup epla.  
ad Roma.  
li. 7. vt in  
ſerius.Sup epla.  
ad Rōs. li.  
vij. ſuper  
illud Rōs.  
8. qd oꝛe  
mus ſicut  
opꝛ nesci  
mus. &c.

Rōs. viii.



Pri. thessa.  
4.

Iohā. vj.

Math. 19.

Lib. 2. de  
sermo. dñi  
in monte.  
ca. xj.

as we shulde aske. But god (as saynt Tho. saith) is our phisicion / & we all be his sicke paciētes. Than / as that sicke person / that wyl nat folowe the counsell / nor obey the wyl of his phisicion / is nat wylse / nor lyke to optayne helth of body : no more maye we optayne of god / the helth of our soules / except we conforme our wylles to his blessed wyl / and say. O blessed father y art in heuen : thy wyl be fulfylled / as in heuen / so in erthe. The wyl of god (as saynt Poule sayth) is our sanctificacion / that is to say : God intendeth to sanctify vs / two maner of wayes. First / here by grace / and in heuen by glozy. Of the whiche / our lord speket in y gospell / sayeng. The wyl of my father is / that al they that seeth the son of god / by true feyth / and beleueth stedfastly in hym / shall haue euerlastyng lyfe / & glozy without ende. Than / if we wyl come to this sanctificacion of euerlastyng glozy / we must be sanctified here firste / by grace / we must submyt & conforme our wylles in all thynges / to the wyl of god / the gyuer of all grace / and our phisicion / whose blessed wyl is / y<sup>e</sup> we kepe his cōmaundementes / hym selfe sayeng. If thou wylt entre to euerlastyng lyfe / kepe the cōmaundementes. And therfore we pray in this petition / and aske of god that all his blessed wyl is moſte perſetly fulfylled among his holy sayntes in heuen : So / in lyke wyse it may be fulfylled here in erth / that is (after saynt Austen) in vs synners / whiche in comparison to them / be but erthe and dust.

¶ The fyue petecions ptepyng to the actiue lyfe declared / here foloweth the two last & hpest peticiōs / ptepyng to the cōtemplatiue lyfe : that is to say / these two / *Adueniat regnū tuum* / and *Sanctificetur nomen tuum*.

The. xliii. chapter.

Of the

**O**f the .viii. petitions of the Vater noster / we haue entreated fyue / perteynyng to the actiue lyfe of religion : that is / the gostly exercise of mortification of our bodyly appetites & senses / as we haue shewed in the fyue first dayes of this pilgrimage of perfection. Nowe remaineth behynde / other two petitions to be declared / perteynyng to the contemplatiue lyfe / and in this pilgrimage / they be appropried to the two last dayes. Of the whiche two petitions / the firste is this / after our order rehersted: Adueniat regnum tuum. And it is the sixte petition / after the order of mortification / whiche is thus moche to say in englyshe. Thy kyngdome come to vs. We sayd befoze / that all thynges necessary to be asked of god / be cōteyned in this prayer / and true it is. For in the fyue firste petitions / we asked of god / spirituall thynges & temporall: And in these two last petitions / we make supplicacion for eternall thynges onely / humbly beseching god / that his kyngdome may come to vs. This kyngdome / though it be vnderstande the glozy of heuen / & ioye eternall: yet / it may signifye to vs also (after doctours) the ptesence of the trinite / in a purifyed soule / by grace. Of the whiche kyngdome of god / spketh our lord in the gospels / sayeng. The kyngdome of god is within you. To this kyngdome no person may perfetly attayne / without a clene hert. And to bryng man to the perfection of this kyngdome / is all the dypte & entent of this treatyse / by gostly exercise & prayer. And no prayer or perfection disposeth man so conueniently / and maketh his soule so apt to receyue y kyngdome of god / nat onely here by grace / but also in heuen by glozy / as to be one in wyl w<sup>t</sup> god: For suche a soule pfectly asketh the fyfth pecicion that

The pil. of per.                      R R R. ii.                      we

vi.

Thomas  
opuscul. 3.  
ca. penul.  
et opus. 7.  
Luce. 17.



Iob. xij.

Esaie. 14.

we last entreated: And therfoze it onely & none other/  
 may so conueniently aske of god this holy petition.  
**O**/blessed father y art in heuen/ thy kyngdome come  
 to vs. But they that wolde haue this kyngdome/and  
 wyl nat confoꝛme & submyt their wylles to the wyl of  
 god/and kepe his comaundementes/ but rather wyl  
 folowe the pꝛynce of derkenesse/Lucifer/whiche ( as  
 scripture saythe ) is pꝛynce and captayne ouer all the  
 chyldzen of pryde. He despyed this kyngdome / but  
 nat in mekenes/cofoꝛmyng his wyl to god/& sayeng:  
 thy kyngdome come to vs/but rather in great pryde/  
 sayeng. **I** wyl ascende & be equall to the hyst. Ther-  
 foze nother he / ne his adherentes oꝛ folowers / maye  
 attayne to that gloꝛy. Foꝛ whan that kyngdome shall  
 come/and we that now be admytted enheritoꝛs/shal  
 than be made possessioners/in soule & body/ than shal  
 deth be destroyed/and the tyꝛannes of hell ouercome/  
 he and his retynue with all the chyldzen of perdition/  
 comytted to perpetuall pꝛyson & damned to fyre eter-  
 nall/without redemption oꝛ delyueraunce. Than all  
 they that in this lyfe / wolde nat voluntarily obey / &  
 conferme themselfe mekely/to fulfyll the wyl of god/  
 wyl they / nyl they / shal be compelled to fulfyll it in  
 euerlastyng peyne/ duryng / woꝛlde without ende.  
 Wherfoze/let vs be glad to fulfyll the wyl of god/in  
 this woꝛlde / and we shall fulfyll it in heuen/ with all  
 liberty & peace/in ioye and gloꝛy eternall. But many  
 there ben/that dayly prayeth that this kyngdome may  
 come / and that the wyl of god may be fulfylled/ here  
 in erthe/as it is in heuen/but at their dethe/whan god  
 calleth them out of this mortall body/ & wolde gyue  
 them this kyngdome/they be nat redy/ ne wyllyng to  
 go frome this erthly habitacion / but rather/all their  
 affection

affection & hert is set / moze to abyde here in this mis-  
 rable Babilon / than to go to the celestiaall Jerusalem.  
 But wolde god / that suche persons wolde well con-  
 syder in their hertes / what they say w<sup>th</sup> their mouthes  
 in this prayer. For (as saynt Greg. sayth) none shall  
 haue y<sup>e</sup> kyngdome / but onely they that desyreth to haue  
 it / & be glad to go therto . Than let vs w<sup>th</sup> the dayly  
 and desyre to be in that heuenly kyngdome / and pray  
 continually to our lord for it / sayeng the wordes of  
 this petition . O / blessed father in heuen / thy kyng-  
 dome come to vs . There is none so speciaall a token of  
 a clene conscience / & pure hert / as to say these wordes:  
 thy kyngdome come to vs in feruent loue / with confi-  
 dence of sure hope / and clerenesse of feyth : For that  
 conscience ( as saynt Jerome sayth ) feareth nat the  
 iudgemēt . And ( as the glose vpon the same petition  
 sayth ) that holy cōscience bereth wytnesse to the spirit /  
 that whan the kyngdome of god shal appere / it shal be  
 parttaker and ful possessor therof . And vnder this  
 consideracion / this petition is appropiat and per-  
 teyneth to this sixte daye of our iourney / as it shal  
 appere here after in the same daye . In the whiche / by  
 the lyght of the gyft of gostly vnderstādyng / the hert  
 is made clene . Sanctificetur nomen tuum . O / blessed  
 father in heuen / sanctified be thy name . This is the  
 seuenth petition / in the foresaid order of mortification .  
 For ( as Hugo cardinalis saith ) . Consyder the order /  
 as we ascende to perfection / and this petition is the  
 last / and moste hye to optayne in perfection . But con-  
 trary wyse / the order of perfection attended & consi-  
 dered / as we shewed befoze / this it is / that of all pe-  
 titions we must first entende / and must moste desyre /  
 as the perfection and conclusion of all our labour .

The pil. of per.

A A A . iii .

And

Sup Mat  
vi .

vii .

Sup Math  
vi . et Luce  
xi .



Apoca. 19.  
et Tobie.  
xiiij.

Sup psal.  
104. i pro  
hemio.

1. Cor.  
xv.

And therfore our lord ordeined it so to be sayd / in the begynnynge of this holy prayer / as the moste princypall & chiefe petition. This holy petition / is most lyke to the vsuall song of holy angelles & saintes in heuen. And it is moche lyke to that heuenly song / Alleluya : whiche song (as our mother holy church supposeth) is moche bled & song in heuen (as saynt Iohan sayth in his Apocalips) and the sequence of the martyrs / wytnesseth the same. Alleluya (after Cassiodore) is / as moche to say / as laude & prayse you god. And y<sup>e</sup> is moche couenient to be song in heuen. For there is no perty of wyl / no couetouse loue / no any other concupiscence or desyre of our owne profit / but all goodnes / ioye / gloze / honours & laudes / ben referred & gyuen holly to god / redouynge all to his magesty & hynesse. In comparison of whome / all glorified creatures reputeth themselves no thyng / but al their loue / lyfe / gloze and beynge / they referre to his goodnesse. For (as saith Poule saithe) god is all in all / for all goodnesse is of hym. And therfore moste blessed be those that w<sup>th</sup> hole hert and feruent loue / may say the wordes of this petition. Lord be sanctified be thy name. And here consider well deuout soule / the goodnesse and tender mercy of thy sauiour / whiche hath disposed for the / a pilgrime and synner / here in erthe / in the vale of misery / to say these holy wordes / & hath put them in the begynnynge of his prayer / bycause he wolde that thou shuldest apply thyne hert / & accustome thy mouth to the song of heuen. And so to lerne to say them / here with a clene hert / that thou maist to thy great gloze / syng them w<sup>th</sup> angelles in that triumphant cyte of the heuenly Ierusalem / towards the which / thou goest dayly. O / howe moche oughtest thou with gostly corage and feruent spirit /

spirit/consydering this goodnesse of thy lord/ to say  
these holy wordes. O blessed father in heuen / sancti-  
fied be thy name. The dignite of this petition can  
nat be expressed oꝛ declared by one significacion oꝛ  
effect / sith it conteyneth many misteryes : foꝛ in this  
petition we aske nat onely the holy name of god to be  
glozified / whiche is the principall thyng that it signi-  
fyeth : but also (as Hugo cardinalis saith) we pray  
by this petition / that his holy name may be so sancti-  
fied : that is to say / that it wolde please his goodnesse  
to graunt that his holy name may be so sanctified &  
stablyshed in vs here in erthe / as it is sanctified and  
stablyshed in his holy sayntes / that in heuen we may  
be w<sup>th</sup> hym as his chyldren / in perpetual peace / w<sup>th</sup>out  
end. And as he hath gyuen vs here by true feyth  
beleuyng in his holy name possibilite to be made his  
chyldren by grace : so / it wold lyke hym / to brynge that  
possibilite to effect / and make vs citezens in heuen / in  
sure possession of his gloꝛy. Also we aske in this peti-  
tion / that he wyl geue vs grace / so to sanctify hymselfe  
in vs here in erthe / that finally he may sanctifye vs in  
hymselfe eternally. But this doctoꝛ asketh a question /  
whan oꝛ howe we may sanctify the name of god / whi-  
che is euer holy / & sanctifyeth all other. To this / the  
sayd doctoꝛ answereth and sayth / that lyke as he that  
hath a pꝛecious & ryche garment / wyl be loth to spot  
it / foule it / oꝛ to distayne it / in any parte therof : so / if we  
watche diligently in good woꝛkes and holy exercise /  
that we in no tyme oꝛ place / defoule oꝛ distayne the  
ymage of god / imprinted in our soules / garnysshed  
with the grace of our lord / and renewed by the virtue  
of his holy name / surely (saith this doctoꝛ) than we  
sanctifye the holy name of our sayde lord Iesu.

In this

Sup Math  
vj. et Luce  
xi.

Vbi supra.

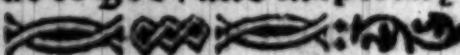


Antonin<sup>s</sup>  
in pria pte  
cronice. ti  
tulo. 7. ca.  
pri. in fine.

**The thynde boke.      The sixte daye.**

In this wyse / we rede that the holy bysshop & martyr  
Ignacius sanctified it / in whose mouthe was euer  
the holy name of Iesu: In so moche / that whan the  
tyran Traian / commaunded hym to speke no moze  
of it / thretenyng hym / that if he dyd / he shulde lese  
his heed. The holy martyr answered. Though thou  
cutte of my heed / yet thou canst neuer cutte that holy  
name out of my hert. And that / hearyng the tyran / aft  
he had behedded hym / he comaunded his hert to be  
opened / and therin he founde the holy name Iesus  
written in letters of golde. This holy man moch san  
ctified the holy name of god in this lyfe / and therfoze /  
he is now sanctified in the gloze of his lord god / &  
shalbe / worlde without ende. Than / sith the sixte peti  
cion befoze reherfed / requirerh a clene hert / in al those  
that worthily may aske of god this petition / sayeng.  
O our father that art in heuen / thy kyngdome come  
to vs: moche moze shulde our hertes be clene & holy / if  
we wyll worthily say this petition. O our father that  
art in heuen / sanctified be thy name / whiche petition  
cōprehendeth so many & great benefites / mo / than we  
can reherse. The sixte petition pertyneth properly  
to pilgrimes / that dayly craueth of god / p<sup>r</sup> his kyng  
dome may come / but this seuenth petition / moze pro  
perly pertyneth to angelles & sayntes in heuen. The  
sixte petition / is appoynted to the sixt day of our pil  
grimage / but this seuenth petition pertyneth to the  
seuenth & last day of our pilgrimage. For in this last  
petition (after Bonauenture) we aske nat onely / the  
gloze of heuen / to be cōfermed in vs / but also / that he  
wolde graunt vs in this lyfe / the perfection of the he  
uenly gyft of sapience / that is / the inwarde ioye of the  
spirit / wherby we may tast / howe swete our lord is /  
by the

In exposi  
tione oñ  
nis dñice.

by the reason wherof we may be here in this lyfe / so  
 peacefull & quyet in soule and body / that we maye be  
 vesselles apt to receyue the loye and peace eternall.  
 Of this matter / we entende by the grace of god / to  
 speke moze in the next dave folowynge / whiche is the  
 holy day sanctified of god / as we shall shewe heraft /  
 In the whiche day / we may rest here pfectly by grace /  
 and aft this lyfe for euer moze in glozy: And that / god  
 graunt vs. Amen. This worde Amen / is the cōclusi-  
 on of this prayer. And (aft Bonauēture) in this place /  
 it signifyeth thus moche. All these forsayd matters or  
 petitions / asked in this prayer / be fulfilled & graunted  
 to vs good lord / of thyne endlesse mercy and grace.  
 Thus we haue touched here for your edificacion /  
 suche thynges that we thought necessary to be declar-  
 ed & shewed of prayer / bycause you shuld order your  
 selfe theraft / that so / ye myght the moze shortly attay-  
 ne to the prayer of the clene hert. And that for me that  
 we haue shewed in the declaracion of the Vater nos-  
 ter / vse in all your prayers diligently. And specially  
 in your preparation before prayer / knowynge for cer-  
 tayne / that whan so euer you pray (as saynt Austen  
 sayth) you speke to god / and in spirit / you be than in  
 his presence. 

Vbi supra

Sup psal.  
 85. et ser-  
 mōe. 22. ad  
 fratres in  
 heremo.

Of the seconde part of cōtemplacion / called study  
 or redyng: And howe this second part is declared by  
 the example of the bee: And howe study or redyng is  
 an acte of moze dignite than prayer / but prayer is  
 of moze necessite: And howe in your connyng we  
 shulde beware of pryde / lest by it / all our spiri-  
 tuall buyldyng be ouerthrowen &  
 destroyed. The . xix . chapt.

The pil. of per.

DDD. i.

The





The seconde part of cōtemplacion is / study  
 or redyng of holy scripture / or holy  
 workes of fathers & sayntes lyues. But  
 for bycause we haue ben somewhat long  
 in entreatyng the matter of prayer / by  
 reason / that it is / so necessary to a pilgrime / that tour-  
 nyeth to the heuenly Jerusalem / we shall therfore  
 touche this seconde part of contemplacion / & so passe  
 ouer it the more shortly : For though in some respect /  
 redyng be of more dignite than prayer / yet is prayer  
 more pfitable & more necessary. Saint Austen saith  
 super psal. 81. Whan we pray / we speke to god : and  
 whan we rede holy scriptures / or other deuout work /  
 god speket to vs : And this last is the more noble  
 effect / of contemplacion / after doctozs. But parauen-  
 ture some wyll say / that better it is than / euer to rede  
 and study / than to pray. To this / it may be answered /  
 that lyke as an hamer of gold is moche better & more  
 worth than is a hamer of stele : yet the hamer of stele  
 is more profitable and more necessary to the worke of  
 the goldsmith / than is the hamer of golde : so it is of  
 these twayne / prayer and redyng. The one may be of  
 more dignite / and that other of more necessity. All cō-  
 templatīue psons ought to be in their study or redyng  
 of holy workes / as a Bee flyeth from floure to floure /  
 and fro herbe to herbe / and is neuer by her wyll / in  
 bayne / but of euery particuler herbe or floure / where  
 she can gather any thyng necessary for her lyueng / she  
 neuer myseth / but with all diligence she sucketh some  
 what : In so moche / that whan she is replet within / she  
 wyll also clagge her legges w<sup>th</sup> as moche as she maye  
 beare / and so flye home to her hyue / and there by her  
 labour / make honny of the same. So shulde the con-  
 templa

Isidor<sup>9</sup> li.  
 3. de sūmo  
 bono. ca. 8.  
 Vide Tho.  
 in. 4. d. 15.  
 q. 4. arti. 1.  
 q. 2. ad. 1.

templative person do. Firſte / by his ſtudy oꝝ holy  
 redyng / he ſhulde ſeke the floures of perfection / and  
 euer / as he fyndeth them / in redyng oꝝ hearing of holy  
 bookes oꝝ ſermons / he ſhulde fede of them: that is to ſay /  
 he ſhulde marke them & fixe them in his hert / lodyng  
 and chargyng his memoꝝy w<sup>th</sup> them. And ſo / by holy  
 meditation and oft chewyng of them in his mynde / at  
 home in his doxtour all ſolitary / oꝝ els where ſo euer  
 he be / labour them buſily in the ſecret cell oꝝ oratoꝝy of  
 his hert / that he may finally / weue oꝝ woꝝke them in  
 his cōuerſacion / that his lyfe may be honꝝ to al them /  
 with whome he lyueth / accoꝝdyng to the ſapeng of ſ.  
 Boule. We be to god the ſwete and godly odour of  
 Chriſt / & the fragraunt ſwete ſauour of holy cōuerſa  
 cion / to the edifyeng of all feythfull chriſten people.  
 And note well alwayes / what ſo euer you rede / whe  
 ther it be moche edifyeng / oꝝ nat edifyeng / and lette it  
 neuer inflame your mynde / noꝝ enſect your hert with  
 elacion oꝝ pryde. For if one perſon had ſo moche con  
 nyng oꝝ knowlege in ſcripture / that therby he myght  
 buylde his neſt in heuen / one thought of pryde / wyl  
 fully admitted oꝝ receyued w<sup>th</sup> cōſent / may marre and  
 caſt downe all his buildyng / and ouerthowe the ſpi  
 tuall houſe oꝝ palace y<sup>e</sup> he hath entended / all the fyue  
 dayes paſt / by grace to reate by & buylde / as a ppetual  
 manſion oꝝ logyng / wherein to receyue his loꝝd god /  
 our ſauour Jeſu Chriſt / as his inſeparable geſt / but  
 (as ſ. Greg. ſaith) where he ſuppoſed to haue buylde  
 his houſe on the ſure ſtone / Chriſt Jeſu / he buylde  
 it on the ſande. And therfoꝝe w<sup>th</sup> one blaſt of the wynde of  
 pryde oꝝ vaine gloꝝy admitted / it is ſone ouerthowen  
 & he caſten further behynde / than parauēture he was  
 befoꝝe / whan he began firſte to mortify hys ſelfe i goſtly

Scda Com.  
 ſcdo.



**O**f meditacion: and what is a meditacion / and howe it is discribed / and of diuerse maners of meditacions / as euill & good: And howe we shulde order ourselfe in them: And howe meditacion & contempla-  
cion differeth / and howe they may be taken bothe for one thyng: And of two maner of contemplacions / one in the vnderstandyng / and an other in the wyll or affection,  
The .xx. chapter.

Super hac  
dictione  
Medita-  
tio.

3. parte in  
tractatu  
de medita-  
tione.



**T**he thirde parte of cōtemplacion / is called meditacion: and it is declared or described two maner of wayes: that is to say / in ge-  
nerall / and in speciall. firste it is declared generally / as it is cōmon to all people. And so Peter Bercharius in his dictionary describeth it / sayeng. Meditacion is a profounde or studiouse cogitacion / about any certayn thyng. And thus meditacion may be applyed bothe to good & euill. Thus also / the syn-  
full lyuers of the worlde hath their meditacions by themselfe. Of the whiche / the prophet Dauid speket in many places / sayeng in one psalme. Populi, medi-  
tati sunt inania. p. 2. The people hath had their me-  
ditacion in vayne thynges. And in one other psalme. Iniquitatem meditatus est in cubili suo. p. 3. Iniquite  
hath ben his meditacion in his bedde. After this ma-  
ner / the couetouse person / nyght & dape hath his me-  
ditacion & mynde on his goodes and marchaundise /  
by the see or lande: the vicious pson on his vnchasty-  
nesse / the proude person on his vanite / the gloton on  
his inordinat appetites / and so of other. But Gerson  
diffinieth or declareth it otherwyle / as it concerneth  
onely / good & vertuous persons: And specially those  
that be illumined with the lyght of the holy goste / or  
adorned

adozned with connyng oꝛ knowledge / beyng in the  
state of perfection / sayeng. Meditacion is a behe-  
ment oꝛ a howge gostly applicacion of the mynde / foꝛ  
to serche oꝛ to haue a spirital felyng of suche thyngs  
that be frutfull foꝛ mannes soule. In this description  
oꝛ declaracion I put both these termes / gostly & frute  
full / foꝛ so dothe the foresayd doctoꝛ Gerson / and that  
nat without great cause & consideracion / techyng vs /  
nat to thynke it possible to attayne to fele & knowe  
thyngs that be onely perceyued by seyth / by our natu-  
rall reason. And therfoze no person shuld presume of  
his owne wytt oꝛ naturall reason / to leste by hymselfe  
in spirite / by his owne fantasticall ymaginacion /  
thynkyng therby to come to the knowlege and felyng  
of that thynges that be aboue nature / and moze spiti-  
uall and impossible by nature to be attayned / befoze  
mannes senses / be mortified by the exercise of grace.  
Of the whiche persone exercised and mortified / the  
prophete Jeremy speketh / in these wordes. He shall  
lyt all solitary by hymselfe alone / and lyt hymselfe  
aboue hymselfe / nat meanyng by these wordes / that  
any persone may oꝛ can by nature so lyt by hymselfe  
in contemplacion / but he sheweth by the wordes that  
gothe immediatly befoꝛ / that man oꝛ woman cometh  
to that eleuacion of spirit / by gostly exercise and by  
the lyght of grace / sayeng. It is good to a man / whā  
he hath borne the yoke of god frome his youthe. By  
this yoke / is vnderstande the diligent study / labour /  
and gostly exercise / in keepyng the cōmaūdementes &  
counselles of god. And this lyght of grace / is none  
other / but the gyft of godly vnderstādyng / the which  
to declare / it pteyneth to this day. This is the lyght  
of grace / that lyftech by the mynde of man oꝛ woman

The pil. of per.

DDD. iii.

in a

Treno. 3.

Vbi supra



Parte. 4.  
sume, titu  
lo. xj. ca. i.

Hanc est vos  
bis ante lucē  
surgere: surgi  
te postq̄ sede  
ritis. Psal.  
L. xvi.

Vbi supra.  
considera  
tioe. 7. et  
17. Item  
in tractatu  
de mistica  
theologia  
pte. 4. cō  
sidera. 24.

in a gostly & mortified soule / and maketh strong the  
spirituall eye of reason / somewhat aboue the cōmon  
course of feyth (as Antonine sayth) and illumineth it  
that it is able more or lesse / after the quantite of that  
lyght / to se spirituall thynges. And who so euer wyl  
otherwyle presume / thynkynge that by their owne fan  
tasticall ymaginacion / they may attayne to suche ele  
uacion of spirit / vndouted they deceyue themselves / and  
all their doyng is but vanite. Of whome it maye be  
vnderstande / that the prophete Dauid saith in his  
psalme. It is but in vayne to you to ryle before the  
lyght: ryle after that you haue sytten. This sytting  
signifyeth none other / but the peace of the soule / & the  
quyetnesse of the mortified body: for the whiche  
quyetnesse / the more we labour / the more enseweth &  
groweth the lyght of this sayd gyft in our soules / and  
shyneth there more or lesse / after our exercises / and  
reareth by our spirites / and dispoeth vs to the very  
contemplacion. But without this lyght of the gyft of  
gostly vnderstanding / who so euer presume or attempt  
to lyft hymselfe aboue hymselfe / as though he were  
very contemplatiue / god suffreth hym and all suche /  
to be illuded of the ennemy / as we shewed before in  
the seconde boke / the .x. chapt. And (as Gerson saith)  
the contemplacion of suche / tourneth outther to super  
sticiousnesse / or els / to a fantasticall curiosite / or to a  
melancoly folyschenesse. Therfore / lette vs labour  
duely / after the informacion of the foure firste dayes  
of this spirituall iourney / & apply our selfe to the ver  
tues that be there expessed by order: And vndouted  
the lyght of this gyft of godly vnderstanding shall  
folowe vpon our labour / and make vs cōtemplatiue.  
There is yet an other maner of meditacion / whiche  
maister

maister Johan Gerson calleth a contemplacion/ and in part this differeth fro that other/ as by similitude/ the rose differeth from the budde: So long it is called the budde of a rose/ as it is nat a perfite rose. In lyke wyse/ the exercise of the mynde oz cogitacion/ is called a meditacion/ as long as it is with any inquisition/serche/oz difficulty of the mynde in vnderstanding. But whan the mynde conuerteth it selfe to loke on any spirituall thyng/ and to consider the same: If anone/ as it is touned therto/ without resistance oz inquisition/ it seeth perfetly/ and beholdeth it/ & percepueth it: that syght is called than a contemplacion/ whiche Gerson describeth thus. Contemplacion is a free and a prompt oz redy syght of the eye of the mynde/ redy spred and open to be holde and consider thynges necessary for mannes saluacion. Thus I interprete the description of maister Johan Gerson/ bycause I wolde make his sayeng playn. This contemplacion is in the reason & vnderstanding of man oz woman. But (as this docto: saith) there is yet another contemplacion/ whiche is in the wyll of man: and this is called the cōtemplacion of leue & affection/ whiche Hugo de sancto Victore declareth thus. Contemplacion of affection/ is nat onely a dethe of carnall desyres mortified/ but also it is a iubilacion oz a hye spirituall ioye/ that ryseth in the soule of man oz woman/ by the reason that their myndes be eleuat by the lyght of grace. And (as Gerson saith) that is none other thyng/ but a tast/ how swete our lord Iesu is. Of these two last contemplacions/ our purpose is now somewhat to entreat/ bycause we writte principally for the vnlearned persons. And the other before rehearsed meditacion/ that is/ with inquisition and

The pil. of p.

DDO. lxxx.

serch

In tracta.  
de mystica  
theologia  
pte. 4. cō  
sidera. 2.  
et. 24.

Vbi supra  
Itē in tra  
cta. de mea  
dita. cordis  
cōside. 12.

Vbi supra.  
de medita.  
cordis.

Vbi supra



serchyng of the mynde oz wyt / we leaue to them that be lerned. To entreat the firste of these two last contemplacions / it perteyneth to this present daye / but to speke of the seconde / it perteyneth to the next daye following / whiche is the last daye of our iourney. And therfore / lette it moue no body / if in the entreatyng of these matters / somtyme we vse these two termes / meditation and contemplacion / one for an other / for so they be bled of doctours / for it is and may be called a floure oz a rose / nat onely whan it is full spredde out / but also / if it be a budde halfe spredde & sprong out.

**H**owe the very contemplacion of the vnderstandyng / is declared by the properties of the eye / and also by the properties of a doue : And of two causes that moueth man oz woman to meditation : And howe the holy fathers / moche bled mentall prayer and meditation / but the churche hath tourned it nowe in to the houres canoncall / and the cause why : And that helth of body is requited to contemplacion : And howe befoze all thynges / we shulde vse to haue meditation in the commaundementes of god. The  
xxi. chapter.

**W**han lette vs retourne to our purpose : we sayde / that the contemplacion of the vnderstandyng / is a spredyng of the eye of reason / oz the syght of the soule / beholdyng thynges nenessary for mannes saluacion. This spredyng oz mouyng of the inwarde eye of the soule / may be declared and shewed by many examples / founde in the outwarde eye of the body / whose

whose properties be moche conuenient to contempla-  
 tion: for of all the membez of the body/nature hath  
 made the eye moſte mouable / ſo that it maye loke vp  
 and loke downe / backwarde and forwarde / and on  
 euery ſyde : which properties ſheweth to vs the very  
 wayes and condicions of true meditations. And to  
 declare the ſame / the prophet Eſaye bleth the doue for  
 his example / ſayeng. Meditabar vt columba. I had  
 meditation as a doue / whiche as Peter Bercharius  
 in his Dictionary ſayth vpon the ſame texte / among  
 all byrdes / is moſte quicke of ſyght : And her heed &  
 eyes be mouable / to loke bpwarde and downwarde /  
 backwarde and forwarde / and on euery ſyde / gyueng  
 therby example to man / in what maner he ſhulde ble  
 his cōtemplacion or meditation. Firſte he muſte lyft  
 bp his eyes to heuen / and conſider there / the glozy and  
 reward ordeyned of god / for vertues & good workes.  
 Than let hym loke downe to hell / and conſyder there  
 the pynes and tormentes ordeyned for ſynne. On the  
 ryght hande / he may loke and conſyder his duties / &  
 what he ought to do to god / and to man. On the left  
 ſyde / he may loke & conſyder / what thynges he ought  
 to eſhewe and flye / as ſynne and the occaſions of ſyn.  
 Before hym he may loke and conſyder his dethe / of  
 the whiche he is moſte ſure. Behynde hym / he maye  
 loke / and with contricion or ſorrowe of hert / recount  
 his ſynne / and ydell lyfe paſt. Theſe propertyes with  
 many mo / he may lerne of the doue / which is a mour-  
 nyng byrd / but I ſhal ompte them for this tyme / and  
 entreate of the ſame matter / that me ſemeth moze ne-  
 ceſſary. Two occaſiōs I note ſpecially that moueth  
 man or woman to ble meditations / among other mo.  
 The firſte is / the leopardy of our fraylte and vniſta-  
 blenelle

Eſaie. 38.  
 Super hac  
 dictione  
 Medita-  
 tio.



Scdo reg.  
xiiij.

Meditat9 suz  
nocte cū corde  
meo: exercitia  
bar et scopes  
bā spm̄ mēti.  
¶. lxxvi.

Vbi supra.  
cōside. 13.

blennesse of our lyues/ whiche runneth moze swyftely/  
downwarde to deth/ than the water in the cōduit/ ac-  
coꝝdyng to the sayeng of holy scripture. We be all euer  
dyeng/ & as water glydeth on the erthe/ so our lyfe ba-  
nyssheth and passeth. An other cause is/ the wounde of  
original syn/ which bothe in soule & body/ causeth such  
impedimētes/ that lyke as the woꝛme that is crused  
oꝝ popsoned/ may scantly crepe oꝝ lyft bp her heed. In  
suche case is man by syn/ so that yt tell oꝝ nothyng he  
can helpe hymselfe by nature/ where vpon cōsideryng  
the peryl of his soule/ he begynneth to be cōpunct/ and  
to call foꝝ grace & helpe of god/ trustyng therby moche  
to p̄fite in the fūice & loue of god/ from the which he  
is defect by syn/ wherfoꝛe he is moued to say w<sup>t</sup> the  
pphete. I haue had meditacion (good lorde) in the  
nyght w<sup>t</sup> my hert/ there I was busy & exercised & dyd  
swepe my spirite/ as though he sayd. In the nyght I  
haue made a rekenyng w<sup>t</sup> my hert/ there I was bu-  
sily exercised/ & swept my spirit/ calling to my mynde  
all my ydell yerres & dayes w<sup>t</sup> great bytternes of hert.  
And (as Gerson sayth) nat w<sup>t</sup> out great labour and  
agony of spirit/ nowe cōsideryng the terrible oꝝ feare  
full iudgemēt of god/ nowe myne owne vnstable and  
weake fraylte of my corruptible body/ which on eue-  
ry syde is so wounded spirituallly/ w<sup>t</sup> synnes & euyl  
customes/ & it leteth my soule to rylse & p̄fite in gostly-  
nesse/ whiche runneth downwarde to deth/ moze  
swyftly (as we sayd befoꝛe) than the water in the cō-  
duit. These occasions w<sup>t</sup> other mo/ grace wrought in  
the hert of the holy fathers in olde tyme/ and moued  
them moch to exercise thesēse in meditacions oꝝ men-  
tall prayer. But whan grace decayed & deuocion mi-  
nysshed/ and the hertes of men & women waxed colde  
from

from charite/and ydell from gostly exercise and good  
 woꝝkes/ than the church and holy relygion/ oꝝdeyned  
 (as Gerson saith) the multitude of vocall prayers / &  
 deputed houres canonicall to be longe oꝝ sayd at cer-  
 tayne tymes of y<sup>e</sup> day / which we ble to syng oꝝ say i the  
 churche at these dayes / bothe religious persons and  
 other minystrs of chrystes church : Wherefoze it appe-  
 reth that meditacion is a holy thyng/ and was moche  
 bled in olde tyme of saintes & holy fathers. But nowe  
 many thynges letteth vs from it : For though bodyly  
 sicknesse disposeth man oꝝ woman moche to meke-  
 nesse and clenness of hert/ whiche causeth contempla-  
 cion. yet ( as saynt Thomas saith ) the helthe of the  
 body is necessary and requyred to them that shall ble  
 meditacion oꝝ cōtemplacion. And fewe in these dayes  
 be clere from all diseases / wherefoze we be moche un-  
 apt to cōtemplacion / parte by the reason of our sick-  
 nesse / and moche moze / I feare by the reason of the  
 occasions of our sicknesse / whiche be our synnes oꝝ  
 inordinat dyette / and our ydell and slowthfull lyfe.  
 And if any be apte at any tyme to haue meditacion /  
 and to be contemplatiue / suche many tymes for lacke  
 of discrecion / and due propozcion of the humoꝝs and  
 qualites of their bodyes / passe the boundes of grace  
 and so falleth in to ydelnesse of brayne / oꝝ els in to a  
 curiouse presumption oꝝ fantastical folyschenesse.  
 Wherefoze holy fathers exhorteth and counselleth vs to  
 ble our meditacion oꝝ contemplacion / as the phisi-  
 cion minystrerh his medicines and pociōs / and as  
 the paciētes recepueth the same : that is to say / for di-  
 uerse soꝝes and sicknesse / diuerse pociōs & plasters.  
 As by example / whan our cōscience is depe in y<sup>e</sup> feare  
 of god / so that we feare loze the peryl of our soules /  
 lette

In tracta.  
 de ofone  
 et ei<sup>9</sup> valo  
 re prope  
 finem.

Lib. 3. con-  
 tra gentil.  
 ca. 37.


S. Tho. 2.  
 2. q. 167.  
 arti. 1. et 1.  
 2. q. 10. 35.  
 arti. 5.



lette vs than ble meditations that disposeth to hope / and to the loue of god. And contrary wyse / whan we be inflate and proude in hert / we muste ble meditations that disposeth to mekenesse. And whan we be dissolute in hert / and lyght in contenaunce / all disposed to banite and ydelnes / nat regardyng our duties / or nat haupnge any compunction of hert ne feare of god / as we shulde haue / than inwardely in place solitary we muste call befoze the eyes of our soules / the terrible and bntynkable iudgementes of god / and the fearefull sentence of his iustice / and remember the tormentes and peynes of hell / ordeyned for synne.

Vbi supra.

This euer consydered (as Gerson counselleth) that all thynges be done by discrecion: that is to say / that we take no moze ne lesse of any meditation / but onely that is necessary / nor that we ble any meditations or contemplacion / but in tyme and place couenient. And in no wyse in suche tymes whan our dueties byndeth vs to be otherwyse occupied: for our dueties befoze all other thynges / be they neuer so good / must be performed / and with all diligence attended and done / or els / all our contemplacion tourneth to a curiosite and presumption / moche displeasyng the holy goste. And bycause the vnlearned & simple persons / hath somtyme meditations in their myndes / and knowe nat what they be / nor yet can perceyue what this mater meneth / for lacke of experience. Therfoze agaynst diuerse vices / and for diuerse causes necessary / I shall drawe out and shewe in special / certayn meditations / wherby the vnlearned persons may perceyue / where to sette their contemplacion. And firste / as our moste dutye to god / and thyng moste necessary to our saluacion / we muste haue meditation in the .x. comaundementes of

tes of god / for they generally moueth and promoteth  
 man or woman / to all maner of vertues / and causeth  
 them also / to eschewe all maner of vices. Of the whi-  
 che meditations / the prophete David speket in these  
 wordes. Et meditabar in mandatis tuis : que dilexi.  
 psal. C. xliii. My meditations / lord / was in thy  
 commaundementes / whiche alwaye / I haue loued.  
 Also in one other psalme. In lege domini voluntas  
 eius : et in lege eius meditabitur die ac nocte. p. i. The  
 will of the ryghtuouse man is in the lawe of god / and  
 therein is his meditacion / daye and nyght. And so to  
 vnderstande that every person is bounde to knowe  
 the hole bible / not to haue actuall remembraunce of  
 the comaundementes of god / every houre and tyme.  
 But ( as saint Jerome saithe ) the meditacion of the  
 lawe of god / is nat onely in redyng the scriptures of  
 god / but in fulfylling suche thyngs that be conteyned  
 and comaunded therein / accordyng to the sayeng of  
 almyghty god in Deuteronomy / the .vi. chapiter /  
 spekyng of the comaundementes / and sayeng thus.  
 These wordes that I greeue to the in comaundement /  
 thou shalt put them in thy hert / and declare them to  
 thy children / and thou shalt haue meditacion in them /  
 daye & nyght / walkyng abrode / and syttyng at home  
 in restyng / and in iourneyng / slepyng and wakyng /  
 downe lyeng / and by rplyng / that is as moche to say  
 ( after saint Jerome ) duely / to fulfyll and kepe all his  
 holy comaundementes : and that is the begynnyng  
 and ende of all meditations. 

Howe bycause the keepyng of the .x. commaunde-  
 mētes / be of moſte neceſſite for every person / we haue  
 declared them / & put them in this treatiſe : And howe  
 this

Sup psal.  
 primum.  
 Itē in epſa  
 ad princē  
 piā virgē

Vbi ſupra



this declaracion is/by the example of a kyng/and his  
people and his lawe here in erthe: And the same be  
drawen in a payre of tables / made after the simi-  
litude of Moyses tables / after the whiche / fo-  
loweth the declaracion of the commaunde-  
mentes of the firste table / shortly  
entreated. The. xxi. chap.

**B**ut howe may any person lerned or vnler-  
ned/kepe & fulfyll the comaundementes of  
god/except he knowe them. In the which/  
bycause many be ignorant/they be therfo-  
re negligēt: And for that cause/I thought  
it necessary to write some example / wherby the sim-  
ple and vnlerned persons/may knowe euery comaun-  
dement by it selfe / and the order of them. And this  
example I take of saynt Thomas in his summe /  
whiche foloweth here. ¶ As the lawe of euery re-  
gion and comunalte/ordereth and ruleth the people/  
vnder their worldly prince: so / the lawe of god di-  
recteth & ruleth all feythfull people/vnder almyghty  
god/as their kyng and lord. Also lyke/as the lawe of  
the worldly kyng (if his people shalbe well ordered &  
gouerned) requireth certayn pceptes or comaunde-  
mentes/wherby his people may knowe/howe to order  
themselve toward hym / as subiectes ought to their  
souerayne: And also other comaundmentes & statutes/  
wherby they may knowe/howe to be ordered among  
themselve/each to other. Eyn so/and in lyke wyse/it  
is in the lawe of god: for in it/be certayn pceptes or  
comaundementes that directeth man to god/techyng  
hym / howe to behaue hymselfe to his souerayn lord  
and god/kyng & maker, and besyde them/other ordi-  
naunces

Pris. 2. q.  
100. arti.  
quinto.

naunces & statutes / whiche ordzeth man to man / and  
techeth hym / howe he shuld behaue hym to his neygh  
bour. This lawe / god comprehended shortly / in ma  
ner in .x. wordes / whiche be called his .x. commaunde  
mentes. And he hymselfe wrote them in a payre of ta  
bles of stone / whiche tables had two leaues / or two  
bzedes / and sent them by his holy seruaunt Moyses /  
from the mount of Synay / to the people of Israel.  
And here ye must vnderstande / that in the firste table  
or lefe / be cōteyned the pzeceptes or cōmaundementes  
of god / that onely directeth or ordzeth man to god.

And after saynt Austen / they be .iii. in nombze.

And the other pzeceptes or commaunde  
mentes of god / that ordzeth man to his  
neyghbour / be .vi. in number /

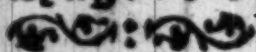
and they be conteyned and

written in the seconde

lefe or table /

as it appereth in these tables

folowynge. . . .



q. 71. sup  
exodum.  
Item in li.  
de decem  
chordis.  
ca. vij.



The first table.

• 32 •

EXODI

I am thy  
lorde god.

i. Thou shalt haue  
no god but me

ii. Thou shalt nat  
take the name  
of thy lord god  
in vayne.

iii. Remember that  
thou sanctify thy  
holy daye.

The second table.

• 32 •

EXODI

Honour thy father  
and moder.

Thou shalt kyl no  
man.

Thou shalt do no  
lecherie.

Thou shalt commit  
no theft.

Thou shalt speke no  
false testimony a-  
gain thy neighbour

Thou shalt nat co-  
uert the wyfe of  
thy neighbour.

Thou shalt nat co-  
uert the goodes of  
thy neighbour.

i.

ii.

iii.


iiii.

v.

vi.

vii.



**T**he Hebrees putteth. iiii. commaundementes in the firste table / but this is the order / after saynt Austen and other latine doctours. 

Vide Lira  
sup ca. 20.  
exo. Item  
sup ca. 32.

**T**he declaracion of these comaundementes that be conteyned in bothe these tables / dependeth vpon the example before rehersed. For (as saith Thomas saith) every comunalte oweth to their prince. iiii. thynges: that is to say / fidelite / reuerence / & seruice. And these. iiii. declareth to vs / all the comaundementes of the firste table. For lyke as all thynges that any comunaltie oweth to their prince / be conteyned and reduced to one of these. iiii. So / in the lawe of god / the iiii. thynges that be expessed in the firste table / cōpprehendeth all our dutyes that god requirerh of vs / as concernyng hymselfe. And in those. iiii. thynges be conteyned and vnderstande (after saynt Austen) all our dutyes / that we ought to render to god. Saint Austen made a lytell treatise of the. x. comaundementes / whiche he compareth to an instrumēt of. x. strynges: In the whiche worke he saith. Touche. iiii. strynges in due forme and perfite armony / and thou hast fulfilled the first table cōpletely. Than lyke as the first thyng that the worldly man oweth to his erthly prince / is fidelite / whiche fidelite standeth principally in this poynt / that the subiect admyt none other to be his kyng / but onely his owne prince. So / the first thyng that the people of god oweth to their heuenly kyng / god omnipotent / is due fidelite or fastnesse of seyth / onely admytting & worshyping one god / and that is vnderstande by the firste comaundemēt of the first table / where our prince / almyghty god / sayth. I am the lord / thou shalt haue no god but me: that is to say /

Prīa. 2. q.  
100. arti. 5.

q. 71. super  
exodum.

In li. de de  
cem chor  
dis. ca. v.

1.

1.

Exod. 20.

The pil. of per.

1000. 1.

thou



thou shalt nat worshyp false goddes / but kepe the to me feythful in true fidelite / nat sweruyng by heresies / enchauntmêtes / charmes / wytchcraftes / oz other superstitiousnesse / ne incline to ydolatry oz infidelite.

.ii.

The seconde thyng that þ subiect oweth to his erthly pynce / is due honour & reuerence / worthy to be rendred & gyuen to a pynce / for he may in no wyse dispise his pynce / oz set lytell by hym / ne do hym any iniury oz wrong. So / the seconde thyng that we owe to our lord god / kyng of all kynges / is due honour & reuerence / worthy to be rendred onely to god: And this is expessed by the seconde cōmaundement of the firste table / where almyghty god / sayth. Thou shalt nat take the name of thy lord god in vayne / that is to say / thou shalt nat call god to wytnesse in any false cause / by perjury / sweruyng by his holy name / to maynteyne any thyng that is false / and nat true: for that is the moſte vntreuerence that may be done to god (aff saynt Thomas) for so doyng / thou woldest make god false and vnttrue. Also by this cōmaundement / we be forbidden to vsurpe & blaspheme the holy name of god / with deliberacion / wylfully & inordinatly sweruyng in any cause / that is nat necessary / though it be truthe. The thirde thyng that a worldly subiecte oweth to his erthly pynce / is his seruice. For in case / he muste leue his owne worldly busynesse & workes / what so euer they be / and come at the call of his pynce / to do hym seruice / for bothe he & his goodes be at the wyl and cōmaundement of his lord & kyng. So / we owe to god our heuently kyng / due seruice / for our creacion and redemption: And that we be so bounde / it is expessed to vs by the thirde cōmaundement of the firste table / where almyghty god commaundeth / sayeng.

Remembre

.ii.

Vbi supra.

2. 2. q. 98.

arti. 2. et. 3.

.iii.

Remember that thou sanctifye the holy daye. This is the especiall seruice that almyghty god wolde and requireth vs to render to his hynesse. On the holy daye/principally to abstayne from syn and all seruile workes / that is to say / worldely & bodyly labours / and specially from them that be lucrattive / that is / fro suche workes / of the whiche foloweth any tempozall lucre or worldely wynnynge / and come to the churche / and there / with due adozacion / bothe in soule & body / with getiufections or knelynges / inclinacions / pstraciōs / or other reuerence / to aske the mercy of god / for one unkyndnes and synnes: And than for the synne of our neyghbours / as we sayd befoze: And for our owne helth / & than for the preseruacion of al christen people: And there to gyue thanks to our lord god for all the benefites / bodyly & gostly / that we haue receyued of hym: And specially for the benefites of our creation & redemption. These ben the workes and seruice that god requireth of the in the holy daye / where so euer thou be / but specially in the churche.

**T**he declaracion of the other. vii. cōmaundement of the seconde table / shewed by the similitude of the foresayd example / with autoritees of holy doctozs / as the mater requirerh. The .xxiii. chapter.



Also by this foresayd example / the cōmaundementes of the seconde table / may be playnly declared. For lyke as in the lawe of a tempozall kyng / besyde the preceptes and statutes that directeth or ordzeth man to his pynce / there must be also other lawes & statutes / whiche muste teache & shewe / how one man shulde be ordzed to one other. And of

The pil. of per.

ppp. ii.

these



these lawes / some muste be generall / concernyng oꝝ  
 byndyng euery man / and some muste be speciall / con-  
 cernyng oꝝ byndyng some / and nat other : As here in  
 England . Some lawes pteyneth onely to London /  
 whiche onely byndeth the same cytie / and concerneth  
 nothyng / yorke oꝝ Bristowe . So / the lawe of god in  
 the seconde table be oꝝdred . foꝝ some be speciall / and  
 they bynde certayne persons moze than other / as the  
 firste cōmaundemēt of the seconde table / wherby our  
 loꝝde cōmaundeth vs to houour our parentes / that is  
 our fathers & mothers / sayeng . Honour thy parētes .  
 This is a speciall precept / foꝝ it cōcerneth the speciall  
 dutie that euery chylde oweth to his naturall father &  
 mother / and nat they to their chyldzen . And after saith  
 Thomas / it cōprehendeth also / the duety that we owe  
 to our spirituall fathers & mothers / as to our prelates  
 oꝝ heedes / gostly fathers / and other superioꝝes : And  
 this is the firste cōmaundement of the seconde table .  
 There ben also some cōmaundementes in the lawe of  
 god that be generall / whiche byndeth euery feythfull  
 man & woman . And these be .vi. in nombꝛe / as they  
 folowe here in oꝝder / whose declaracion is shewed by  
 the foꝝsayd example . foꝝ / lyke as the lawe of an erthly  
 pꝛince cōmaundeth / that none of his people do hurt  
 other / in dedes oꝝ woꝝdes / foꝝ man can nat iudge of  
 the thoughtes of the hert : but the lawe of god com-  
 maundeth / that no person shall hurt other / nat onely  
 in dedes oꝝ woꝝdes / but also nat in thought / & therfoꝝ  
 it excellerh and passeth al other lawes . One man may  
 hurt an other in his dede . iiii. maner of wayes . firste  
 in goodes of nature / as in his owne person / smytyn  
 oꝝ poysonyng hym / oꝝ other wyle distroyeng hym .  
 And agaynst this / is the seconde cōmaundemēt of the  
 seconde

1.  
Exodi. xx.

Pria. 2. q.  
100. arti.  
xj.

seconde table/where our lord sayth. Thou shalt kill no man. The glose sayth/nother w<sup>th</sup> thy hande/nother with thy word or counsel/noz with thy mynde/ne yet by w<sup>th</sup> drawyng thy helpe / whan thou shuldest/oughtest or may deliuer or saue any person. And here is to be noted/that ( as saynt Austen sayth ) it is nat agaynst this comaundement/ that the iudge condemneth any man to dethe / for he/as a mynister of the lawe/doth but speke the sentence of the lawe / & so the lawe sleeth the gylty man/and nat the iudge. And whan god or the lawe comaundeth dethe / it becometh nat the minister to resiste. One also may hurt an other in his goodes/whiche be next to his person / as in his wyfe/chyldren or seruautes. And this hurtynge is forbiden by the thirde commaundement of the seconde table/wherin our lord sayth. Thou shalt do no lechery. In the whiche comaundement is forbiden/nat onely the dede of adultery/but also/of incest/fornicacion/sacrilege/and all other maner of inordinat lechery. The thirde thyng/in the whiche one persone may hurt an other/by his dede is/in his tempozall goodes. And this maner of hurtynge is forbiden expzessely/in þe fourthe comaundement of the seconde table in order / wherin almyghty god sayth. Thou shalt comyt no theft. In this comaundement/as the glose interlinal sayth/is vnderstande & forbiden all vnlawfull vsurpyng or misusyng of the tempozall goodes of any person / by rape/pikynge/extorcion/sacrilege/or any other maner of stealyng.and also/as concernyng vs religiouse psons all maner of pperty of money or money worthes/lytell or moche. For so Judas that betrayde our lord is named in þe gospell a thefe/bycause he had pper money/ & a priuat purse to hymselfe/beside the comon purse of

The pil. of per.

P.P.P.iii.

our

.ii.

Vbi supra.  
Glosa in  
terlinear  
super exo.  
20.

Li. i. de ci  
uitate dei.  
ca. xxj.

.iii.

Vbi supra.

.iiii.

Vbi supra.

Iohā. xij.



our lord and his apostles. Thus we haue reherſed  
the commaundementes in the lawe of god / that for-  
byddeth euery person in his dedes to hurt his neygh-  
bour. Also / one may hurt an other by his wordes.  
And agaynst this vice / almyghty god putteth onely  
one cōmaundemēt / forbyddyng the same / & sayeng.  
**Thou shalt nat speke agaynst thy neyghbour false tes-  
timony :** that is / thou shalt beare no false wytnesse.  
This pzecept is the fyfte in number of the seconde ta-  
ble. And after doctoꝝ de Lira & other / it forbyddeth  
nat onely all false lyes / but also all the crymes of the  
tonge / as sclaunders / detractions / depꝛauacions / oꝝ  
dispraysynges / and pꝛiuey backbytynge / & all other  
wordes agaynst charite / by the which / a man oꝝ womā  
may hurt their neyghbour. But moze ouer / by cause man  
may offende god & his neyghboꝝ / nat onely by dedes &  
wordes / but also by cogitacions oꝝ thought / god in his  
lawe / to eschewe that / hath ordeyned these two com-  
maundementes folowynge / whiche added to the other  
befoze reherſed / maketh the nombꝛe complet of the .x.  
cōmaundemētes. And the firste of these twayne dou-  
bleth in maner the restraynt of lechery : for almyghty  
god forbyddeth nat onely the dede of lechery / by the  
thirde cōmaundemēt / in this seconde table / but also by  
this cōmaundemēt / the forbyddeth the inoꝝdinat cōcu-  
piscēce & desyre of the hert / to the same / sayeng. **Thou  
shalt nat coueyt the wyfe of thy neyghbour :** that is /  
by inoꝝdinat desyre of carnall delectacion. In the whiche  
the cōmaundement (after doctoꝝ) is pꝛohybyte and  
forbydden all maner consent of the hert / to adulterys  
fornicacion / incest / and all other maner of lechery / by  
syde the acte of matrimony. The seuenth cōmaunde-  
ment of the seconde table / & the last of the .x. in maner  
also

b.

Super ca.  
20. exodi.

bl.

Vbi supra.

Vide Lirā  
vbi supra.

also doubleth the restraynt of theft/foz in the fourth cōmaundement of this seconde table / god forbode the dede of theft / but in this last cōmaundement / he forbiddeth also the consent of the hert/to all maner of theft/sayeng. Thou shalt nat coueyt the good of thy neyghbour/ vnderstande/ inoꝝdinatly oꝝ vnlawfully/ nat his house/ his felde/ his sūaunt / his ore ne cōwe/ ne yet any other good that is his / otherwysse than iustice requirerh / as it is open in the fyfte chapiter of Deuteronomy. ¶ But here may be moued a question / why almyghty god wolde double the cōmaundementes of theft & lechery/ and nat the cōmaundementes of man sleynge/ and of false testimony. To this saynt Thomas answererh/ that all the cōmaundementes of the seconde table/ that be negatiue/ that is to say/ in the which god restraynerh oꝝ forbiddeth man any thyng/ be to be vnderstāded double/ so that nat onely the outwarde acte oꝝ dede is forbiddē / but also the consent of the mynde. foz nat onely he is a man slea that sleeth a man in dede / but also ( as saynt Johan saith i his epistle ) he that hateth his brother/ is a man slea. But the cause why the consent to theft & lechery is expessed and openly restrayned/ and nat the other ( as this doctoꝝ saith ) is this. One man to see an other oꝝ one man to speke false testimony agaynst an other/ is moche horrible to man/ and in maner vnnaturall / so manifest contrary to naturall reason/ that without any pzecept oꝝ cōmaundement/ he may perceyue that he shuld/ nat onely nat see his neyghbour in his dede/ but also/ that he shulde nat hate hym in his hert. And also naturall reason sheweth man expessely / that nat onely he shulde nat speke false testimony agaynst his neyghbour/ with his mouthe/ but also that he shuld nat put

bii.

Vbi supra

Pri. 2. q.

100. arti.

v. ad. v.

Item. 2. 2.

q. 122. arti.

6. ad. 4.

Pri. Ioh. 1.

iiij.



nat purpose in mynde/noz ymagyne oz thynke with  
full consent and perfite deliberacion/ false testimony  
oz wrong iudgemēt agaynst his neyghbour. But the  
Delectacion of the body and tempozall goodes/ which  
be maters of lechery and theft/ be of themselves so plea-  
saunt: And man is so prone & affectionat to haue them  
iozdinatly/ that ryght necessary it was to double these  
cōmaundemētes/ and nat onely to forbiddē expressely  
the outwarde dedes of lechery and theft/ but also the  
consentes of the cogitaciōs oz thoughtes of the same:  
For oftentymes man is blynded in the consent & actes  
of lechery and theft / bycause the thynges desired/ be  
delectable and pleasaunt: And so it is nat in the other  
vices of manslepyng and false testimony. Knowe than  
that though almyghty god cōmaundeth man/ that he  
shall nat couepte ne desyre inozdinatly in hert/ the wyfe  
of his neyghbo<sup>r</sup>. And by that it semeth y<sup>e</sup> some para-  
uenture may surmyse/ that the woman is nat bounde  
to this cōmaundemēt / but is at liberty to couepte any  
man at her wyll: but it is nat so/ for after the glose and  
all doctozs/ all these cōmaundementes be gyuen gene-  
rally/ bothe to man & woman/ and byndeth bothe the  
sexes. And knowe also / after doctozs/ that all synnes  
may be reduced to the contraries of these cōmaunde-  
mentes. The nomber and ozder of these. x. cōmaun-  
demētes / be taken of the Wyble in the. xx. chapter of  
Exodi / and the. v. chapter of Deuteronomy. These  
shulde be our firste & p<sup>r</sup>incipall meditacions/ bothe by  
daye and nyght. God admonyssheth vs oftentymes  
to loke on these: and he wolde that we shulde graue  
them in the tables of our hertes/ and hang them euer  
befoze the eyes of our soules / keppng & fulfyllng the  
same with all study and diligence. For (as our lord  
Iesu saithe)

Aug. 4. 71.  
sup exodū.

Scot<sup>r</sup> in. 1.  
d. 42. q. 5.

Deuter. 6.

Jesu saith) If thou wilt entre to euerlastyng lyfe/  
 kepe the cōmaundementes. And in an other place/he  
 prompseth & saith. Kepe them wel/and thou shalt lyue  
 euerlastyngly. And that thou maist the better lerne  
 them & fulfyll them/our sayd louyng lord hath redu-  
 ced them all. x. in to two cōmaundemētes/whiche ben  
 these. Loue god aboue all thynges / and thy neybour  
 as thy selfe. For / & if thou loue god aboue all thyng /  
 thou hast fulfyllled the firste table / whiche ordereth  
 man to god. And if thou loue thy neyghbo<sup>r</sup> as thy selfe/  
 thou fulfyllest the seconde table/whiche ordereth man  
 to his neyghbour. And there is none so simple of wyt/  
 haupng the vse of reason/but he may sone knowe and  
 lerne these two/ that is to loue god & his neyghbour:  
 yet / if these examples declared be nat sufficient to  
 make the to knowe the. x. cōmaundemētes / lerne this  
 poete ryme folowyng/and thou shalt sone can them / &  
 kepe them the better in mynde. :~::~~:

Math. 19.

Luce. 10.

Math. 22.

c10

**C** The cōmaundemētes of the firste table.

**A** Dply the meditacion busely:

The cōmaundementes of god oft to recozde  
 And in thy hert and dede / fulfyll them diligently:

For thus he sayth / I am thy lord:

Thou shalt haue no god but me: take nat my name  
 in vayne: Kepe than thy holy daye duely: and I  
 am content certayne. :~::~~:

**C** The cōmaundementes of the seconde table.

**H**onour thy parentes with all thy cure:

Kill no man and be no lechoure

Commpt no theft/speke no false testimony:

And in thy dedes & wordes þ shalt nat syn mortally:

Kepe also thy hert cleane/and neuer inordinatly:

Couert thy neyghbours wyfe/ to vse her synfully:

The pil. of per.

Al.

Dispyre



Despye no mannes goodes other wyse than ryght:  
And than doest thou all that thou hast plyght.

Howe the cōsideracion of dethe/ and of the iustice  
of god/ and of the foure p̄ncipall thynges that be to  
be consydered about our ende/ moueth moche to the  
feare of god/ to mekenesse & compunction: And howe  
the meditacion of dethe auayleth agaynst all synnes/  
but moſte ſpecially agaynst ſloth and lechery: and  
other meditacions agaynst auarice/ and the carnall  
flame of cōcupiſcence. The. xxiij. chapter.



After the cōmaundementes of god/ that  
meditacion is moſte neceſſary & conue-  
nient/ that moueth man oꝝ woman to  
feare god. For (as the p̄phet ſayth) the  
begynnyng of heuenly wyſdome / is the  
feare of god. And nothyng moueth man oꝝ woman  
moze to feare/ than the cōſideracion of their dethe oꝝ  
ende/ accoꝝdyng to the ſayeng of the wyſe man. Re-  
member thy laſt ende well/ and thou ſhalt neuer ſyn.  
Foure thynges be to be cōſidered of euery man  
and woman in their laſt ende/ on the which their me-  
moꝝy ſhulde euer be fixed / and that ben theſe aff An-  
tonine and other doctozs: Dethe/ whole tyme is vn-  
certayn: the moſte ryghtuouſe iudgement of god:  
the endles peyne in hell: and the euerlaſtyng ioye in  
heuen / whiche is the ſyght & fruition of the godheed.  
And who ſo euer leſeth that/ ſyndeth moſte great dam-  
nage/ peyne and confuſion / as ſaynt Anſelme ſaith.  
And for the other thre/ as ſaynt Bernarde ſaith/ and  
Hugo cardinalis alſo: what nedeth any p̄ſon to feare  
oꝝ drede any thyng / that is ſure to eſcape them: As  
they

Pſal. 115.

A meditacion iducyng  
to feare.

Eccle. viij.

Hugo cardis  
nalyſis p̄ eccle-  
ſiaſti. viij.

Quarta pre-  
ſumme. titul.  
xiiij.

Al. de ſimilitu-  
dini. ca. lxxvi.

Hugo ſup ca.  
vii. eccleſti. in  
fine.

they myght say. Sithe all these be to vs unknowen /  
what creature may loke on them in his meditacion /  
but he shall feare god / syth we be assured by our feyth /  
that we muste nedes go / outhur to endles perne oz to  
euerlastyng glozy / but to whether we be vncertayn.  
Hugo de sancto Victore and Bonauenture teacheth  
vs. v. thynges most necessary to be considered in our  
dayly meditacion / as concernyng our ende. And for  
bycause they myght the soner be lerned / and the better  
borne in mynde / I haue casten them in ryme.

Hugo i tra  
ctatu quo  
studio ora  
tus sit de  
et de affe  
ctu oratio  
nis.

**R**Ecorde these fyue / as oft as thou may /  
Howe thy lyfe is short / and slypper is the way /  
Vncertayn is thy dethe remember thyne ende  
For euer ioye oz euer peyne / that one shalt y fynde.

A medita  
cion mos  
uyng man  
to drede  
god for. iij.  
causes.

Geness. 3.  
vij.  
xix.

Other doctours enduceib man oz wman to feare by  
the consideration of the iustice of god. In the whiche  
they may consider two thynges / the equite of god / &  
the power of god. The equite of god suffreth no syn  
bnpunished / nor admytteth any creature to appere  
before his magestye in his gloriouse deite / except he  
be clene purifred & tryed by grace / and founde w<sup>t</sup>out  
any spotte of synne oz euill custome. The almyghty  
power of god / spareth nat to punyssh the & correcte syn /  
nother for fewe / as it appered in paradise / where were  
but two / nor for many / as it was shewed plainly in the  
flood of Noe / and in the subuersion oz destruction of  
the fyue citees / Sodome & Gomoze / w<sup>t</sup> their felowes /  
nor for noblenesse / ryches ne power / as it appered wel  
in Saul. i. regu. xv. Salomon. 3. regu. xi. Achab. 3.  
regu. xxi. & xxii. and many other noble estates / nor for  
kynde oz frendshyp / as it appereth at this daye in

The pil. of p.

Q. Q. Q. ii.

the



the Jewes / of whome our lord Iesu took our nature / and became man in the affinite & linage of them: and yet / for their syn / they be reprobate & so taken of god. But yet lette nat the chrissten man presume therof / although he be moste nye in the fauour of god & loue / and in his grace moste hyelp / endowed with gyftes of the holy goste / moste excellently / as the moste well beloued chyld of god / but rather he ought to be the moze meke and haue in meditation / that except we amende our lyues / almyghty god wyl nat spare to punyssh vs / for the for our redemption he suffred his onely eternall son / to be rent & torne on the crosse / and deed. This meditation may moue vs to feare / to mekenesse / and to compunction of hert. ¶ Also (as Antonine saythe) the meditation of our Deth / auayleth agaynst all maner of syn / and exciteth or stereth vs to all vertues & goodnesse. First / it disposeth vs to feare / for it taketh awaye our parentes / our bzyether our susters / and our other frendes: and moze ouer our owne beauty / strength / & power / dignite and goodes / bothe of nature and of fortune. It spareth none / tyche ne pore: And it is of moste surety / that dye we shall / but where or whan it is moste vncertayn: and our transe or passage frome this worlde / is moste perillouse. These thynges / diligently / oft and pfoundely considered / shall make any man or woman to feare god. Vincent sayth / that there is no person so cursed / miserable & folye / but if he consider pfoundely / that he must nedes dye / and knoweth nat howe ne whan / where nor in what maner / but it wyl make hym to feare / specially / sayth that passage of deth is (as a philosopher sayth) moste terrible & fearefull. And Plato saythe / that the meditation of deth / is the moste hye philosophy:

A general  
meditation  
agaynst al ma  
ner of vice  
and synne.

Antonin. q̄rta  
p̄te sume. titu  
lo. xiiij. ca. viij  
§. viij.

In speculo mo  
rali li. sc̄dop̄te  
p̄r. dist. iij. in  
p̄m̄ct.

3. ethic. ca. vi.

Ando. sc̄do li.  
ethimol. ca.  
xxv.

philosophy. Therfore it shuld nat be loked on lyghtly  
but oft & pzooundly : and than w<sup>o</sup>ut dout it moueth.

**C**Sapnt Bernarde counselleth the meditacion of  
dethe to be vled / as the moste speciall medicine and  
pycke agaynst slowthe : for it is / as a pycke or a  
spurre to set the slowthfull body forwarde / in the sulce  
of god. And in his medidacions / he reciteth & sayth /  
that amongst all the blessed cōpany of holy fathers  
in Egypt / onely saynt Jerome had that singlar pzeor  
gatiue of grace / that euer he thought hymselfe to here  
the trumpe of god soundyng in his eares / & sayeng.  
Ryse vp you deed people / and come to the iudgemēt of  
god. Also / Theophilus the bysshop / pzaplyng sin  
gularly the holy father Arseny for y same point sayd.  
Blessed be thou holy father Arseny / for the houre of  
dethe was alway in thy mynde / and euer befoze the  
eyes of thy soule. The omelyes of saynt Gregoꝝ / &  
the woꝝkes of all other doctoꝝ be full of exhortaciōs  
mouyng to the same. Some sheweth by autoꝝitees  
and marueplouse examples / that the diligent & often  
meditacion of deth / maketh man to dispise the woꝝld /  
his fleshe and hymselfe. It maketh hym to forsake  
pꝝpde / and to become meke and cōpunct / and to haue  
his synne euer in detestacion and hate. It moueth  
man or woman to suffre all peynes and tribulacions /  
and induceth them to attempt or assay / hard weryng /  
strepte lpueng / & woꝝkes of hye perfection : and ther  
foze / it dispoſeth to pacience and perseueraūce. It de  
pꝝesseth all vanitees / dissolucion and lyghtnesse of  
maners. And lyke as the beken lyghted in the nyght /  
directeth the mariner in the see to the port entended :  
So the meditacion of dethe / maketh man to eschewe  
the rockes and perylls of damnacion : And is / as a

The pil. of per.

Q.Q.Q. iii.

token

A medita  
cion agaynst  
slowthe.

Item simile  
habet Ber. in  
tract. de sen  
tencijs : et in  
scōdo sermōe  
apꝝon Petri  
et Pauli.

In vitas pas  
tri pte scō.  
li. de cōpū  
ctiōe.

A medita  
cion for  
the same  
effecte.

The medi  
tacion of  
dethe / is  
moche ne  
cessary.



**The thynde boke. The sixte daye.**


A medita-  
cion agaynst  
the synne of  
lechery.

In vitas pas-  
sum pte scda  
li. de fomicis.

Iob. 2.

Idem Ber.  
sup canti.  
ser. 62.

Pri. Petri.  
iiij.

token ordeyned to byrnyng hym to saluacion/and to the  
despyre of heuently thynges: I write the poyntes and  
leauue out the examples & autorites/bycause of short-  
nesse. Saynt Gregory sayth also/that there is no  
better remedy agaynst the flame of the inordinat ape-  
tite of the fleshe / than to remember the state of that  
bile & stynkyng carpon / our bodyes after our dethe /  
howe it lyeth in putrification or rottyng / odible/and  
abhorminable to all creatures. And this was well  
proued in an holy heremyte/whiche tempted with the  
fleshe/ran to a deed corse of a deed woman/and with  
a shell (as Job dydde) he scraped the stynkyng fylthe  
and corrupcion of her deed body/sayeng to hymselfe.  
Howe take thy pleasure and sylle the with sauour of  
this stynkyng corrupcion / if thou haue any luste or  
courage therto/and so he ouercome his temptacion.  
Also agaynst the fylthy motions of the body / to le-  
chery / saynt Anselme sayth/that the peynes & passion  
of our lord Iesu/on the crosse/moste defendeth man  
whan he calleth to his mynde & meditacion/the depe-  
cōsideracion of the same (as saynt Peter sayth) those  
peynes and tozmentes that we consider in hym/lette  
vs thynke them surely fixed in our soules and bodyes  
transfozmyng our selfe / as though we bare the same  
stonges/thzyllynges and perlyng tozmentes/that he  
suffred for our synnes. This meditacion shall quench  
the flame of that vnhappy wounde.   
Agaynst the vanite of the honors and rycheffe of the  
wo:ld/moche auayleth the cōsideracion/what payne  
and hardnesse is in the getyng of them: Howe I tell  
holde or surety man hath by them: howe short they be  
in durynge: howe feareful in keepynge: howe sorowfull  
in losynge: and howe vayne and vnproffitabill they be  
to them

to them that hath them. These thynges well consty-  
dred/shall moue the gostly hert sone to dyspyse them.

Howe the consideracion of the goodnesse of god/ &  
of the suffrage and helpe of holy sayntes/ and of the  
surety & consolacion of scripture/ moueth man moche  
to haue hope in god: And firste/ howe the bountefull  
liberalite of god/ causeth vs to trust in his great  
mercy.

The. xrb. chapter.



Meditacions that moueth vs to haue con-  
fidence & hope of the mercy of god/ ben  
the cōsideracions of. iiii. thynges p̄inci-  
pally. Firste/ of the largenesse of the  
goodnesse of god tward vs wretches.

The second is/ of the charite & suffrage of holy sayntes  
that prayeth for vs. The thirde is/ the consolacion of  
the holy scripture of god/ whiche is most true/ & euer  
promiseth to man mercy/ & neuer iudgement/ except he  
wyl wylfully prouoke the inuincible charite/ the vni-  
superable loue & goodnesse of god/ to ire and wroth.  
Of the first/ saith Bernard spebeth in a sermon/ sayeng.  
There be. iiii. thynges/ in the whiche/ is all my hope &  
trust. Firste the charite & goodnes of god/ in makynge  
me his chylde by adopcion. Seconde/ the graciouse  
assuraunce and truthe of his blessed promyses. The  
thirde is/ his almyghty power/ whiche may & gladly  
wyl perfoyme all that he hath promysed. For the firste/  
who may dowt of his saluacion/ that calleth to his re-  
membraunce in his meditacion w<sup>th</sup> an inwarde mynde  
and hert deuout/ that moste bountifull largenesse of  
the charite of god/ howe/ whan we were the chyliden  
of his ire and wroth/ the naturall chyliden of that  
The ps. of per. great

Sermoe. 2.  
de euange-  
lio septem  
panum.



Medita-  
ciōs indu-  
cyng man  
to hope in  
god.

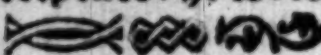
Psal. 13.

Iohā. iij.  
Rōs. v.

Roma. v.

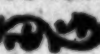
Heiemie.  
iij.

great treatour Adam/whome he create and made to  
his ymage & similitude: and made hym as his lefete  
naunte ouer his creatures/and in maner lord of all  
this worlde: yet/nat withstandyng that we were the  
chyldezen of his ennemy/and in very dede idolaters  
and his ennemyes. And no cause myght be founde in  
all mankynde / why almyghty god shulde gyue his  
grace & mercy/and charter of pardon to man / for all  
were synners and vnpofitable (as the pꝛophete Da-  
uid saith) except onely the gloriouse virgyn Mary/  
whiche was pꝛeserued fro all maner of syn/bothe ori-  
ginall & actuall / aboue the cōmon course and lawe of  
man. yet (as saynt Poule saith) he so loued his enne-  
myes / that he wolde sende downe his eternall son to  
become man/and to suffre moste cruell and pynfull  
dethe/ to redime them / and so of his ennemyes / to  
make them his owne chyldezen by adopcion of grace/  
and the very inheritous to his kyngdome & glory.  
If he dyd all this for vs/whan we were his ennemyes  
(as saynt Poule sayth) what wyl he do for vs/ now  
beyng his true penitentes/whome he so dere bought/  
namely sith he knoweth that without his grace/it is  
nat possible for vs to be long without syn. The man  
loueth his wyfe best among all creatures: yet/ if she  
loue an ocher better than hym/ or other wyse/ cōmytte  
fornicacion! he utterly forsaketh her / and careth nat  
though she be slayne. But almyghty god wyl nat do  
so: for he sayth by his pꝛphet Jeremy / to the synfull  
soule. Thou hast loued other better than me/and hast  
cōmytted fornicacion with thy louers many tymes/  
so that thou art made abhominable/ from the toppe  
to the too/ yet retourne to me/ & I wyl gladly receyue  
the in to my fauour & grace: And without any expꝛo-  
bacion/

bracion/bpbraydyng oꝝ rebukynge/admyt the to my  
 grace & gloꝝy / & loue the as the father dothe the childe.  
 This great charite and tender loue/wolde neuer be  
 forgotten/howe the hye maiesty of god hath enclined  
 hymselfe so lowe / that he wolde be named & called our  
 father. And (as saint Iohan saith) he wolde also / that  
 we shulde be named & called the very chyldren of god /  
 and so to be in dede / sayeng. If the fathers in erthe /  
 whan their chyldren callen for breed / wyl nat gyue  
 them a stone / noꝝ whan they call for fysh / offre them a  
 serpent / howe moch moze tenderly / wyl your heuenly  
 father here your petitions & graunt the same. Also in  
 the holy Water noster / and in many other places of the  
 gospell and other scripture / he wolde be named and  
 called our father. 

Pri. Ioh. 3.

Luce. xj.

**H**owe the consolacion of holy scripture / causeth vs  
 to haue hope in god / shewed by many parables / si-  
 militudes and examples / whiche well considered &  
 beleued / suffreth no person to dispeyre. : 

## The .xxvi. chapter.



He consolacion also / of the scripture of god  
 gnueth vs a great confidence in hope / who  
 so lusteth to haue meditation in it : for  
 there in all thynges necessary be cōteyned:  
 And it is nat byminute oꝝ false in any poynt / but in al  
 thynges moſte true / moſte ſure & ſufficient / shewyng  
 all thynges requyred to mannes ſaluacion. Therin /  
 is shewed the testament & promysſes of our loꝝde and  
 maker / therin / is shewed his tenderneſſe & bountiful-  
 neſſe / howe redy & glad he is to receyue them / y<sup>e</sup> hath  
 ben loſte by syn. And that appered well in his ſimilitu-  
 des and



Luce. xv.

des & parables that he spake with his owne mouth / to geue vs a confidence of grace / and trusty hope of his mercy. firste / it is well shewed in the parable of the prodigall chylde / that wasted & spent all his substance oz goodes / in lyueng lecherously. But yet / whā he retourned to his father / & asked of hym mercy / his father receyued hym w<sup>th</sup> great ioye / feste & melody: signyfeng to vs / that in lyke wyse in the conuersion of euery penitent / god maketh great feste / triumphe and melody / among his angelles & sayntes in heuen: And he is / nat onely glad to receyue the penitent / but also / he is diligēt to seke hym whan he is runne out of the waye & lost by syn / as he shewed by diuerse similitudes. One of the woman that had lost a certayn quoyne of money / called a drame / which turned hy so downe all the stuffe of her house / for to seke the same. And at y laste / whan she had founde it / she called her neyghbo's & gossesps togyther / and tellyng them of her ioye and confort / howe she had founde the drame that she loste / she made great myrthe & gladnesse. Let them marke this well that dispeyreth of their saluacion / & spebeth to themselfe in their owne myndes / thus. God hath many a good suauit / & them he wyll nat lese / where as I am but a wretche / and therfore he regardeth nat me / oz hath no eare of my saluacion / but they may se here the cōtrary in this forsayd similitude: for if they were no more worthe than a drame / he wolde nat lese them / he had leuer suffre dethe for them agayne / if it were possible. Also in one other place he sheweth / nat onely y same / but also / howe tender & lounyng he is to man in keepyng hym / after that he hath founde hym. And that appereth in the parable of the man that had a hundred shepe / which losyng one of them / left all the other

Ibidem.

Ibidem.

other in desert / and went hymselfe to seke þ one shepe  
 that was strayed / and findyng it he toke it by moste  
 tenderly & gladly / and bare it on his necke to the fold  
 where the other were. Signifyng by this the great  
 labour & diligence that our lord Jesu the son of god  
 take in our nature / by his holy prechyng & teachyng / &  
 by his blessed cures & miracles / whiche he shewed to  
 call synners to penaunce / and them that were loste / to  
 mercy and grace / beryng them on his backe whan he  
 was crucified on the crosse / & suffered his passion: and  
 all to bryng them to the folde of gloze / to restore the  
 ruine & fall of angell / in the cyte of heuently Jerusale  
 and kyngdome of gloze. But peradventure some wyll  
 say / that god wyll gladly receyue small synners / but  
 nat suche as I am / that ben greute offenders of his  
 goodnes / & transgresso's of his comaundementes. But  
 to these the scripture of god maketh answer to their  
 singlar comfort / shewyng them þ contrary. For Moyses  
 was a mansleat: David auoulterat: and kyng Da  
 nasses was as the pyt & synke of all fylthe of syn and  
 unhappynesse / whiche was nat onely an ydolatrar /  
 worshypppyng fawse goodes / but also a mansleat / she  
 dyng moche innocent blode / for he slewe the prophete  
 Asaye / cruelly comaundyng hym to be sawen i sonder:  
 And yet / he & they all were receyued to the fauour of  
 god. Machebe & Magdaleyne be named in scripture  
 greute synners. Peter denyed the son of god. Poule  
 persewed hym / & yet they be now holy sayntes in he  
 ven / & princes of his church. And the knyght Bonifa  
 ce / whiche lyued in the styngyng & fylthy syn of þ flesh  
 many yeres abhominably / at the last comyng to a pla  
 ce where christen men were martyzed / & seyng their  
 feyth and constancy of their loue in god / sodenly was  
 couerted

Exodi. 2.  
 2. regū. 11.  
 4. regū. 21.  
 et. 2. para  
 lipo. 33.

In histō scola  
 stica sup. uñ.  
 lib. regū. ca.  
 xxxij.

Luc. v. et. viij  
 Math. xxi.

Antoninus in  
 cronica. titulo  
 viij. ca. pñ.  
 4. viij.



conuerted / & there confellyng openly & gladly the holy  
name of Iesu chryste / he attayned w<sup>th</sup> them to the glo-  
riouse crowne of martyrdome. Lyke wyse the knyght  
Longius / that pearced the syde & hert of our sauour  
Iesu w<sup>th</sup> a spere / is an holy martyr in heuen. Also / we  
rede of the thre great comon women / whose lyfe was  
moste abhominable / and they among the moste depe  
synners / Thays / Delagia / & Mary the Egipcian /  
whiche nowe be in heuen / equall to angelles. Howe  
than may they dysperze y<sup>t</sup> be in holy religion / among  
the holy & ryghtuouse suauntes of god / syth the fyue  
great cytees of the Sodomites had ben saued frome  
distruction / if .x. iuste soules myght haue ben founde  
in all the sayd fyue cytees. It is nat to dowte / where  
great nombze of religiouse persons be / but that there  
is many a ryghtuouse soule / moze than ten: Who than  
maye dyspayze / consyderpng these greate mercyes /  
shewed to so great synners / or who may mystruste to  
haue remedy / syth belyde all these / the thefe that hang  
on the crosse by our lozde / & blasphemied hym ( after  
some doctozs ) for one compunctiō / supplicatiō and  
prayer / was receyued to suche mercy & grace / that he  
entred paradise / with the firste holy patriarkes and  
prophetes / and other deare suauntes of god. If our  
lozde dyd this / and were than so redy to graūt mercy  
for one woꝛde / to his blasphemar / in the pange and  
distresse of dethe: What wyll he do nowe / to the peni-  
tent soules / whome he hath bought so deare / and lo-  
ueth so tenderly / as his owne chyldzen / specially / syth  
he is nowe / after victoꝛy / in the triumphe of his  
gloꝛy / surely no pson may mysse of mercy  
that wyll call for it / as saynt Gre-  
goꝛy sayth in one omely.

Howe the

Genes. 8.

Math. 27.

Luce. 23.

Moral. 18.  
ca. 25. et  
26.

**H**owe the intercession of the birgyn Mary the mother of god and the suffrage of holy sayntes: And specially/for that our saviour Jesu is our aduocat before the father of heuen/gyueth man great hope of remission of syn: And howe some for lacke of remembrance of this / falleth to dispeyre: Also of a singlar remedy agaynst dispeyre & blyndnesse of the mynde.

## The. xxvii. chapter.



**T**hese meditations / well and depely remembered / shall moue any soule to hope and trust surely in the mercy of god. for (ithe god suffered so longe the greate synners / that were so abhominable / and all / to call them to penaunce / howe moche / may his true seruautes / whiche in no case wolde offende hym / to haue all the worlde / be in sure confidence of hope and loue. Although / god wyl somtyme for their mercyte / suffer them to be put in the fornaice of tribulacion and temptacion / as he dyd his best beloued seruautes / the holy apostles / martyrs / cofessors / & birgins / of whose number / we may & ought to be moze glad to be accounted / and moze ioyfull to lyue w<sup>th</sup> them / here in pouerty and payne / than to be of the peryllouse nombze of the chyldzen of perdition / and to haue all the helth and welth of the worlde. These holy sayntes / whose lyfe was no thyng but payne in this worlde / be those that dayly maketh intercession to god / for vs mortall creatures / that foloweth their lyfe in this vale of misery / whose suffrage & helpe / is to vs mooste redy and sure whan we haue nede. And this is one thyng / whiche wel considered / may gyue to man great surete of hope / as I sayd before. But most hope of al / man may haue  
in that



Rōg. viii.

Pri. Ioh. 2.

Lib. ii. de  
tri. ca. 10.

In sermōe.

in that the son of god eternall / bothe god and man in  
 one person / is our aduocat / makynge (as saynt Poule  
 saith) interpellacion & pletynge for vs / before y father  
 of heuen. Also of the consolacion of holy scripture / we  
 be taught nat to despayre / syth saynt Iohan in his  
 epistle sayth. If any of vs do syn / we haue an aduocat  
 before the father of heuen / and that is our sauiour  
 Iesu Chyste in our nature / whiche offereth vp our  
 cōtricion and prayers before the magestye of god.  
 Saynt Austen saith / the hope of the charite & loue of  
 god / myght neuer haue ben: more conueniently / more  
 gentilly / more kyndly and tenderly / cōmēded & gūen  
 to man of god / than it was whan it pleased his good  
 nesse / to sende his naturall son in to the worlde to be  
 come man / by whome / nat onely the synfull seruaunt  
 man / shulde be brought to the p̄sence of god / and be  
 perpetuallly bryt and knyt to his goodnesse / by loue  
 and glozy / but also / that suche poore sacrifices / contri  
 tions / teares / labours / prayers / penaunce / and other  
 adozacions or worshippynge that man offereth in  
 this worlde / shuld be p̄sented to the hye magestye of  
 god in heuen / god and man in one person / beynge the  
 meane and p̄sentyng the same. Saynt Bernarde  
 also / sayth. O man / thou maist haue a sure confidence  
 and hope to come to the glozy and kyngdome of god /  
 syth for the / the mother of mercy standeth before her  
 son : and the son before his father / as man / makynge in  
 tercession for the. The mother of god. sheweth to her  
 son her pappes and brestes / with the whiche she gaue  
 hym sucke: And the sayd son iour sauiour Iesu chyst /  
 sheweth to his father his syde and woundes for the.  
 Than / sayth this doctoꝝ / howe may any soule be ex  
 pelled and refused / where so greate tokens of loue be  
 shewed.

the wed. And moze ouer our sayd lord Iesu / wolde  
 neuer haue accounted in the number of his fozfathers  
 and in the lyne of his generacion / those that were  
 aliens / adulterars & synners / but foz that cause (saith  
 doctozs) that no person / howe so euer he be bozne oꝝ  
 come to the septh / shulde dispeyre / but haue sure hope  
 of his mercy and grace. But yet all this nat withsta-  
 dyng / some whan they be left foz their proue & profite /  
 in dyynesse of spirit without deuocion / whiche som-  
 tyme may be a naturall effecte / and without syn / oꝝ in  
 any tẽptacion oꝝ other payne. Anone they be as frayle  
 and bytell / as the glasse / one broken / some fallng to  
 dispeyre / some to impacieney and blasphemey / oꝝ to  
 tediousnesse of lyfe. And these persons falleth to suche  
 inconuenientes / bycause they consider nat the conso-  
 lacion of holy scripture / noꝝ the benefites of god / done  
 foz them / whan they be in temptacion oꝝ payne : So  
 sayth saynt Gregoꝝ in his Moralles / bycause whan  
 they pray / call oꝝ crye to god / they thynke after their  
 frayle wyll / that they be nat herd / and that god taketh  
 no regarde oꝝ hede to their prayer / but rather dispy-  
 seth it / and sheweth hymselfe as vtterly displeased w<sup>th</sup>  
 them / & careth nat foz that poze soule / oꝝ lytell setteth  
 by the prayer of that penitent soule. And so whan their  
 petition is nat graunted at their wyll / they dispeyre  
 and their prayer minyssheth and ceaseth / & their hope  
 decayeth / & in their opynion / all heuenly helpe fayleth.  
 But it is nat so / foz rather they fayle and fall from the  
 heuenly helpe / than the heuenly helpe from them / syth  
 god is mooste nye to all that calleth on hym / after the  
 psalmiste . And that was well shewed in the martyꝝ  
 dome & dethe of saynt Stephan / whiche streyght aft-  
 his inuocacion / sayd, Lo / I se heuen open / and the son  
 of the

Math. 1.

Hiero. sup  
 Math pri.  
 Itē Criso-  
 stomus su-  
 per Math.  
 omelia. 3.

Li. 16, ca.  
 17.

Prope est do-  
 minus oibus  
 inuocantibus  
 eū. p. l. clus.

Act. vñ



Vbi supra.

of the birgynne / god and man / sytting on the ryght  
 bande of the father. But in their fantasyes they say / it  
 is nat to trust in the helpe of god. for aft their blynde  
 estimacion or iudgemēt / outhet they thynke that god  
 is enuiose / and wyl nat graunt their requestes / or  
 els he is ignoraunt / and knoweth nat all thynges / as  
 holy churche teacheth : And so / nat onely in hope / but  
 also in their feyth they decay soze / to their great trou-  
 ble and peryll. But this holy pope saynt Gregoꝝ / ex-  
 horteth / for the cōsolacion & confort of euery man and  
 woman / conselyng / that as sone as they be assayled  
 with the tempestes of disperacion or blyndnesse of  
 mynde / to ronne to the anker of hope : that is / to put  
 sure confidence in god. And that they may the moze  
 quickely fasten their hertes with that blessed anker of  
 hope / he aduyseth them in their meditations / euer to  
 call to their remembraunce / and to haue befoze the eyes  
 of their soules in suche cōflictes & bataylles / whether  
 they haue ryghtuously and indifferētly at all tymes /  
 pondzed / weyed and mekely compared their causes  
 with god : And howe many transgressions / euylles /  
 synnes / recidiuacions / & contemptes or dispisynge /  
 they haue rendzed & gauen to hym agayn. And howe  
 oft they haue excused themselfe of the same offences  
 in their hert / thynkyng them to be outhet lptell syn or  
 none / or els imputyng the cause of their synne to god /  
 sayeng / that it is impossible to eschewe that syn / they  
 be made so frayle. Also / If they wolde remēbre / howe  
 mercyfull god hath ben to them / endowyng them w<sup>th</sup>  
 his great benefites / whan for their inquite and syn /  
 they haue deserued nothyng but payne & misery : If  
 they wolde duely discusse their lyues / and examine al  
 their dedes that they do / or haue done / as though they  
 were befoze

were befoze the pzeſe of god/aſcribꝑng to themſelfe  
all that is euill / and confeſſe / that all that is good / cō  
meth of god / nat excuſꝑng oꝝ hꝑꝑꝑng their ſyn in any  
popnt / noꝝ accuſꝑng god foꝝ any thyng y<sup>e</sup> they ſuffre /  
but knowlegꝑng that all their beꝑng a goodneſſe / is  
of god / which made them of nought: And of his mere  
mercy / called them to his grace / and oft / whan they  
were in berkenneſſe of ſyn / delꝑꝑꝑered them / and illumi  
ned their ſoules with his grace many tymes. He that  
thus can gather befoze the eyes of his ſoule / the hole  
ſomme of his lꝑfe ( ſaynt Gregoꝝ ſaith ) ſhall neuer  
be broken by diſperacion / noꝝ blyndneſſe of mynde .  
foꝝ the conſideracion of theſe thynges reherſed / ſhall  
gyue to man ſingular confort. foꝝ where may be moze  
confort and lꝑght / oꝝ faſter hope a ſurety / than in per  
ſeuerant patience : As whan we confoꝝme our wylles  
to the wꝑll of god / confeſſꝑng / that all goodneſſe is of  
hꝑm / and all inquite a ſyn / is of our ſelfe / cōꝑꝑꝑtꝑng  
hs help to his goodneſſe a mercy. Wherefoꝝ whan aft  
thyne owne eſtimacion / thou thyꝑkeſt y<sup>e</sup> god is long  
in ſhewꝑng his mercy on the / as no perſone ſhulde  
thyꝑke : than ſaynt Gregoꝝ byddeth the to go in to  
the ſecrete oꝝatoꝝ of thyne hert / and there call befoze  
thyne eyes all theſe foꝝayd thynges / and caſt all thy  
thoughtes a penſiuenneſſe in the lappe of our loꝝde / a  
make hꝑm iudge of the a all thy maters / a cōſider wel /  
what benefites thou haſt receꝑꝑed of hꝑm / and what  
thou haſt done foꝝ hꝑm agayne . And no doute / hope  
ſhall ſꝑꝑꝑng bp / a thou ſhalt be aſhamed y<sup>e</sup> thou ſuffe  
reſt nat that lꝑtell peꝑne foꝝ hꝑm / whome / after thy ma  
nifolde ſynnes / in all thy lꝑfe / thou haſt founde moſte  
mercefull / ſure / redꝑ helper / and moſte beneficall loꝝde .

Vbi ſupra.

Ibidem.

Neither to laſteth the ſentence of ſaynt Gregoꝝ .

The pil. of per.

RRR. i.

Howe



**H**owe our lord hath so manifestly declared and shewed the tendernes of his loue towarde vs / in his holy scripture / that no persone considering it depely may dyspeyre: And howe tribulacion is moche necessary / for it worketh the crowne of glory.

## The xxviii. chapter.

**W**hat suche persons thynketh nat on the consolation of holy scripture / nor on the kyndnesse & tendernes of their lord Iesu / god / maker / and redemer / whiche for that he wolde that our loue shulde be gostly / and with reuerence familiar in hym / in his sayd holy scripture / somtyme calleth our soules his spouses / for the hye dignite / to the whiche he hath called them / & also for the singlar trust & hope of mercy / whiche he wolde that man shuld haue in hym. In other places of scripture he calleth vs his lambes / whome he bare on his necke moste mercifully / whan he suffered passion and dethe on the crosse for vs / to bryng vs to the folde of glory. Scripture also / calleth vs his margarites or perles / whome to redeme from the thraldome of damnacion / he solde all that he had: And very truth it is. For it sufficed nat that blessed lord to be solde for xxx. pence: to be betrayed and scourged: to be illuded and blasphemed: to be crucified / and in handes & fete to be rent and tozned / so behement & greete was his loue towarde mankynde / but also / for manes loue / he dyspyed his owne precious blode / and spared nat to shede it forth / to the vttermost for mannes redemption. It suffysed nat that lord to suffer his blessed flesshe and blode to be departed / but also / of his mere charite / wyl and almyghty power / he wolde deuise his glorious soule

Cant. iij.

Esa. xlix.

Apoc. xxj.

Luce. xv.

Math. iij.

soule from his blessed body/and so to suffre the stong  
of dethe / for the loue of man. What creature maye  
dispeyre/remembryng this vnspekeable charite/except  
he thynke that there is lesse loue/mercy and power in  
the son of god/than is in angell or man. For of a su-  
rety/there is nother angell nor man/ but if they had  
suffred those paynes for the loue of any creature/that  
the son of god suffred for man/they wolde neuer lese  
that creature/for any cause / if they myght saue it by  
any meanes. Whiche moze glad wyl our lord Iesu  
be to loue/receyue & clyppe any penitent soule/be it  
that the synnes therof/be neuer so great or greuous/  
with the paynes that he suffred for mankynde/excedeth  
vnthynkably/all the paynes that any creature myght  
suffre or beare. And this he dyd of mozte souerayne  
charite/because he knewe wel hulde after our redem-  
pcion/fall oftentymes. And now his merites & grace  
by those paynes be in vs so plentiuouse / y though our  
synnes were as great/as the offences of a thousande  
worldes/ If we retourne and be conuerted to hym/in  
contrite hert / askyng mercy/his iustice/grace & me-  
rites/gyueth vs remission of all our transgressions  
or synnes. One act of adozacion of hym had ben suffi-  
cient for our reconciliacion/to his eternall father/ but  
he wolde suffre moze for our assuraunce and hope. His  
grace is alwaye redy / if our wylles be accorpyng to  
the same:and no thyng els is requyred. But if we wyl  
nat apply our owne wylles/whan we haue them in  
our owne liberty and power / nat letted by infirmite  
or sickenesse/nor by temptacion or ignorance excusa-  
ble/wel shall receyue/and that ryght worthily/the ter-  
rible and fearefull sentence of god. Than let vs euer  
moze appelle to the mercy of god/and crye dyeng and



Nota.

Hebre. xij.

Act. xliii.

bye crrpeng / outhet in hope or els in hert / or in bothe /  
 as our infirmite wyll suffre / euermore cleuyng i sure  
 hope / to the mercy of god / as to the indeficient well of  
 all goodnesse and pytie / infinite and without mesure  
 in depnes / heygth / brednesse & length / whiche can ne-  
 uer be minysshed ne made empty. To this fountayne  
 I muste nedes conne / though I synne mortally a hū-  
 dred tymes in one houre / and lyke wyle euery penitēt /  
 and say. O / thou well of mercy that neuer faylest :  
 O souerayn lord / whose charite / loue / & pytie / exce-  
 deth all the synnes of the worlde / haue mercy on me /  
 and forsaake me nat lord / for without the / I am no  
 chyng. Let vs say thus in our greatest temptacions /  
 and we be safe / and hyper in meryt & loue of god / than  
 other weaker persons / that hath nat that myghty con-  
 flicte / to our crowne of glozy. And this dyspeyre com-  
 meth to man or woman / bycause they abhorre & hate  
 to be i payne / where as no thyng is to man or woman  
 more necessary than paynes in this worlde. For what  
 thyng is most necessary or more to be despyred in this  
 worlde / than that is / that purgeth our syn passed / and  
 pserueth from syn to come / and sheweth vs to be of  
 the number of the chyldren of god / whiche ( as saynt  
 Poule saith ) receyueth none / but he correcteth them.  
 Payne gyueth to man sure hope of his saluacion.  
 For ( as scripture saith ) by tribulacions & paynes / is  
 the steyght way to come to heuen. No thyng sheweth  
 to vs more evidently the pytie of god in this worlde /  
 than payne. For if god had suffred man / after his fall  
 to haue ben a dayly synner / as he is now / and had  
 gyuen hym all pleasure & tope in this worlde : and  
 had nat ordayned payne to purge hym in this vale of  
 misery / but wolde haue reserued hym & his synnes all  
 hole to

hole to be purged in purgatory. O how woful a creature man shulde than be: O howe swete shulde it haue ben to hym to haue suffred the lytell peynes of this worlde/ which be no more in comparyson of the other vnthynkable peynes ( as saynt Austen sayth ) than is the fyre pepnted on the wall compared to the very natural fyre brennyng in the chymney: Wherfore (ithe the scripture of god gyueth vs this lyght of consolation & conforzte/sayeng. Blessed be they that suffreth/ for whan they be well proued they shall receyue the crowne of lyfe/whiche god hath prepared & ordeyned for his louers/whiche be onely these that suffreth tribulacion and aduersite/meke and paciently/for his loue. We ought than to suffre peynes gladly. Suche saynt James calleth blessed/sayeng. All those we repute for blessed/that suffereth for the loue of god / for surely/onely suche be apte & mete to come to the endles blysse/and to ware the crowne of glozy/and to restore and fulfyll the voyde places of angelles. Angell fell frome heuen by pryde. If than man in payne wyll nat be meke/bndouted / if he were in glozy / he wolde nat be meke. Wherfore/with the holy scripture of god/whiche may nat be false/sheweth/that god neuer suffreth his seruauntes to be in temptacion/peyne or tribulacion/but he doth it for one of these.iii.causes/whiche be all good/ & moche to be desyred. For/ outher he sendeth them payne to purge their synnes past/ or els to pferue them frome synne to come/ or els/for their singlar merit and crowne of glozy/and for the example and conforzt of other/as in holy Toby and Job. Than/let vs accepte payne & tribulacion of our lord with herty thanks/as a thyng moste pfitable. And though our nature repugne and grudge at it or refuse

The pil. of per.

RRR.iii.

to beare

Idē factus  
Tho.in. 4.  
sentētiar.

Iacobi. i.

Ca. v.

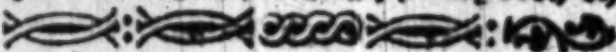
Nume.xij.  
2. Cor. xii



The thyrde boke. The sixte daye.

Iacobi. 5.

Ros. b.

to beare it: yet let our wyll be ever gladde to suffre it/  
guyeng alwaye thanks to god for his kyndnes/ cer-  
tified by the consolacion of holy scripture/ whiche is  
moste true & sufficient assuraunce/ for it conteyneth &  
sheweth all thynges necessary to mannes saluacion/  
and forbyddeth all thynges contrary/ that may lette  
the same. It sheweth howe all those be blessed that  
suffreth paynes/ temptacions & tribulacions/ for the  
loue of god and the helthe of their owne soules. It  
sheweth/ that tribulacion worketh patience/ and pa-  
cience causeth hope/ and true hope neuer confoundeth  
( as saynt Poule sayth ) for it prompseth the crowne  
of glozp. 

**M**editacions to cause vs to labour for the kyng-  
dome of heuen/ and to prouoke teares: And howe by  
exercise in dyuynesse of spirit/ we may kyndle & recouer  
the feruour of deuotion: And howe we may haue con-  
templacion to moue compunctiō in the consideracion  
of the wounde of originall synne: and of the lyues of  
holy sayntes: And howe no thyng moze disposeth any-  
person to be contemplatiue/ than to abhorre and hate  
to here of worldely actes and tydynges.

The. xxix. chapter.

Nota.



**M**editacion to moue the soule before all  
thynges/ to labour for the kyngdome of  
god/ saynt Iohan Crisostome teacheth  
vs/ sayeng/ that we shulde dayly & also  
nypghtly consyder the dethe and damna-  
cion of synners/ & the heuenly rewarde of glozp/ that  
the good soules hath/ that is to say: howe the obsti-  
nate and impenitent synners/ violently be taken of  
deuyles/

deuylles / and drawen downe to hell / moſte terribly or  
 fearfully / there to lyue and endure vnder the tyranny  
 & ſubiectiō of fendes in payne perpetuall. And howe  
 the bleſſed & ryghtuouſe ſoules / be they neuer ſo poore /  
 ſicke or ſore in body / as poore Lazar was / yet they be  
 moſte ioyfully accompanied with angelles of heuen /  
 whiche with great triumphe and ioy / conducteth &  
 ledeth them to þe preſence of our lord Jeſu / of whome  
 they receyue the crowne of glory & endles ioy / per-  
 ſectly deliuered / and neuer after to fele any trouble or  
 aduerſite. **S**aynt Thomas teacheth a meditacion  
 to moue man or woman to teres of deuocion / or to cō-  
 punction & teres of contricion / ſayeng / that no thyng  
 moueth ſooner therto / than to conſyder the goodneſſe  
 of god / & his owne vnkynndneſſe : Howe many benes-  
 fites he or ſhe hath receyued of god / and howe vnkynnd  
 they haue ben to hym agayn : howe oft they haue bro-  
 ken their promeſſe by ſyn / and howe louyngly god  
 hath called them agayn to his grace : howe he ſuffreth  
 them to lyue and graunteth them ſpace of penance  
 for to amende : howe long he differreth dethe and puniſh-  
 ment / bycauſe he wolde ſe if they wolde amende :  
 howe diligent he is to exalte them / nat for any vauan-  
 tage to hym / but for their ſingular profite : howe he  
 wolde become poore to make vs ryche : lowe & meke / to  
 make vs hye and gloriouſe : he wolde become a mini-  
 ſter and ſeruaunt / to make vs lordes / byndyng hym  
 ſelfe to ſubiectiō & paynes / to ſet vs at liberty & make  
 vs free : and at the laſt / to crowne vs w<sup>th</sup> glory. If we  
 on the other part / conſyder our owne vnkynndneſſe /  
 howe lytell we regarde this vniſperable loue / kynndnes  
 and benefites : howe dull we be to fulfyll his wyll and  
 cōmaundementes : howe ſlowe to pleaſe hym : howe re-  
 dy to

A medita-  
 cion mouyng  
 to teares.

dy to



155.

A medita-  
cion to re-  
couer seru-  
uour of de-  
uocion in  
tyme of  
drynesse.

A medita-  
cion mouyng  
to cōpūctiō.

by to prouoke hym to Ire & displeasure: howe prone  
and apt to syn/ and howe vntowarde to vertue: howe  
glad he is to receyue vs/ and redy w<sup>t</sup> grace to adorne  
vs: and howe blynde and hard herted he euer synneth  
vs/ seldome haupng any tast in heuenly thynges/ but  
at all tymes redy to fede of the carpon and transitory  
thynges of this worlde. If we/ in our meditacion/ cō-  
syder well these pzemisses/ and adde to them/ remem-  
bryng / howe miserable / vnhappy / and wretched we  
shalbe/ if for euermore we be separat & departed from  
hym. And also/ howe blessed/ happy and gracious we  
shalbe / if we be vnyt in glozy to his maiesty for euer-  
more. These circunstaunces well consydzed and oft  
chewed in meditacion / shall make the moste harde  
herted person that is/ to mollify & mylte. Euery pson  
that is in religion can be cōtemplatiue/ whan god vi-  
sitteth hym or her / and sendeth them the swetnesse of  
deuocion or other gostly felyng / than he can thanke  
god with all his hert. But the very true religious  
person and seruaunt of god wyl ble contemplacion/  
bothe in swetnesse of spirit/ and also in drynes of hert.  
For than he loketh on hymselfe/ & consydereth in what  
case he is/ and begynneth to se in hymselfe/ as of hym  
selfe/ no thyng but vice & syn: Wherfore he tourneth  
bp his eyes to god/ and knowlegeth all goodnesse to  
be in hym / wysshyng and despyng to be with hym/  
couetyng to be dissolued for to be with his lord. And  
thus by meditacion in his drynesse/ he recouereth his  
deuocion & swetnesse of spirit/ and is edifyed/ bothe in  
seruour of spirit/ and releued in his dulnesse or drynes  
of hert. An other meditacion cōcernyng the same:  
whan we with all our affection & desyre/ labour to sue  
god/ applyng our selfe to the gostly exercise of vtues.  
In the

In the which (as it appereth to vs) we be dayly ouer-  
 throwen / and casten backwarde moze and moze / but  
 lette vs nat be disconforted / for it is nat so . for holy  
 scripture byddeth vs / when we entende to serue god /  
 to prepare and make redy our hertes to temptacion /  
 for doutlesse we shalbe assayed / therfore it counsellet  
 vs to stande stedfastly in iustice / and stycke to our ho-  
 ly purpose / for as the fyr purth the golde / so shall the  
 fornaice of tribulacion proue vs. But in this our holy  
 exercise / when we can nat attayne to this or that virtue /  
 as we wold / neyther to mekenesse / ne yet to pacience /  
 than we haue greete occasion to consyder the cause  
 therof / whiche is the wounde of originall synne / left  
 behynde in vs / after our purgacion in baptyme / by-  
 cause we shuld fele in our selfe and knowe / that of our  
 selfe (as saynt Doule sayth) we be nat sufficient to do  
 any good dede meritorious / but onely by grace. And  
 therof we may take occasion to wepe & wayle for our  
 owne trespasses / & for the synn of all mankynde / and to  
 render to god hertly thanks / which wolde bouchsaue  
 by baptyme to deliuer vs frome that syn and perill  
 therof : and onely to leaue in vs the wounde of origi-  
 nall syn / for a memoriall or remembraunce what we  
 were / whiche is nothyng els / but a prouide or redynes  
 to all vice / and a shewynesse to all goodnesse. Also for  
 the same / If we remembre the great merites of holy  
 fathers / of the which / some lyued in desert . xl. yeres /  
 some moze / some in great abstinence / with water and  
 herbes / some in maruelouse pouerty / goyng about in  
 gotes and brookes / kynnes : some in solitarie / se-  
 questred from the company of man : some excellent in  
 one vertue / some in other : some all their dayes la-  
 bouryng in holy woorkes / onely in body / byeng in the

Eccle. iij.

2. Cor. iij.

A medita-  
 cion mouyng  
 to cōpūctum.

The pd. of per.

SSS. i.

worlde /



woylde / but their hertes and conuersion in heuen.  
By whose good workes and holy prechynge / innume-  
rable people were couerted to the feyth of Christ / and  
vnto this dape / in their miracles & holy examples / the  
hole churche of Christe is edified. Some were so  
stronge in feyth / so myghty & patient in hope / and so  
seruent in charite / & loue of our lord Iesu / that they  
thought they coulde neuer suffre ynough for his loue &  
holy name / but the more tourmentes & the hypermar-  
tyrdome they suffred / the more ioye they had / whose  
lyfe & actes whan we rede / or here them redde of other /  
if we compare them to our ydell lyfe and small per-  
fection / and consyder well with our selfe / how we can  
nat suffre one lytell worde of displeasure / nor forbere  
one denyng morsell of meate / for the loue of our lord  
Iesu / whiche suffred so moche for vs: vndouted / this  
well imprinted in our hertes / shall presse out teares of  
our eyes / though our hertes be ryght harde. :~:

Other meditacions there be of the hye misteryes  
of the trinite and of the secretes of the dette / whiche  
for this tyme we reherse nat / bycause we wyte to be  
lerned persons: and therfore we leaue them to great  
clerkes contemplatiue and holy. But take this for a  
conclusion / and remembre it well. If thou wylt be a  
good religious person / & apte to haue inwarde medi-  
tacion in thy soule (as doctours counselleth) be euer  
doyng well / and speke but fewe / and as moch as thou  
maist / beware of tydynges or newes of the woylde /  
for they displeaseth god moche that ben gyuen to such /  
as it appereth in the sixte boke of the reuelacions of  
our holy mother saynt Birgitte / the. xxiij. chapitre /  
wherin it is shewed / that at Rome on a tyme / our  
sayd holy mother was disposed a lytel to here the actis  
of the

Note wel  
this conclusion  
with the reue-  
lation that fo-  
loweth.

Consuators  
in Moralitys  
suis specialis  
ecclia.

of the lordes of the worlde: but anon our lord corrected her & sayd. Doughter/ if thou delygth to here of marueylles / call to thy mynde by meditacion/ my actes or dedes/ that I dyd for the and all mankynde/ and thou shalt fynde them moze worthy to be had in admiracion/ than all the acti or gesses of all the kyngi and empero's of the worlde. And no thyng deuidenth mannes mynde so ferre frome contemplacion / as to haue pleasure to here of suche worldly vanitees. And of the contrary. Nothyng helpeth moze to contempla-  
cion/ than to abhorre to here of suche outwarde busynesse and turmoyle of the worlde.

Howe the meditacion of the passion of Chyriste excelleth all other: And howe the sulce of god is ordayned in þ church to gyue laudes to god for his passion/ And for what consyderacion the sayd seruice is song/ daye & nyght: And of the maner/ howe holy fathers in Egypt bled their seruice: And wherfore the foure doctours of the churche / hath ordeyned otherwyle for vs in these dayes. The. xxx. chapter.



At above all meditacions and workes of god (as saint Bernard saith) the meditacion of the passion of Chyrist/ whiche is the worke of our redemption/ moueth man or woman mozte to loue god / and maketh hym mozte amiable & lovely to vs. This act/ euery good chrysten man and woman ought of congruence to haue in memozy daye & nyght/ and alway to gyue thanks to god for the same. For this princypally/ the churche hath ordeyned the seruice to be song or sayd/ & hath deuised it in to. vii. houres canonical/

The pil. of per.      SSS. ii.      as lau

Super can-  
tica, ser-  
moe. 20.



Jacob<sup>s</sup> de  
Valencia  
sup p. 129.

In histo scola  
stica. In his  
sto. libri Jus  
dith. ca. ix.

Psal. 129.

In translatioe  
sua supra Des  
bratca fixat.

Vbi supra.

Ante apud  
bñm mīaretco  
pīosa epō eū  
redemptio.

as laudes and prayfynge to god for that greate be-  
nefite/whiche seruite or houres canonicall/regularly  
we syng/rede or say in the churche/every nyght and  
dape. The cōsideracion wherfore/the forsayd houres  
be so distincted or deuided in to. vii. tymes of þ nyght  
and day/is this. And Valence reciteth the same in his  
expōsicion vpon the psalme De profundis / that the  
churche of Chyrste so ordred the seruite of god in the  
begynnyng/bycause they founde suche a lyke p̄sident  
in the olde lawe. For Eldras cōmaunded & taught the  
p̄stes and leuites to worshyp god. iiii. tymes in the  
dape/ & iiii. tymes in the nyght. And also the p̄phete  
Dauid in the forsayd psalme/sayth. A custodia ma-  
rutina usq; ad noctem: speret Israel in domino. Frome  
the custodiy of the moornyng vnto nyght / Israel hath  
trusted and hoped in our lord/ in gyueng due laudes  
and prayfynge his bynesse: But after saynt Jerome/  
it is thus. From the watche of the moornyng vnto the  
moornyng watche / Israel hath trusted in our lord:  
Whiche verbe Valence expownyng / saythe/that the  
p̄phet Dauid in these wordes reherced/exhorted all  
the holy fathers of the olde lawe / fastly to beleue the  
cōmyng of Chyrste by his blessed incarnation. And  
also in the same wordes/he exhorteth all chyrsten peo-  
ple feythfully to beleue the second cōmyng of our lord  
to the generall iudgement / addyng in the next verbe  
folowynge/that w<sup>t</sup> hym we shall euer fynde all plenty  
of mercy/and copious or habundaunt redemption.  
And this honour/that the chyrsten people rendreth to  
their lord and sauiour / is compared to a custodiy or  
watchyng. For/lyke as in cytees beseged or cōpassed  
rounde about with ennemyes/there ben watches or  
deynged cōtinuallly/bothe for the nyght and also for the  
dape:

day : so the very true christen man shulde euer watch  
 agaynst the gostly ennemy / lest at any tyme / he entre  
 the castel of our soules. Also in iewry and other coun-  
 trees where wylde & rauenouse beestes ben / & where  
 the lyueng of the people standeth moch by shepe / there  
 ben watche men ordeyned to defende them from the  
 wylde beest. And in iewry / for the same cōsideracion /  
 the nyght was deuided in to. iiii. partes / whiche they  
 called. iiii. watches. The firste was / from the begyn-  
 nyng of the nyght vnto. ix. of the clocke. The seconde /  
 from. ix. to. xii. The thirde / from. xii. to. iiii. And the  
 fourthe / from. iiii. to. vi. of the clocke / whiche they cal-  
 led the first houre of the daye. These ben the watches  
 in the whiche Dauid sawe in spirit / that the christen  
 people shulde worshyp god / and render to hym due  
 thanks / for the redemption of mankynde. To the  
 whiche in the verse befoze rehersted / he exhorteth vs all  
 and specially the prelates of Christes church / whiche  
 shulde be as shepherds / euer watchyng ouer the flocke  
 of our lord Iesu / daye and nyght / accoꝝdyng to the  
 sayeng of our sayd lord by the mouthe of his pphete  
 in one other place. O / Iherusalem / I haue ordeyned &  
 set vpon thy walles / watche men or keepers / which by  
 day & nyght shall nat cesse fro the prayse of their lord.  
 Upon this cōsideracion & other mo lyke / which saynt  
 Ierome & other doctours & sayntes noted in the scriptu-  
 re of god / the holy religiouse fathers in Egypte ( as  
 Valence sayth ) in the begynnyng of the church orde-  
 red the seruice of god : so that some cōgregacion or cō-  
 pany dydde ryse in the firste watche / and syngyng or  
 prayng serued god. And in the seconde watche / they  
 celled & went to rest or cōtemplacion. And than other  
 after the same forme & maner / dyd ryse & pray in lyke

Esaie. 62.

Vbi supra.

The pil. of per.

SSS. iiii.

wyle

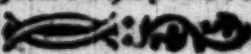


Vide Iaco  
bū de Va-  
lencia sup  
psal. 129.

Septies i die  
laudem dixi ti  
bi: ppter ius-  
ticia iustifica-  
tionis tue. ps.  
Lxvii.


Iacob<sup>9</sup>. de  
Valenti.  
Ibidem.

wyse. And so in lyke maner/ all the other watches and partes of the daye & nyght. And thus by diuerse floc- kes/as the very lambes of god/they sued their lord/ all the daye and all the nyght. But afterwarde/saynt Ambrose/saynt Austen/sait Jerome/& other doctozs/ but most specially/saynt Gregory/cōsyderpng/howe deuotion & holpnesse dayly decayed. And also/howe this forme aboue rehersed of the seruice of god/was of great labour & hye meryt / moze than coude be at- tayned of the multitude of the seruauntes of god/ lest it shulde engender any tediousnesse & mynne their meryt & let grace/they ordred the seruice of god after an other maner/as it is now in the church. And they toke occasion so to order it in the wordes of the pphet Dauid/spe'png in figure of chzist's church & sayeng. Seuen tymes in the day / I haue sayd laudes or pray synges to the lord/for the iudgementes of thy iustis- ficacions/whiche iustificacions/ben the workes that our lord Jesu hath wrought for our redemption/as doctozs expowneth that place. And therfor nowe they haue ordred the seruice of god / deuptyng it in to. vii. canonicall houres: In the whiche/the holy seruauntes of god/the chzisten people/serued hym daye & nyght: that is to say / in to matyngs / prime / terce / sext / none / euyngsong / & cōplyn. In the matyngs we gyue laudes to god/for all the.iiii. watches of the nyght/for in ma- tyngs cōmonly be.iii. orbes/other wyse called.iii. no- cturnes / of the whiche/euery orbe cōteyneth.iii. psal- mes.iii. lessons / & .iii. responsories / so that we syn- gypng or sayeng the firste orbe/render & gyue due lau- des to god for the firste watche of the nyght/ which cō- teyneth.iii. houres cōmonly / as from. vi. to. ix. of the clocke/in the begynn'g of y nyght. For the which.iii. houres

houres we syng or say. iiii. psalmes. iiii. lessons / & iiii. responsoyes in our firste orbe. And lyke wyse / for the seconde watche of the nyght / we render the seconde orbe / after the same forme. And for the thirde watche the thirde orbe / in the same maner. And for the fourthe watche of the nyght / we render the laudes of the martyrs. Thus we serue god to gyther / without interruption or pause in al the watches of the nyght / as the forsayd holy fathers dyd separatly / in their deuoted congregacions or companyes. This may be manifestly perceyued / whan we serue a feste of. ix. lessons / or els we neuer mynythe ( at the leste ) the psalmes / except Pascatyme / whan for the mystery we worship most singlarly the resurrection of our lord / as the morning of grace / in the whiche / the son of iustice moste gloriouse / rose & began to sprede his beames of glory. In the whiche tyme / we haue shorter seruice / accordyng to the mystery. 

**H**owe these houres canonicall be applyed to the vii. principall houres of the passion of our lord / in the whiche he suffered most cruell tormētes: And the cause why the doctours of the churche hath so ordeyned it: And how by the same order / we render to god due thanks for all the houres of the day & nyght.

The. xxxi. chapter.

 He cause why the doctours / aboue reherced / hath ordeyned the martynes to be songe or sayd hole to gyther / is / for that they consyder in the pphery of Dauid / howe of great congruence the swice of god in the newe lawe / shulde render due honour & laude to our lord Iesu / for his

The ps. of p.

SSS. lili.

blessed



blessed passion: for the which/ whan they render due  
 thankes and honour/ bndouted they gyue moſte hye  
 woꝛſhypp to god/ for all his benefites/ for it is the prin-  
 cipall and ende of all benefites / wherfore they were  
 wrought here in erthe. And vpon this conſideracion/  
 they haue deuided the ſuice of god in to. vii. houres  
 ſanonically. Firſte/ the matyngs all hole is rekened for  
 one of the. vii. and prime/terce/ſext/none/euynſong/  
 & cōplyn/ be the other. vi. In the whiche. vii. houres/  
 we nat onely remember the. vii. tymes / in the whiche  
 our lord Jeſu was tormented of the Jewes & Gen-  
 tyles/ moſt cruelly/ but alſo calling to mynde y ſame  
 vnſpekable peynes we gyue to his hynelle/ due than-  
 kes for the ſame. In the nyght/ Chriſte was ſolde/ be-  
 trayed and taken/ and in the moꝛnyng illuded. At pri-  
 me/ that is at. vi. of the clocke in the moꝛnyng/ he was  
 brought before Pylate & Herode. And at the thirde  
 houre of the daye / that is at. iii. of the clocke he was  
 cryed to be crucified: And for that we ſyng our terce/  
 for than he was ſcourged/ illuded / and in their mali-  
 ciouſe herres & tongſ/ crucified. At the ſext houre/ that  
 is/ at. vi. of the clocke/ at noone/ he was naped faſt to  
 the croſſe. At. iiii. of the clocke after none/ which is cal-  
 led the. ii. houre of y day/ he dyed voluntarily & ren-  
 dyed bp his glorious ſpiritte to his eternall father in  
 heuen: And for theſe two tymes/ we ſyng our ſext and  
 none. And for as moche as about fyue of the clocke/  
 whiche is the. ii. houre of the daye / after this forſayd  
 cōpunction of the Jewes / he was taken downe from  
 the croſſe/ and about. vi. of the clocke at nyght buryed  
 and leyd in ſepulchze/ therfore we honoꝛ hym for theſe  
 two benefites/ and ſyng euynſong & complyn. Thus  
 hether to/ we haue applyed the ſuice of god to the. vii.  
 principal

principall houres of the passion of our lord. And that  
 nat wout great coueniences. For lyke as euery watch  
 of the nyght & daye / conteyneth .iii. houres / as we haue  
 shewed befor / so euery psell of our suite cōteyneth .iii.  
 psalmes at y leste. And this the church hath ordeyned /  
 confirmed and comaunded to be done / in the counsell of  
 Ananethen. For if we shulde spende euery houre of  
 tyme in his laudes & prayyng / as in very dede it is  
 our duety to do / yet we shulde nat be able to recōpense  
 his great charite / mercy & kyndnesse. And also / moze  
 ouer our frayle body & corrupt nature wyl nat suffre  
 vs to be alwaye in prayer / but it wyl craue importu-  
 nely for sustenance / rest / & other recreation. Therfore  
 the holy doctours of the church / aboue reherced / hath  
 ordeyned .vii. houres for the suite of god / in y which  
 we tender to god due thanks for his blessed passion /  
 and all his other benefites done to mankynde. And in  
 the sayd suite / we honour god to the great profite of  
 our owne soules for all the houres of the nyght & day.  
 For as many psalmes cōmonly be cōteyned in the ma-  
 tyng / as there ben houres in the nyght. I meane nat  
 of euery matyng / but of them onely that hath .ix. psal-  
 mes or .xii. befoze the lessong. And in prime / terce / sext /  
 and none / there ben as many psalmes / as there ben  
 houres in the day. And ouer all those / the church hath  
 added two mo / that is / the euyngsong & the cōplyn / for  
 the cōsideracion aboue reherced. And thus in maner /  
 all the nyght & the day / we passe in the suite & laudes  
 of god / as the holy fathers byd in y primitive church.  
 For as it is shewed in the seconde & thirde boke of the  
 institution or orderyng of the monasterpes / moche of  
 this order / the holy doctours taketh of them: And so in  
 some thyng / as in watch / they byd excede vs / but after  
 mo cons

Distin. 91.  
 ca. Presbi-  
 ter.



mo cōsideracions/ & moze noble and hꝑe foꝛmall insti-  
tutions of the holy goste/ in this pꝛesent churche/ we  
excede them/ as I suppose/ vnder y coꝛrection of better  
lerned. This I haue wꝛiten/ nat of myne owne inuen-  
cion/ but as I rede of holy doctozs & fathers. And all  
to moue the redars to deuocion/ in the tyme of y ꝑuice  
of god/ & specially to haue meditation in the passion of  
Chꝛiste/ in the said tyme of seruice. foꝛ (as Bonauen.  
saith) meditation in pꝛayer exciteth oꝛ puoketh deu-  
cion. And Hugo de sãcto Victoꝛe saith / that medita-  
cion is so necessary to pꝛayer/ y no pꝛayer can aueyle/  
except meditation go with it/ oꝛ before it. And foꝛ as  
moch as the meditation of chꝛist's passion/ is most ex-  
cellent in y behalfe/ therfoꝛe (as i parte I sayd before)  
I shall apply certayn poynts of the sayd blessed passi-  
on/ to certayn ptes of the ꝑuice of god/ foꝛ our exercise  
in the same. But first foꝛ the matyns/ as yoꝛ best quiet  
spꝛit shall oꝛ may minister to you at the sayd tyme.

**A**t matyns/ meditaciōs cōtepyng. iiii. poyntes of  
the passion of our lord Iesu/ y is to say/ his Maundy/  
his betrayeng / and his illusions & toꝛmentes before  
Anna & Cayphas/ with the maner & circūstaunces of  
the same. The. xxxii. chap.

**B**efore yoꝛ legende/ oꝛ els/ whan you be most  
quiet before laudes / haue consideration of  
these. iiii. poyntes. Of his Maundy/ of his  
pꝛayer & agony in the garden/ & on his betrayeng and  
illusions/ howe he was mocked & scoꝛned before Anna  
and Cayphas. And foꝛ the first/ remembre his vnsp-  
kable charite/ which called vs gentyles his enemyes/  
nat onely to the agnicion & knowledge of his sepyth &  
holy name/ but also/ where we were worse than dogges/  
nat

In tracta.  
quo studio  
brādus sit  
de' i prin.

For the  
matyns &  
medita-  
cion.

16

nat worthy to gather y<sup>e</sup> cōmes vnder the table of his  
 chyldren / nowe he hath accept vs as his welbeloued  
 chyldren / & hath admitted vs to the bred of chyldren /  
 y<sup>e</sup> to the bred of glozy / & breed of angelles in heuen / &  
 made vs ptenars of his kyngdome of glozy & lyfe eter  
 nall. And in moſte hye and ſingular token of his loue  
 towarde vs / he hath pledged hymſelfe / and left vs his  
 blessed body here amonge vs / in the ſacrament of the  
 auter / as a ſure pledge of his endles lyfe & kyngdome  
 of heuen / y<sup>e</sup> in true ſepth we may dayly worſhypp it w<sup>th</sup>  
 due adozacion / & receyue it. And ſo receyuyng our lord  
 we ſha<sup>l</sup> haue in vs abydyng the lyfe enerlaſtyng: for  
 our lord Jeſu is the lyfe eternal / to whome for this be  
 neſyt / this tyme can nat ſuffice to render thanks ac  
 cōrdyng to our duety. **S**econdarly / haue in your  
 meditacion w<sup>th</sup> thanks / his prayer in the garden w<sup>th</sup> al  
 his pſtraciōs / ſpiritual peynes & agonyes that he ſuf  
 fred there. And ſpecially y<sup>e</sup> vnſpekable agony / whan  
 out of his blessed body for ſwet / yſſued out blod & wa  
 ter in great plenty / lyke dropes tricklyng downe to y<sup>e</sup>  
 grounde. This prayer he made of his great mercy / &  
 nat for feare. for (as the ordinary gloſe ſayth vpon y<sup>e</sup>  
 ſame) he that befoze for cōpaſſion wept vpon Jeruſa  
 lem ppheryng y<sup>e</sup> diſtruction of the ſame / nowe made  
 his prayer as man / beſechyng god y<sup>e</sup> if it were poſſi  
 ble / that dethe myght be diſtroyed from man kynde / &  
 the gentyles receyue the ſepth / & he nat ſlayne of the  
 Jewes / prayeng his diuine maieſty / ſo to order his  
 decree & blessed wyl. Nat ſo vnderſtandyng / that he  
 wold haue his eternal father to chaūge his purpoſe &  
 wyl / but for bpcauſe he ſawe in ſpirit / y<sup>e</sup> if the Jewes  
 dyd ſlee hym / they ſhuld be execrat & blynded / and ſo  
 leſe the true ſepth & lawe of god / to thei<sup>r</sup> diſtruction.  
 And by

11.

Super Luo  
ce. 22.



And by their blynde presumption / procure to themselves  
 moste terrible dampnacion / to whome he offred most  
 hye glorification. And here / haue in meditacion spe-  
 cially / that moste pynefull agony of his bloody swe-  
 t / whiche he suffred of moste hye charite / pytie / loue & com-  
 passion for mankynde. And thynke also / on that most  
 greuous anguysh / & dolour of sorowe / that he toke  
 than for the destruction of the Jewes & unkynde chris-  
 tians. For he seying all thynges to come / & consydryng  
 the unkyndnesse of manes hert / whiche nother for be-  
 nefites nor for correction / wolde leaue their rebellion  
 agaynst god: ne drede / loue ne hono<sup>r</sup> hym / as the crea-  
 ture ought to do his maker. Consyderyng mozeouer /  
 howe he had enclined his maiesty / to dignify man /  
 whan he toke manes nature / & began to be his prince  
 and leader / to instruct & glorify hym. And man so un-  
 kyndly rebellyng agaynst his lord / cruelly & spyrng  
 his dethe / & preparyng of ordeynyng a crosse for his  
 Messias / sauiour & kyng. Seyng also by premedita-  
 tion the intollerable pynes / & moste cruell tormentes  
 & dethe / whiche he muste nedes suffre at that tyme / for  
 mannes redemption. Not onely for the pynes / but  
 also for the unkyndnesse of mannes hert / abhoryng  
 mannes pryde / which nat onely slewe the pphetes of  
 god / but also spared nat to ley violent handes on the  
 son of god / & to sle hym most cruelly / whiche cryme &  
 offence / aff s. Anselme / was moze greuous syn / than  
 was al the murdre & injury y they dyd to the pphetes  
 befoze / or aff shuld be don to y holy apostles & serua-  
 tes of god / which shuld be sent to them to preche their  
 saluacion. This unkyndnesse was suche horzour and  
 detestacion to our sayd lord Iesu / that by the reason  
 therof / and part for anguysh & heynesse / but moche  
 moze for loue & tender charite / he was casten in to such

agony and conflicte of nature / that for payne / all his  
 blessed body was discolored & disfigured with the ha-  
 bundaunce of that bloody sweate / that issued out of his  
 moste graciously body / at that tyme / after the forme &  
 maner aboue reherced / whiche / if thou consider well /  
 If thou shuldest take thy hole hert out of thy body  
 every houre of the daye / & gyue it holly to hym / thou  
 couldest nat recōpense or acquite this his great mercy  
 and kyndnesse. O blessed lord / what may I gyue to  
 the my sauour & redemat / for this vnspicable loue y<sup>e</sup>  
 thou haddest to me at that tyme: for than thou had-  
 dest befoze the eyes of thy soule / bothe my saluacion /  
 and also the terrible dethe & fearefull paynes / by the  
 whiche / the cruell Jewes entended to tourment and  
 destroy the: And thou moste gladly woldest bouchsafe  
 to offre thy selfe to suffre them all for my saluacion /  
 rather than to lese me. O swete lord / If thou haddest  
 forsaken me than / I had ben vtterly lost and damned  
 perpetually. And it was decreed of thy eternal father /  
 that if thou woldest redeme me / thou shuldest suffre  
 for me / all those tormētes / passions & dethe. But thou  
 loued me so tenderly / that thou woldest pferre my  
 saluacion / befoze thyne owne lyfe. And thou spared nat  
 for the helth of my soule to shede thy ppreciouse blode /  
 and in maner dyspyled thy selfe for my loue / in y<sup>e</sup> thou  
 woldest put that blessed and tender body / to the most  
 paynefull dethe for my redemption. All honour and  
 gloze be euer to thy holy name therfoze. And wo be to  
 me moste vnkynnd wretche / if I forget this most hye  
 and souerayne charite. Than after this place / tourne  
 thy meditacion to thy selfe / and apply all the articles  
 or poyntes of the passion of our lord / as though they  
 had be done and suffred for the alone / and remember  
 howe



Rōs. xij.

iii.

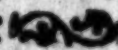
howe vnkynnde thou hast ben to thy sauour in all thy lyfe / and say to thy soule. O wretche: what puaice / loue and honour hast thou done to thy lord in all thy lyfe for these benefites. And seying in thy selfe no goodnes / meke thy soule befoze thy lord / and crye hym mercy / offeryng by thy hole hert to hym in sacrifice. For one suche sacrifice of pure & reuerent loue / pleaseh hym moze / than many oblacions of scrupulouse feares: sith (as saynt Poule sayth) all the cōsolacions of the holy scripture / be ordeyned to make man to haue sure hope in god. And all the cōmaundementes of god be gyuen & ordeyned to make man to haue a feruent & brennyng desyre and loue to his maker / and to loue hym with all his hole hert / and w<sup>t</sup> all his myght and power. If thou call this meditacion to thy mynde / applyng thus euery poynt of the passion to thy selfe / as if it had ben done for the alonely / & for none other. In procelle of tyme / I thynke verily / it wyl mollify and make soft thy hert / and cause in it the spirit of cōpunction / & kyndell the feruour of loue and warmenesse of deuocion in thy soule. Thirdly / haue in meditacion his bettapyng. And remembre howe (nat withstanding all these agonies / pynes / heuynes & vnkynndnesse) yet he wolde nat leue the woꝝke of our redemption / that he had begon. And here consydes his vnspekable charite / howe he cōfozmed his blessed wyl / to the wyl of his eternall father / and wolde be betrayed of his owne disciple / and sold for .xxx. pence / and wolde be deliuered in to the handes of his ennemyes / taken & bounde / and ledde from place to place / from tryan to tryan / fro iudge to iudge: firste to Anas / and fro hym to Cayphas. And here cōsyder with thanks / the pynes and illusions of scoꝝnynges that he

he suffered vnder them two / with their circumstances /  
 as his betynges & buffettynges on the blessed face / w<sup>ch</sup>  
 spyttynges / bobbynges & other tormentes / many and  
 diuerse / whiche I ompte here / bycause they be wyrtten  
 expresse in many other treatyses. And specially in a  
 treatyse called the Rosary of our lord Iesu. The whi  
 che in the begynnynge whan it was firste made / was  
 distincted or deuided in to .lii. meditacions / to be  
 sayde or recorde before the .lii. houres canoncall /  
 though afterwarde / it was applyed to be sayd in the  
 lii. dayes of the weke / for euery daye one. And this  
 treatyses you shal also haue hereafter in the ende of the  
 seuenth dayes iourney. To the whiche treatise I re  
 ferre all those that wolde practyse these meditacions.  
 There they may lerne þe maner to forme a meditacion  
 Nat so to be vnderstanded / that i the tyme of goddes  
 seruice / they shall reherse or say the same wordes. Nat  
 that they shall forme any long cogitaciōs or thoughtes  
 in their mynde / as than / for that may be lette to their  
 duety / bothe in singyng and also in sayeng / whiche is  
 nat to be done. But rather folowe the counsell of Do  
 ctōr Gerson / whiche sayth / that that meditacion that  
 cōsidereth or beholdeth the thynges / and formeth nat  
 the meditacions in our thoughtes / is the true cōtem  
 placion / and is no let to the seruice of god / nother yet  
 any distraction or withdrowyng of the mynde fro the  
 same. For as we shewed before / the very contempla  
 cion / is a free openyng of the eye of the soule / for to  
 loke on suche thynges that be necessary for our salua  
 cion. And therfore I exhorte all them that wolde pra  
 ctise this way : firste / euery daye before the seruice / or  
 els / whan they may haue tyme & leysar cōuenient / to  
 recount in their herts with thankes the passion of our  
 lord

In tracta.  
 de ofone  
 et eius va  
 lore.



**The thynde boke.      The sixte daye.**

lozde Iesu / with the circumstances of the same / as it  
is expessed in the sayd Rosary / or els / where they can  
fynde them better declared & witten. There is also  
one other treatise lately imprinted of the lyfe & passion  
of our lozde / called the frute of redemption / where ye  
may also fynde suche poyntes ryght well set out / for  
this purpose. Of the whiche treatyses / whan suche  
cōtemplatiue persons hath gathered those artycles &  
poyntes / and hath them so perfectly in their myndes /  
that they can reherse them and reuolue them in their  
myndes / at their pleasure / than firste let them begyn  
to practise and apply their meditacion in the seruice of  
god. In euery psalme / at the leste / one poynt or mo / if  
the psalme be long / as they may. And what grace and  
deuocion they shall fynde in the perseueraunce therof /  
their hertes shall better fele / than my tonge can ex-  
presse and tell. At the canticle *Te deum laudamus* / re-  
membre with thanks: howe after all these tormentes  
and illusions / passion and dethe / he arose from dethe  
to lyfe gloriouly / the thirde daye / and appered to his  
disciples / & they byeng present / he ascended to heuen /  
where he sitteth on the ryght hande of his father / redy  
to make petition for his seythfull suaites / & to graūt  
the same w<sup>th</sup> his sayd father / and the holy goste / to all  
them that thus wyl serue hym / and there is honored  
and glorified of all angelles & sayntes / with whome  
exalte thy voyce / and laude hym at this tyme / with  
all thy hert and myght. : 

**M**editacions at the laudes / vnto the ende of mar-  
tyns / deuised accordyng to euery psalme / tenderyng  
thanks to god for his graces wrought in all his crea-  
tures: And howe it is moch acceptable to god to gyue  
thanks in al thyngs / y may fortune. **The xxxiii. cha.**

**Bycause**

*Te deum.*

Medita-  
cion at the  
laudes.Sup psal.  
145.

.t.

**B**ycause in the laudes is made expresse men-  
tion of prayſynges to god/for all his crea-  
tures / as it appereth moze ſpecially in the  
two laſt psalmes/where we excite & moue/  
nat onely all creatures to laude and bleſſe  
god for his goodneſſe/but rather (as ſ. Auſten ſayth)  
by their example / whiche euer obſerueth and kepeth  
the commaundemētes of god that he hath gyuen to  
them/we ſhulde be edifyed & prouoked to gloryfy the  
hve name of god/for his goodnes & benefites/and for  
all his creatures. And therfoze at the fiſt psalme of  
the laudes let vs gyue prayſing to god/for the church  
triumphant/whiche is the heuenly Jeruſalem / to the  
whiche we iourney. And for all the citezins & inhabi-  
tantes or dwellars of the ſame: And ſpecially for the  
quene of heuen and lady of angelles and ſayntes / the  
bleſſed virgine ſaint Mary mother of god. Gyue god  
thanks for her creacion & preſeruacion from originall  
ſyn / and for her graciouſe conception & natiuite/and  
for all ſcriptures/figures and miſterpes that figured  
the ſame: for her preſentacion in to the temple / & ſalu-  
tacion / for her viſitacion/and exceſſiue iubilacion or  
ioye that ſhe had in the byrth of our lord: for her pu-  
rificacion and gloriouſe aſſumpcion: and for all her  
graces & vertues/dignities/glories and merites:and  
for all the benefites that god hath wrought by her to  
mankynde/humbly beſechyng his hynelle/for her me-  
rites and interceſſion/to haue mercy on his church/  
and on al chriſten people/where ſo euer they be diſper-  
ſed in the worlde. And in lyke wyſe / make ſupplica-  
cion to her/to haue mercy on this preſent church mi-  
ſtiant / and by her holy interceſſion/bouchelafe to re-  
leue/ſocoure & helpe it/as ſhe knoweth moſt neceſſary

The psal. of per.

CCC. i.

to all



to all regiōs. And in this party/nat onely in the fūlce  
of god/but also in all your other prayers & deuociōs/  
whan you be disposed to kepe this order. Firste/pray  
for all the heedes and rulers of christes church/bothe  
spirituall & tempoꝛall: And specially/for the rulers of  
this realme of Englande / w<sup>th</sup> the cōmons of the same.  
And for all the seruauntes of god / whiche by daye or  
nyght/dothe honour his name / and specially for this  
cōgregation of men and women/ and for all christen  
people/that labourerh by see or lande in any traueyle  
or payne/to the honour of god / or to the helth of their  
owne soules/or pꝛofite of their neyghboꝛs. And most  
specially for those that labourerh in sickenesse/tempta  
cion/pilgrimage / marchaundise / or in thraldome or  
daunger of infideles/captiuite or pꝛison/ hungre/pe  
nury / or in any other distresse of soule or body / that  
by her graciouse mercy / merytes/and intercession/  
they may haue helpe & socoure. And if all these poynts  
of meditacion/wyll nat be bzought to passe/or can nat  
be perfectly remembꝛed in the firste psalme of the lau  
des/recoũt them by leysar in other psalmes/ or rather  
befoze your seruice / whan you pꝛepare your selfe to  
your duety. I put all these poyntes reherſed/bycause  
experience hath shewed/that a quyet hert may haue  
in meditacion/ with ease & cōsolacion all these poynts  
and mo / accoꝛdyng/as it is declared in euery part of  
the. vii. houres canonicall. At the seconde psalme of  
the laudes/ gyue thanks/and glozify the holy name  
of god / for the creacion of the angelles/in euery order  
and Hierarchy/for all their dignitees/merites & glory.  
And specially for the. iiii. archaungelles Michael/Ga  
briel/and Raphael/and for our owne good angel/ with  
all other that god hath deputed to the custody or ke  
ppng

ppng of every man or woman / or by whome he hath  
wrought any benefite to mannes soule / makng to  
them meke supplicacion / that they wolde vouchesafe  
to directe / order and helpe vs in this bale of mysery /  
and that by there merites and intercession or meanes /  
we and all chzisten people maye sauely come / and be  
ioyned to their ioyfull company . And in this behalfe /  
remembze the blessed angell that is thy keper / besee-  
chyng his protection / helpe and defence at all tymes.

At the thirde psalme of the laudes / gyue thanks &  
praise god for his holy sayntes. And firste / for the pa-  
trarches / pphetes / and holy fathers of the olde lawe /  
than / for the apostles / martyrs / confessozs / birgyns /  
matrones / wydowes / and all holy innocentes / and for  
all the holy nombze / of glozified & saued soules : And  
spectally for those / by whome god hath wrought any  
benefite to the / or hath inspired thy hert to deuotion /  
humbly besechyng them all / to praye for the churche  
of Chziste / and for all the heeddes and membes of the  
same . And spectally for the heddes & comons of this  
realme of Englande / and for them that be out of the  
fauour of god / to helpe to reduce them to grace / by the  
way of penaunce . And for them that be in grace to pre-  
serue & encrease them in the same . And for them that  
be in misery and peyne / to releue & conforzt them . And  
for them that be in helth / welth and psperte / that they  
may be enclined to peace / mercy and pytie / ouer their  
euyr chzisten . And here remembze to gyue spectall  
thanks for the graces wrought in the sayntes / to  
whome that daye is dedicat and halowed / besechyng  
also their intercession and helpe / for all the churche of  
Chziste / & for thyne owne saluacion . And as touchyng  
the two last psalmes Benedicite oia / & Laudate dñm

iii.

The pil. of per.

CCC. ii.

de celis,

iiii. b.



de celis. In them god is prayled/blessed/and lauded  
 for all his creatures expzelly. Firste/for the heuens/  
 with all the contentes of the same / as angelles & holy  
 soules/sonne and moone/sterres/lyght & darkenesse/  
 for the daye and the nyght. Also for the elementes/the  
 fyre/the ayre with their cōtentēs/the colde/the heate/  
 the calwme/the frost / the snowe / the lyghtenyng/and  
 cloudes/the showres & the dewes/and suche other mo.  
 For the erthe also and water/with their contentes/as  
 montayns & vales/fontayns or welles/trees/herbes  
 and frutes/dragons/serpentes/& all maner of birdes/  
 foules and beestes. fpythes great & small/with suche  
 other. And also in the same psalmes/god is blessed of  
 man/in euery state that is good & vertuous/excītyng  
 and puokynge all states / as pzeest/meke people/and  
 the spirites or soules of ryghtuouse people/and other  
 holy seruauntes of god/as kynges/princes/iudges/  
 yong and olde virgines and maryed persons/and all  
 chrysten people to honour god/& prayse his holy name.  
 And thus syngyng or sayeng these two holy psalmes  
 (as saynt Austen sayth) we prouoke all creatures to  
 blesse & laude god/for his great goodnesse & benefitt.  
 Than / If we thus exercise our selve in the seruice of  
 god / we shall nat onely edifye our selve in grace / and  
 helpe all chrysten people / but also in vs / shalbe veri-  
 fied the wordes of saynt Poule / wrytten to the Phi-  
 lippens / sayeng. Our cōuersacion is in heuen. For/  
 what ben the longes of heuen / but laudes and pray-  
 synges to god: wherfore/saynt Poule most diligētly  
 admonyssheth or aduiseeth vs to prayse god/sayeng.  
 Whatso euer you haue to do/in worde or worke/ do it  
 in the name of our lord Iesu Chryste/ with thanks  
 and praysyng to his eternall father. And in one other  
 place/

Vbi supra.

Philip. 3.

Collocen.  
iij.

place/he saith. Stande stedfastly i prayer/watchyng  
 and gyueing thankes. Also in one other place. In all  
 thyngs gyue thankes to god / as though he sayd / nat  
 onely for his graces & vertues in his creatures / but  
 also / for paynes / temptacions / aduersitees & tribula-  
 cions. For if we take them patiently / & with thankes /  
 as god sendeth them / vndouted (saith Parisiensis)  
 they be as signes or tokens / that god entendeth to de-  
 lyuer vs from the paynes and tribulacion eternall:  
 wherfore deuout pilgrims / gyue to god in all thyngs  
 kynde thankes. For lyke / as vnkynnesse is moſte  
 displeasure to god / so the kyndnesse of the hert / whan  
 it rendreth kynd and louyng thankes to god / pleaseth  
 hym moſte / & prouoketh his largenesse to dignify his  
 creature / and endowe hym with benefitts most plenti-  
 fully. And also (as one other doctoꝝ writeth) nothyng  
 moze kyngleth and kepeth the feruour of deuocion in  
 mannes hert / than dothe the continuall exercise in the  
 prayse of god. Therfore / immediatly after your psal-  
 mody of the laudes is done / gyue thankes to god for  
 his grace / gyuen to you at that tyme. And as an vn-  
 profitable ſuaunt / crye hym mercy / that you haue nat  
 pſecuted the ſame / as you ſhulde or myght haue done  
 to his honour. And in the reſydue of the matyns / re-  
 tourne agayne / & apply your meditation to þe paſſion  
 of our lord Jeſu / remembryng the principall poynts  
 in generall / of the whiche you had before meditation  
 in ſpeciall: And leaue nat thy meditation behynde the  
 in the quere / but cary it with the and beate thy lord  
 in thyne hert / with the principall poynts of his blessed  
 paſſion / that thou haſt remembred before in his ſer-  
 uice / vnto the next tyme that thou come to his ſervice  
 agayne. And after the ſame maner do in every houre

Hugo car.  
 ſup psal.

The pil. of per.

CCC.iii.

of his



of his seruice. And where so euer thou here the name of Iesu spoken / or the name of his blessed mother Mary / take it for a monition / to remembre the bytter passion of thy lord Iesu. And also / where so euer thou become / if thou se any crucifixe / ymage of pytie / or suche other lyke picture / in any glasse wyndowe / or other place / thynke that it is set there for a signe to put the in remembraunce / nat to forgete thy meditacion / yf thou considered last in the seruice of god. And if thou thus exercise thy selfe / sleppng & wakynge / standynge & walkynge / spekyng & labourynge / than shalt thou beare thy lord Iesu in thyne hert / all the day & nyght / accordynge to the memoriall of S. Bonauenture / aboue rehearsed in the seconde boke / to the great encrease of grace / & auoydynge of many incouenientes.

Ca. 23.

**T**he meditacion at p[ri]me / cōp[re]hendeth .iii. poyntes of the blessed passion of our lord. Firste / his illusion or scornynge in the whyte garment / in the whiche he was sent agayn to Pryate from Herode. Secunde / his flagellation or scourgyng. Thirde / his clothynge in the reed mantell / with the crownynge and other tormentes.

The .xxiii. chap.

Meditacion at p[ri]me.



**A**t p[ri]me / remembre with due thanks / the tormentes / illusions and paynes / that our blessed lord suffered vnder Pryate & Herode. Howe he was ledde from place to place / from tryan to tryan: For at the houre of p[ri]me / he was brought and presented before Pryate / from whome he was sent to Herode. And vnder them he suffered .iii. maner of tormentes / whiche .iii. poyntes with their circumstances ( as god wyll gyue

gve you grace) consyder in the .iii. psalmes of the  
 prime. first/howe before Pylate/he was falsly accus-  
 sed/and called a seductour and decepuer of the people.  
 A precher of false doctrine/and a forbydder of the tri-  
 bute to be payed to Cesar. A brekar of the lawe of  
 Moyses. And from hym was sent to Herode / before  
 whome also falsly accused of the Jewes / and aff cer-  
 tayne questions/clothed with great derisyon & dispit/  
 in a whyte garment/and reputed for a sole/and so sent  
 agayne to Pylate. At whose comaundement he was  
 bounde all naked to a pyler: And there (after the reve-  
 lacion of saynt Birgit) moste cruelly scourged: And  
 that moste fayre and blessed body/all to rent & tozne /  
 and that moste precious bloode effused and shedde.  
 The thirde poynt / howe after this he was clothed  
 agayne in a reed mantel in great derision and scozne/  
 set & crowned with sharpe thoznes / where they gaue  
 hym a rebe in his hande for a septrer or a mase / and  
 kneled downe before hym / and in derision sayd. Ave  
 rex iudeorum. Hail kyng of Jewes. And after that  
 cpyng by agayne and betyng hym on the heed with  
 his owne rebe / and spityng in his face / and reuilyng  
 hym/ with the moste obprobrious wordes/ contume-  
 lyes & blasphemyes/that they coude ymagyn. These  
 with other circumstaunces that be conteyned in the  
 forsayd Rosary/apply in yo<sup>r</sup> meditation at y<sup>e</sup> prime.

And at the houre of terce / remembze in thy medi-  
 tacion / howe after all these illusions and tozmentes/  
 he was brought forth agayne of the mote hall/and  
 presented to the Jewes/clothed in a reed mantell and  
 bearyng that peyneful crowne of thoznes on his heed/  
 and there was blasphemed/as he was before within:  
 and that / bothe of the Jewes & also of the Gentiles.

And let

.i.

.ii.

Li. i. ca. 10.  
 et li. 4. ca.  
 70.

.iii.

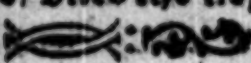
At terce  
 medita-  
 cion.



*i.* And let this bypnyng forthe with the blasphemyes that foloweth be the firste poynt of thy meditacion. Firste beholde howe he herd Pylate say. Ecce homo. Beholde & se the man. Also he herde there the Jewes cryeng. Crucifige, crucifige. Crucifye hym and hange hym by. There he herde god almyghty denyed to be their kyng / and the idolatar Cesar / admitted whan they sayd. We haue no kyng but Cesar. There he herd the son of god condemned worthy to dye / the dethe of the crosse / and Barabam the thefe and mansleat to be delpuered and saued. And whan Pylate the aliant or straunger / wolde haue delpuered hym / in as moch as he coude fynde no cause worthy dethe in hym / the Jewes neuer cessed cryeng. Tolle tolle crucifige eum. Take hym to the and crucifye hym / vnto the tyme y<sup>e</sup> the sentence of dethe was gyuen on hym: Wherefore Pylate seyng y<sup>e</sup> he coude nat preueyle / but that nedes they wolde haue hym slayne / he sat downe in iudgement / and byd to call the sonne of god before hym.

*ii.* And this is the seconde poynt to be consydered at this houre / howe god was reygned before man / the maker of the worlde before his creature / the kyng of gloze & iudge of all mankynde / before Pylate the idolatar & wretched spyner / admytting in all pacience / that most wrong and vnttrue sentence / mooste wylfully & mekely / submytting hymselfe / to suffre that mooste cruell and shamefull dethe of the crosse / for thy redemption.

*iii.* The thirde thyng to be considered / is / howe after this sentence / all the garyson of the knyghtes and tozmen / toz gathered about hym / & plucked of the reed mantell / and put on hym his owne clothes agayne / & layed the heuy tree of the crosse on his shulderys / copellynge hym to beare it / vnto he fell downe for feyntnesse and weaknesse

weaknesse (after some doctours) and the heuy crosse on hym. Here behold thou deuout soule i what case thy lord wold suffice to be for the. Consyder here the malicious herti of the Jewes and knyghtes / that ledde hym to his passion / howe in their moste furiose and false opinton / they iudged hym a dissembler and an ypocrite. Wherfore / it was moste lyke / that he lyeng thus vnder his crosse / they layde on hym with their fyltes & other weppys / and nouthur spared eare / face / ne other part of his body / but beate hym most cruelly in that their fury and wodnesse. Than they toke one called Symon commyng there by / and constrayned hym to beare his crosse after hym. And Christe was ledde befoze among the theues / nat without great injury / bothe of ponge and olde / vnto they came to the mont of Caluary / where after all these peynes / werynesse and tormentes / they gaue hym to drynke / wyne myngled with myze and aloes / whiche is as bytter as gall. Beholde these poyntes w<sup>th</sup> their circumstaunces in thy contemplacion / at the .iii. psalmes of the terce / and imprynt them so depely in thy hert / that they may remayne there / vnto the next houre of the seruice of god. 

Vide Gabrielem  
Byel in ser  
moe passio  
nis, parte  
4. arti. 10

The meditacion at the houre of sext / comprehendeth .iii. poynts: first / his naked setting on the mount / his extencion o<sup>r</sup> streynyng on the crosse: and his great effusion o<sup>r</sup> fortheshepyng of his blode / at handes and fete / rent with the nayles / with other circumstaunces belongynge thereto.

The .xxv. chap.

The pil. of per.

WUW.1.

At the



Medita-  
cion at  
saxte.

i.

Li. i. reues  
lationum.  
ca. 70.

iii.

**A**t the houre of sext/haue in meditacion other  
iii. poyntes of the passion of our lord Iesu.  
Firste/howe they tourned hym out of his clo-  
thes / and set hym all naked/as he was bozne/on the  
mount befoze al the multitude/they lokyng & wonder-  
ryng on hym. And here consyder deuout soule/howe  
fayze & beautifull was that most graciouse body/be-  
foze it was toymented / and howe pytefull a spectacle  
it was made than to beholde. And se there the son of  
god so rufully and pytuously deformed and arayd for  
thy saluacion/part by the reason of his peynful bloody  
swete / part by the strokes of the scourges/with the  
whiche they beate hym so soze / from the toppe of the  
heed to the fote/that no place myght be founde in hym  
without wounde / so that / as the blessed birgyne his  
mother shewed to saynt Birgitte/his blessed body  
appered lyke to a leper. **S**econdarily / remembre his  
extension oz streynyng on the crosse. And consyder/  
howe mekely he spred hymselfe on the same/for thy  
loue: And howe violently/& without all compassion  
oz pytte/they racked that blessed body / and drew it  
on length & brede with ropes and cordes by handes &  
fete: And w<sup>t</sup> most boystuouse bzoddes of yron nayled  
them fast to the sayd tree / for the whiche his senewes  
and baynes bzast / and the hole frame of the ioyntes  
of his blessed body dissolued & losed. He god & man  
in one person/thus lyeng wyde open in moste confu-  
sion/his toymentors oz crucifpers most vnreuerently  
bestridyng ouer his blessed face. And se nowe his gra-  
ciouse woundes/that he befoze receyued in his flagel-  
lacion oz scourgyng/festred & dyed by/howe now by  
that moste greuouse strepyng of that most soze body  
they were opened & bleed a fressh. This poynt deuout  
soule/

soule/ wold nat be ouer passed lyghtly/ but rather de-  
 pely consydered in hert / for all this he suffred for thy  
 redemption. Some doctours sayth/ that they crucifyed  
 hym on the grounde (as we haue sayd) & afterwarde  
 lyfted bp the crosse with a ladder & other instrument/  
 our blessed lord hangyng thereon: fast nayled therto.  
 And of this opinion is saynt Austen & saynt Iordan:  
 And it myght be so ryght well / consyderyng the ma-  
 licious hertes of the Jewes/ whiche without reueren-  
 ce/ spared nat to do al the vilany and shams to the son  
 of god/ that they coude deuise. He thus lyeng wyde  
 open / and they goyng ouer hym & bestyrdyng hym  
 (as we haue sayd) & the multitude of the people stan-  
 dyng about hym/ and wonderyng on that moste pyt-  
 full syght. But after the reuelacion of saynt Birgit/  
 and after the sentence of saynt Bonauenture in his me-  
 ditacions of the passion of Chyste/ the. lxxix. chapter  
 it appereth and semeth moze lykely/ that he ascended  
 bp certayn steppes or grees to the crosse & there was  
 crucifyed. And this is moze agreyng to the autozite &  
 vse of the churche / whiche sayth in the oryson of the  
 crosse. Deus qui sanctam crucem tuam ascendisti: that  
 he ascended to the crosse. It myght be bothe ryght well  
 and so some affirmeth/ that he was firste streyned on  
 the crosse lyeng wyde open on the grounde/ and there  
 the holes boored / and his handes and fete drawen in  
 lengthe and made mete for the same / and so he made  
 tedy in euery point to his crucifixion/ and afterwarde  
 crucifyed on hys / and the nayles there drawen in / to  
 the bittermost/ which of these two wayes is most true/  
 god knoweth. But whiche waye so euer thou apply  
 thy meditation/ thou maist fynde cōpunction of hert/  
 and greate feest of spirituall refection of thy soule.

The pil. of p.

Uuu. ii.

Thirde/

Vide Bonauentura. i  
 meditacionibus. ca.  
 79.

In meditacionibus  
 arti. 52.

Li. 7. ca. 15.




iii.

Thirde/haue in meditacion & behold with thanks/  
 howe he hang naked on the crosse in moſte confuſion  
 on ſhame / in the ſyght of all the people betwene two  
 theues/his title wꝛitten & ſet aboue his heed in great  
 diſpꝛite the knyghtes diuidyng his clothes/& caſtynge  
 lottes/ for that his moſt pꝛecioꝛſe garment/called tu-  
 nica inconfutilis. But aboue all theſe/beholde in thy  
 cōtemplacion/howe that moſt tender & ſore wounded  
 body/the beynes and ſenewes broken/and the ioyntes  
 and bones diſſolued & loſed / hang on the crosse/ſtrey-  
 ned in all partes/vnto the openyng of the forſayd clo-  
 ſed & feſtered woundes/inſlicte by the ſcourges. And  
 alſo to the rentyng of his handes & fete / that the pꝛe-  
 ciouſe blode iſſued and ran out lyke a ſtreme oꝛ flood.  
 And all that was to waſhe thy ſoule and myne / and  
 to renewe all the worlde / as the churche ſyngeth.  
 Terra/pontus/aſtra/mundus/quo lauamur flumie.  
 The erthe/the ſee/the heuens/and all the worlde/ was  
 waſhed & made clene by that flode. This payne (as  
 doctoꝛ Gabꝛiel Byel wꝛytech) was the moſte ſozow-  
 full and ſore payne that our loꝛde ſuffred/beth except/  
 as the ſayd doctoꝛ confirmeth by a narracion of a deu-  
 uout & holy perſon / whiche in a certayne reuelacion/  
 demaunded of our loꝛd Jeſu/whiche of al his paynes  
 that he ſuffred for mankynde/ was moſte dolorouſe &  
 paynefull. And he answered. I was extended and  
 drawen on the crosse ſo violently / that all the ioyntes  
 and partes of my body myght haue ben nombꝛed/ &  
 that was in all my hole body/payne intollerable. And  
 he added thereto/and ſayd this moze. Who ſo euer in-  
 wardly conſidereth thoſe paynes / gyueng me kynde  
 thanks therfoꝛe/he dothe to me as great obſequy &  
 pleaſure / as though he had ben there / and with moſt  
 ſweete

In hymno  
 paſſionis  
 dñice.

In ſermōe  
 hitoriali  
 paſſionis  
 parte. 4.  
 arti. 2.

swete and precious opntement/had inoynted all my woundes. Also the greuousnesse of this payne/saynt Austen toucheth/writing vpon the psalme Deus deus meus respice / where he sayth / that the pphete Dauid myght neuer haue described better / and shewed more playnly / the paynfull greife of that extencion oꝝ streyning of our loꝝde on the crosse / than whan he sayd in the person of our loꝝde *Dir numerauerunt oia ossa mea* / that is. They haue nombꝛed all my bones. Than adꝛesse thy selfe deuout soule / to gyue to thy mercyfull redemar / louyng thanks / and neuer foꝛgete this his vnspẽkable charite & passion / that thou maist therby / meritte and deserue to do due & acceptable seruice to thy sayd loꝝde / in this lyfe. And euet among / haue in mynde this meditacion vnto thou come agayne to the houre of none / and that shall be to thy great encrease of grace and gostlynesse / if thou render kynde thanks therfoꝛe. 

Sup p̄s. 27.  
expositio  
ne. 2.

**T**he meditacion at the houre of none / comprehendeth also .iii. poyntes / accordyng to the .iii. psalmes. Firste / the blasphemyes that he suffred hangyng on the crosse. Seconde / the asell and gall that they gaue hym to dꝛynke in his greate thꝛyst and dꝛynesse. And thirde / his precious dethe / with the circumstaunces of the same. And the solucion to a question / moued of his sayd blessed dethe. The .xxxvi. chapter.



Man call to mynde the .iii. last poyntes of his blessed passion: that is to say / the blasphemyes that he suffred hangyng on the crosse / his holy and blessed wordes that he spake there / & his most precious dethe. Foꝛ the firste.

The pil. of pet.

uuu. iii.

Behold

Medita  
cion at  
the houre  
of none.



1.

Luce. 23.

11.

Beholde in your cōtemplacion/howe he hangyng on the crosse in all those peynes was blasphemed/bothe aboue and beneth. Aboue / the thefe that hang on his left syde blasphemed hym/as it is open in the gospell/ sayeng. If thou be the son of god / saue thyselfe & vs. Byneath/the Jewes whose malice neuer ceased continually with obprobrious contumelyes/blasphemed hym. And in derision & scoone/bade hym come downe from the crosse/objectyng that he had delyuered and saued diuerse other/but he coude nat saue hymselfe. There the Scribes with great arrogauce or pride and indignacion/sayd to the people/in to the displayse of our sauour. He sayd/he was the son of god/lette god come nowe if he wyl & deliuer hym. These with many mo blasphemyes/the cursed Jewes by the instigation & monition of the deuyll / assayled hym thus hāgpyng on the crosse in that distresse. And here forget nat the greates thyrst y<sup>e</sup> he had / nat onely spirytually / thyrstyng the redēpcion of mankynde/but also his bodily thyrst/is to be bozne i mynde/ which he than had/ by the reason of the great effusion or sheddyng forth of his moste precious blode: for his blessed body was in maner left drye & without blode. And he casten in to suche a drynesse/ what by the reason therof/and by the great watche/abstinence/and other peynes that he had suffred that daye & nyght / that he wolde gladly haue had water to quenche his thyrst/crauyng therfore & sayeng. Sitio. I am drye / or I am thyrsty / and wolde sayne drynke. Let this be the seconde poynt of thy meditacion/at this houre of none. Howe/nat w<sup>th</sup> standyng all these peynes/toymentes and bodily drynesse/the cruell iewes wold gyue hym no drynke/but aseyll and gall mixt to gyther. He wolde sayne haue drynken

Drunken water / and they gaue hym y<sup>e</sup> bitter Drynke /  
 he thyrstyd their saluacion / & their hertes moze bitter  
 than gall / thyrstyd his dethe and passion. Remembze  
 also with this holy worde Sitte his greate thyrst &  
 all other holy wordes that he spake in that distresse &  
 poynt of his dethe / as they be cōteyned in the sayd Ro  
 sary / w<sup>th</sup> their circūstaūces & petitions. Thirdly / haue  
 in your remembraūce / howe our blessed sauiour thus  
 hangyng on the crosse all in confuson and shame / &  
 without consolactiō o<sup>r</sup> confozte / so thyrstyd and lan  
 gozed for the saluacion of mankynde / that he dispised  
 all these reherced peynes / & of his most inflamed cha  
 rite / nat onely prayed for his ennemyes / & graunted  
 paradise to the thefe that hang on his ryght hand / but  
 also / most wylfully & gladly he wold suffre the sharpe  
 stong of deth / and depart that most blessed soule from  
 his body / which all y<sup>e</sup> creatures vpon erth myght nat  
 deuide from his blessed body / w<sup>o</sup>ut his wyl / & that of  
 his owne godly power / & suffre wylfully y<sup>e</sup> peyne of  
 deth vnspekable / for thy loue & saluacion. And moze  
 ouer / lyke as his blessed handes & fete were rent and  
 tozne with the nayles / and his moste p̄ciouse blode  
 shed on the grounde in his lyfe / so after his dethe / he  
 suffred his most graciouse syde & hert to be tozne and  
 rent with a sharpe spere / and blode & water to issewe  
 out of tye wounde / signifyeng therby / that he had  
 payed the caunsum due for mannes syn / to the vtter  
 moste. All this he dyd to wyne thy loue / and no thyng  
 els he requirerh of the in recompense of all these pey  
 nes / but loue for loue / for y<sup>e</sup> includeth all other workes  
 o<sup>r</sup> dedes / & excelleth them all. Than consyder deuout  
 soule / what thy lord hath done to prouoke the to loue  
 hym. His godhed he offered for the / and his graciouse  
 soule & body suffred peyne for the / in every parte and



Thōs. 3. q.  
4. 6. arti.  
5. 6. 7.

power / in euery particle and porcion of the same. I  
meane in some respect ( as doctozs done declare ) and  
so nothyng was in that blessed lord / but it was offred  
for the / and therfore thou art moche vnkynde / if thou  
loue hym nat w<sup>t</sup> all thyne hole hert / to the vttermoste  
of thy power / gyueng hym euery daye and nyght / lo-  
uyng thanks for the same. Haue these circūstaunces  
with other / depely in thy meditacion and memozy / at  
the sayd houre of none / and fixe them surely in thyne  
hert / that in no wyse thou forgete them. And let them  
nat passe out of thy mynde / vnto thou come agayne  
to the quere / but lette these last poyntes be thy moſte  
p<sup>r</sup>incipall dys<sup>t</sup>he at thy dyner. And there beseeche his  
grace / that thou maist take thy sustenaūce in due tem-  
peraunce in perfete remembraunce of that most p<sup>e</sup>r-  
full dyner that he suffred for the / at that tyme on the  
crosse. For at the houre of sexte and none / he was ex-  
tended and streyned on the crosse : and thou syttest at  
great pleasure and libertye / haupng greate plenty of  
delicates / and he had there no refresthyng / but asell  
and gail. Thou fedyst thy body to noyſſhe thy lyfe /  
and he for thy loue / shed forth the all his blode / & suffred  
that moſte terrible stong of dethe. O / howe blessed  
were thou / if at euery morsell that thou putttest in thy  
mouthe / thou woldest gyue herty thākes for the same /  
to thy lord and sauitour / whose passion and dethe let  
neuer passe out of thy mynde / wherso euer thou go or  
abyde. Thus do / and thou shalt fynde it most singlar  
treasure and p<sup>r</sup>otectiō or defence. For suche remem-  
braunce shall kepe thyne eyes from vanitees / thy be-  
hauour from dissoluciō / thy mouth from ydel spech /  
and so inflame thyne hert / that all y<sup>e</sup> cōmeth out therof  
shalbe charite / as well in tempo<sup>r</sup>all thynges / as spiri-  
tuall.

tuall. For where the perfite remembraunce of the holy  
 passion of Christe is in a peacefull soule/there is the  
 heuently wysdome / whiche (as the wysman sayth) in  
 all matters / attayneth from ende to ende, myghtely /  
 and disposeth all thynges swetely. ¶ But here may  
 be moued a question. Howe may it be that our sayd  
 lord (as the gospel beareth wytnesse) pphesied be-  
 fore to his holy apostles / that he shulde be betrayed to  
 the Gentyles / and of them illuded & scourged / and at  
 the last crucified and slayne / syth (as we sayd before)  
 he of his owne power / moste wysfully departed his  
 soule from his body. For we say in our comon speche/  
 that / that body is slayne / whose soule by violence is  
 dyuen out of his body. Howe than dyd they slee hym  
 if he dyed wysfully / and of his owne power. To this  
 answereth saynt Thomas / in the thirde part of his  
 Summe / sayng / that for as moche / as Christe Iesus  
 was bothe god and man / in one person / no creature  
 myght take his soule from hym / except he wolde it so  
 to be / as he by hymselfe wytnesseth in the gospel of  
 Iohan / sayeng. No person may take my soule from  
 me / but I my selfe shall put it from me. Neuerthelesse  
 sith he comitted his blessed body to be turmed with  
 such extension / racking / crucifying / and effusion or  
 shedding of blode / whiche paynes no mortall creature  
 myght suffre and lyue / it may well be sayd / that they  
 slewe hym. Nat onely / bycause that of such paynes /  
 effecte of deathe folowed / but also / that his paynes  
 were so vehement & intollerable. For what man is so  
 myghty and strong of nature / but if he had ben so ex-  
 tended and racked / that all his ioyntes were dissolued  
 and losed / so that his bones myght be nombred / his  
 body so chafed / and streyght waye hanged vpon the  
 crosse /

Sapi. viij.

Luce. 18.

3. q. 47.  
arti. prio.

Iohan. x.



croffe/rent and tozne/ in handes and fete/and all his blode shedde: And after suche abstinence/ watche/ and tozmentes/ but he muste nedes dye. In all other/ that be violently slayne/ the soule is neuer departed from the body/ what so euer cause of dethe be inflicte/ but onely of his sufferance: wherfoze syth the cause was mooste sufficient and violent/ with the whiche the cruell tyrannes tozmented his body: And his omnipotent wyll suffred dethe to folowe vpon the same/ no person may denye/ hut of very truthe/ they slewe hym. For the thefe that hange on his ryght hande/ to whome he graunted paradise had nat the thousande part of his paynes/ and yet hangyng on the croffe he dyed. But yet/ nat withstandyng all the paynes & causes of dethe most sufficient/ bycause our sauiour wolde shewe hym selfe moze than man/ he wolde/ after that all his blode was shedde/ reserue in hym vigour and vertue of lyfe vnto the last instant. And than with a myghty crye and loude voyce to yelde by his spirit/ whiche thyng passeth the power of mannes nature/ wherfoze/ it is accounted among his miracles. And that appered well in that noble man Centurio/ which hearyng our sauiour to crye with so loude a voyce in his passyng/ sayd. Verily this man was the son of god.

March. 15.

**A**t euynsong a meditacion conteynyng also. iiii. poyntes with their circumstaunces. Firste/ howe he hang deed on the croffe. iiii. houres without reuerence. Seconde/ a speciall consideration of all the principall membris of our sayd lord/ whiche for our redemption was soze wounded. Thirdly/ his blessed Deposition or takyng downe of his body from the croffe.

The. xxviii. chapter.

At the

Medita-  
cion at  
euyng.

And the euyng/ let vs make due prepa-  
ration befoze our prayer/ and recount w<sup>th</sup>  
cōtricion of hert our negligēces/ bycause  
of the manyfolde occasions of synne/ that  
cōmeth cōmonly aff refection oꝝ takyng  
of meates & dꝛynkes/ accoꝝdyng to the sayeng of holy  
scripture/ where it is sayd. The people sat downe to  
eate & dꝛynke/ and anone they arose bp to play and fell  
to syn. And in this preparacion: firste/ let vs remem-  
bre in generall/ the. iiii. last poyntes of the passion /  
where we left at the houre of none. And so cōtinuyng  
our meditacion/ let vs adde & put thereto/ this medita-  
cion folowynge. In the whiche/ we shall with all reue-  
rence/ consyder & behold. Firste/ howe that most gra-  
ciouse body of the son of god/ and kyng of gloꝝy/ knyt  
and neuer departed fro the deite/ that moſte blessed  
coꝝps & relyke of all relykes/ hang deed on the crosse/  
in all dispeccion/ baken with the heate of the sonne/ in  
all desolacion/ w<sup>th</sup>out honour oꝝ obsequy of man / but  
the angelles kept it with moſte hye reuerence & gloꝝy/  
where as the blynde hert of man reſoped of that moſt  
cruell & shamefull dethe / whiche dethe the son myght  
nat beholde/ but in maner moche moꝝnyng the same/  
withdꝛewe his lyght. O/ howe harde were the hertes  
of the Jewes in malice. This dethe brast the stones/  
but it myght nat mollify þe harde herts of the Jewes.  
This dethe rent i sonder the beyle of the temple & dꝛo-  
we the myghty and stronge wall of the same / but it  
myght nat swage the malice of the Jewes/ ne cause  
their hertes to relent/ ne pearse their pꝛyde. Secon-  
darily / lyft bp your eyes with feare & reuerence / and  
beholde those moſte blessed handes / whiche befoze /  
blessed & cured all maner of sicknesse & diseases/ nowe  
fast

Exodi. 32.  
Pri. cor. 2.

11.

11.



fast naped to the crosse; and cruelly rent and torne.  
 Those blessed fete also that bare that moste blessed  
 body/where it pleased his grace to worke/the helth of  
 mannes soule / in lyke wyse crucified & fast naped to  
 the tree. Beholde also/that most swete & loupng hert/  
 whiche in lyfe was neuer closed at the petition of any  
 penitent synner/nowe with that moste graciouse spde  
 rent & torne/yeldyng blode and water for our redemp  
 cion. Beholde in lyke wyse/those blessed armes and  
 other lymes/which were so soze stretched on y<sup>e</sup> crosse/  
 nowe all starke and styffe / as the bzaunches of a tree.  
 Beholde with reuerence/& alway with thanks/that  
 moste blessed heed/whiche beyng in lyfe/was replete  
 and fylled with the wysdome of god/& nowe deed/en  
 clined downe on the brest/crowned with thorne/& all  
 strempng with blod. Behold also/those blessed eares  
 and eyes/which in his lyfe were neuer tourned away  
 from any synner/beyng penitent/nowe shut & left with  
 out senses. Se also & beholde/that moste gloriouse &  
 amiable face/whiche in lyfe was most delectable and  
 ioyfull to beholde/nowe transfigured & deformed w<sup>th</sup>  
 stremes of blode. And those most beautifull and fayre  
 chekes all blowe & wane/with buffettes and heatyng/  
 and all discolored with spyttynges. Beholde also/that  
 most heuenly mouthe/ which befoze preched the wo  
 des of euerlastyng lyfe/and glozy eternall / nowe left  
 open/and after the reuelacion of saynt Birgit/full of  
 blode. Beholde also/those blessed lockes of heare and  
 beerd / whiche in lyfe/moste semely dyd become that  
 graciouse heed & face/nowe myxt with blode & dyed  
 by the wynde & sonne/and made styffe as a corde / aft  
 the sayd reuelacion. And all his precious body moun  
 ded and rayed with blode/extended & stretched moste  
 cruelly.

Li. i. ca. 10.  
 et li. 4. ca.  
 70.

Ibidem.

cruelly. Thirdly / gyue thanks to thy lord for the grace that he wrought in his holy svaunt Joseph of Aramath / when he inspired the hert of his sayd svaunt to go to Pilate for licence / to take downe his blessed body / and bury it / which licence obtayned / behold in thy contemplacion deuout soule / howe reuerently that holy father prepared hymselfe therto / with all diligence & spede / setting bp ladders / and he hymselfe bare heed / with tremlyng hert & holy feare / thynkyng hymselfe vnwoorthy to touche that most holy body with his handes / went bp & drew the nayles / and with most hye reuerence / embraced that most blessed corse in his armes / and with the helpe of the most dolorouse virgyne & mother Mary / with saynt Johan and other of his frendes there present / leyde it in the moste cleane place that they coude fynde there about.

The reuelacion of saynt Birgit sayth / that they leyde hym on a stone therby. Lo / holy soule / howe the kyng of glozy / whose maieste is incōprehensible or vnthynkable / and whose power is almyghty / wolde be thus meked for thy loue & be layde so lowe on the grounde to exalte the. These with other circūstaunces / as they be cōteyned in the forsayd Rosary / or in the other treatyse befoze named / ble for thy contemplacion at euynsonge. And pray mekely to hym / nowe beyng in his glozy / to gyue the his grace / so to attayne to the perfection of his holy loue / that thou maist embrace and clyp hym i spirit / as y holy father Joseph dyd i body.

**T**he meditacion at complyn / comprehendeth also iii. poyntes. Firste / the vnspēkable charite of our sayd lord / whiche nat lettyng for mannes vnkynndnesse / wold suffre man to bury his body. Seconde the cons

sideracion

Li. i. ca. xxi.

In the last chapter.



.li.

confections/ but onely suche/ as his deuout seruant  
 had there prouided for hym. **S**econdarily/ consyder  
 in thy cōtemplacion/ the dolour & lamentacion of that  
 moste pure/ tender/ holy/ and perpetuall virgyn/ his  
 blessed mother Mary/ whiche with moste heuy hert  
 folowed out lordeto his passion/ and neuer departed  
 from hym in lyfe nor dethe/ but euer was in his pre-  
 sence/ and neuer swarued in feyth/ but as the moste  
 sure stone/ assured in her blessed son Iesu her lord &  
 god almyghty. **O**/ who may expresse the dolour and  
 lamentacion of that moste gloriouse mother/ whose  
 blessed hert so many swerdes of sorowe dyd rent and  
 teare/ as she had befoze receyued ioyes & consolaciōs  
 of her sonnes presence in his lyfe/ where was than y<sup>e</sup>  
 moste excellent ioye that she had in conceyving the son  
 of god by feyth/ incarnat in her blessed wombe/ where  
 was than the ioye of that hye mystery & triumphe that  
 she had/ whan in the house of zachary she pphceyed  
 (as saynt Tho. sayth) and made that heuenly canticle  
 Magnificat/ where was than her dayly fructiō/  
 consolacion and ioye/ that she had/ nat onely of his  
 blessed presence/ innumerable miracles/ graces/ cures  
 and godly woorkes/ nat onely of his holy prechynge/ &  
 most hye charite/ but also/ of her dayly inspiraciōs  
 and felpng/ of her moste acceptable & nye familiarite  
 with the holy goste/ that she had alwaye in her blessed  
 soule/ with vnspcakable illustraciōs & illuminaciōs  
 of grace. **O**/ what conflicte was in that blessed hert/  
 betwene charite and nature. Charite moued her to be  
 cōtented/ and rather to ioye in the passion of her son/  
 by reason of the greate feute that shulde rpe thety.  
 For lyke as the offence & trespass of man/ was in ma-  
 ner infinit displeasure to god/ so it was concluded in  
 the confli-

3. q. 67.  
 arti. 5. ad. 3.

the consistory of the trinite/that of iustice the peyne & amendes shuld be in lyke wyse infinit in valour/whiche might in nowyse be (as she best knewe) except the son of god shuld pay the raunson for mankynde. And (as saynt Thomas sayth) there myght be no peyne founde/for that price so couenient/ as the son of god to suffre dethe. Wherfore / as the sayd quene of mercy shewed to the holy widdowe s. Brigit/ in that behalfe she had toye in part / but on that other party / as touching her naturall and motherly pytie/ the swerde of Symeon pearled her hert/ye/and many mo sorowes dyd teare & thypyl throuwe her hert/as she shewed to the sayd holy wido/in one other place. Among the which swerdes of sorowe/it is to suppose / that the vnkynnesse of man is accounted for one. Nat onely the vnkynnesse of them that put hym to dethe / but also/of those that shuld receyue the grace & benefite of his redemption/& render so lytel frute & kynnes agayn for the same. Among whome/accuse thy selfe and crye her mercy/that thou hast nat ben kynde to thy lord/ne honoured hym as thou shuld haue done / & by that occasion/thou art the occasion & cause of her sorow & heuynesse/that she had than in her virginall hert. Thyrdly. Beholde in thy cōtemplacion/ the reuerent diligence and soroufull obsequy and holy seruice/that the most blessed mother & virgyn Mary/w<sup>th</sup> the other louyng frendes of our sayd lord / bothe men & women/dyd mynystre in that blessed burial/dressyng & enoyntyng that moste blessed corse/with most swete opntement/ and aromatique powders/as the maner of the Jewes was to bury / & layde that heuenly treasure in the sepulchre/and closed it with a myghty great stone/with other mo circumstaunces / as it appereth in the sayd

The pil. of per.

¶¶¶.i.

Rosary.

3. q. 46.  
arti. 3.Ca. 17. lib.  
pri.Ibidem.  
Et ca. 57.  
vj. libri.

tit.



In the last  
chapter.

Rosary. And what shulde I here reherse moze of the  
waschyng of that blessed body/ with other lamentable  
mysteres that there were executed & done/ sith other  
wylse it coude nat be / but that these holy seruautes of  
god enclinyng ouer that blessed corse / whyles they  
dressed it with spices / they dyd also washe it with the  
teares of their eyes. For who may doute / but that the  
blessed penitent mary Magdaleyne / whiche befoze  
in his lyfe washed our lordes fete / w<sup>th</sup> the bytter teares  
of cōtricion & penance / in great abundaunce / & dyed  
them with her heetes / as moche oꝛ moze abundantly  
weped nowe the teares of loue / ouer the body of her  
sayd souerayn lord thus wounded & cruelly slayne /  
with whome at complyn / I exhort euery deuout soule  
to wepe the bytter teares of contricion for their un-  
kyndnesse / whiche so lytell hath remembred w<sup>th</sup> than-  
kes this mozte hye benefite of their redemption / and  
haue honoured their lord no thyng therfoze / as they  
shulde haue done. Oꝛ els / wepe deuout soule the teares  
of loue / cōsideryng his vnspekable charite and mer-  
cy / which wolde of his mere loue that he had towar-  
d mankynde / mozte wylfully become obedient for vs /  
vnto the deth of the crosse. And (as saynt Tho. saith)  
of his mozte benigne mercy / he wolde oꝛder the pryce  
of our reconciliacion in propozcion / and make it equal  
oꝛ moze than was the offence of man : that is to say .  
He wolde receyue as moche payne oꝛ moze / as myght  
folowe pꝛite & frute to mankynde therby / whiche is so  
moche / that man shulde neuer be wery to consyder it /  
noꝛ thynke all the tyme that is oꝛ shalbe / be sufficient  
to gyue thanks therfoze . This frute is the grace of  
our redemption / wherby the unkynde and miserable  
creature man / by the pꝛecious blode & deth of the son  
of god

3. q. 46.  
arti. 6.

of god is drawen out of the depe ppyt of syn & dampnation / and made enheritour to the kyngdome & glory of god. Let vs neuer forgete this benefite / but euer haue it before the eyes of our soule in contemplacion. And lyke/as we haue layde our sayd blessed lord in his sepulchre / spiritually by our meditacion at complyn: so let vs close hym in our hertes by reuerent affection and feruent deuocion / slepyng & restyng in his grace and peace that nyght. And so surely to shut the doore of our bodyt / that is our mouth with the stone of silence / and close the wyndowes of our soule with the discrete key of regular obseruaunce / that we nouthet speke / loke / do / ne thynke w<sup>th</sup> deliberacion / any thyng wherby we may lose our sayd lord out of our hert: whyles the next matyng / & than begyn our exercise agayne.

**H**ow in the cerimonyes of the masse / we may fynde meditacions of the hole passion of our lord Jesu. The .xxxix. chapter.



**T**he preeft goyng to the auter / signifyeth the sauiour of the worlde our lord Jesu Chyist / whiche came from heuen in to the bale of misery / this wretched worlde / to suffre passion and dethe for mannes redemption. And the processe of the masse representeth the very pgressse of Chyiste to his passion. The preeft betokeneth Chyiste: the auter: the crosse: the vestmentes / the garmentes in the whiche our sauiour was clothed in scozne. The ryght corner of the auter where he begynneth masse / signifyeth the lyfe & state of innocency / whiche Adam losse by syn / & all we in hym. The lyft corner signifyeth this miserable lyfe / in the which

The pil. of pet.

¶¶¶.ii.

we be

Meditacion at the masse.



Amice.

Albe.

Girdyll.

Fannon.

Stole.

Chesible.

we be nowe. The chalice the sepulchre: the paten / the  
 stone that couered the sepulchre. The corporas / the  
 Syndone oz sudary / wherein his blessed body was  
 inuolued oz wrapped. The host / betokeneth the body  
 of Christe: the wyne & water / the expresse effusion oz  
 shedyng forth of the blode & water that ran from his  
 blessed syde. Whan you se the preeft begyn to order  
 hymselfe to masse / thynke on the tender loue that our  
 sauour had to mankynde / whan he wolde vouchesafe  
 to come to this worlde for our redemption / & become  
 man where he was euer god immortall & impassible /  
 whan he casteth the Amice ouer his heed / remembre  
 the clothe with the whiche our sauour was blynd /  
 fylde / whan he was buffeted & beten for vs. whan the  
 preeft puteth on the Albe / remembre the white gar-  
 ment / in the whiche Herode the kyng clothed our sa-  
 uour / for a fole oz an ydiot / and so sent hym in scozne  
 to Plate agayn. Whan he taketh the Girdyll to gird  
 hym thynke on the rope / with the whiche / they drew  
 and haled our sauior to his passion. Whan he puteth  
 on the Fannon on the lyft hande / thynke on the corde /  
 with the whiche they bounde his handes / whan they  
 ledde hym from iudge to iudge / as though he had ben  
 a thefe. Whan he casteth the Stole about his necke &  
 crosseth it before his brest / remembre the ropes / with  
 the whiche the tourmentors streyned and drew his  
 blessed body on the crosse / so sore / that all his ioyntes  
 were dissolued & losed / eche from his ryght place / and  
 that his senewes & baynes cracked & brast. Whan he  
 casteth on the Chesible / remembre the purpur mantel /  
 in the whiche they clothed our sauour in scozne / and  
 crowned hym w<sup>th</sup> sharpe thornes / & gaue hym a rebe  
 in his hande in the stede of a septrre oz a mase / & beate  
 hym on

hym on the soze heed with the same & mocked hym /  
 sayeng. Haple kyng of Jewes / spyttyng most vntreue  
 cently in his blessed face. Whan he standeth befoze the  
 auter to say Cōfiteor / say w<sup>t</sup> hym / and haue in your  
 remembraunce / that it pleased our sauiour to suffre all  
 these tourmentis & blasphemies with many mo / for the  
 saluacion of your soule. Whan he gothe to the ryght  
 corner of the auter & begynneth masse / haue in your  
 meditacion / the moste pure & innocent lyfe of our sa  
 uiour. And remembre the lyfe that we lost by the syn  
 of Adam / & consyder howe in the incarnation of the  
 son of god / began the tyme of mercy agayne / and say  
 w<sup>t</sup> hym / Kyzpeyson / that is / haue mercy lord. Whā  
 he begynneth Gloria in excelsis / remembre the greate  
 glozy & ioy / that the multitude of angelles made / syn  
 gnyng w<sup>t</sup> great melody for the natiuite & birth of our  
 lord Jesu. Whan he sayth the Colletes / haue in your  
 remembraunce the cōtinuall prayers / that our sauiour  
 offred for vs / to his heuently father / dayly & hourly.  
 And whan he redeth the gospell / w<sup>t</sup> his face agaynst  
 the North: Remembre the holy doctrine & prechynge  
 of our lord & sauiour / nat onely to the Jewes / but for  
 all mankynde / he spared nat to putte his blessed face  
 agaynst the North: that is to say / he spared nat to put  
 his holy doctrine agaynst the gospell enemy / whiche  
 is signified by the North: And with a diligent eare /  
 hearken to the gospell / & with all your hert confesse the  
 same / and say with the preest / Credo in deum. Whan  
 the preest taketh the chalice & holdeth it by oblation:  
 Remembre howe our sauiour moste wylfully offred  
 hymselfe to his eternall father / to be oblation & sacri  
 fice for our redemption. And offre your selfe to his  
 grace / by a contrite hert / rendyng hym thanks by

The pil. of per.

¶¶¶.iii.

deuout

Cōfiteor.

In the be  
gynnyng  
of masse.Gloria in  
excelsis  
deo.  
Collettes.

Gospell.

Credo.  
At the of  
fertyory.



At sursum  
corda.

Math. 21.

At the ca-  
non.

Devout meditation/that he make you a resonable crea-  
ture / and geue you bothe soule & body / with all your  
hert. Whan he begynneth *Per oia secula scorum* / be-  
fore the p[re]face / haue in your meditation / howe the  
Jewes receyued our saviour Iesu into Jerusalem/  
with great triumphe & gladnesse / rydyng on an asse/  
before whome they stried their clothes in the way / &  
cutte downe grene bowes and layd them in the way/  
sayeng & syngyng with their chyldren. *Osanna filio*  
*David* / *benedictus qui venit in nomine dñi*. Glory &  
toye be to the son of David / and blessed be he that co-  
meth in the name of god: And say w<sup>th</sup> the p[re]est *San-*  
*ctus* / *Sanctus* / *Sanctus* / *dñs deus sabaoth*: *Bene-*  
*dictus qui venit in noie dñi* / *Osanna in excelsis* / wo-  
shypppyng his blessed cōmyng and p[re]sence / after the  
cōsecracion. From the begynnynge of the Canon vnto  
the last *Memento* be done / haue in your meditation  
the proesse of our lordes Maundy: In the whiche he  
fed his disciples with his p[re]cious body & blode / cō-  
secrat vnder the forme of breed and wyne. So euery  
man and woman that is in the state of grace / bothe  
quycke & deed / may receyue that blessed body / flesshe  
and blode / spiritually / by grace or indulgēce. If with  
pure soule and contrite hert / they honour that blessed  
body & blode / lyfted vp by the handes of the p[re]est / aft-  
er the consecracion / whiche holy sacrament / nat onely re-  
neweth the feythfull soule by grace / but also it is re-  
lese and remission of payne to the soules in purgato-  
ry. And in token of that / the p[re]est maketh twyse his  
*Memento* / one before the sacryng / in the whiche he  
prayeth for them that be lyueng / and in that other / for  
them that be deed / so that bothe may haue helpe of  
that blessed sacrament / and be partenars of the same.  
From

from the sacryng/ In all the secret prayers and gestures of the pzeest/ vnto *Ver oia scia seculorum* / before the Water noster/ call to your remembraunce by meditation the hole processe of Chzistes passion / from the Maundy vnto the poynt of his dethe. firste howe he prayed in the garden/ where in greate agony he sweet bloody dropes. Thā thynke on his betrayeng/ takyng/ byndyng/ and ledyng before Annas and Chayphas/ where he suffred buffettes & beatynges on the blessed face. After that thynke howe he was ledd to Pylate & Herode/ where he was scorned and clothed in whyte/ as an ydiot or naturall foole / scourged/ clothed in purple / set downe and crowned with thornes / septrred with a reede/ in derision and scozne/ saluted & called the kyng of Jewes. Than his moste gloriouse face all to defoyled with spuyng & spettyng/ beten on the heed & buffeted. After that brought forth and raygned before Pylate/ the Jewes cryeng. *Crucifige crucifige* : that is to say. Hang hym vp on the crosse / hang hym on the crosse / and so by false iudgement/ cōdemned to dethe / he bearyng his owne crosse/ and crucifyed on the same. Than / after his tourmentes/ in his greate thyrst/ hauyng no drynke/ but wyne myrte with gall / he all mother naked / spredyng hymselfe on the crosse for vs most patiently/ though he were of the tourmentors/ entreated most cruelly/ whiche hailed and drew his blessed handes & fete/ and with moste boystuouse nayles/ smytyng them through / & fast naylyng them to the tree. And so reryng vp the crosse with his body hangyng thereon/ they set it bytweene two theues. In the whiche reryng doutles/ his handes & fete dyd rent and teare/ for the weyght of his blessed body. They neuer ceasyng / but in scozne wrytyng in a table/ the cause

After the  
sacryng.



cause of his crucifixion/and setyng it aboue his heed.  
 And yet agayne blasphemynge hym & mockynge hym  
 outragiously / sayeng. If thou be the son of god (as  
 thou sayst þu art) nowe come downe from the crosse / &  
 we wyl beleue in the. Remembze well those peynes / &  
 gyue thanks to our lord for them with al your hert.  
 Whan the preeft begynneth *Ver oia secula seculorum* /  
 before *Pater noster* : Remembze the .vii. graciouse  
 wordes of great mystery / that he spake in the poynt of  
 his deth. Firste / whan he prayed with mooste feruent  
 charite / for them that crucified hym / sayeng. Father /  
 forgyue them / for they wote nat what they do. The  
 seconde / whā he pmissid to the thefe the glozy of para-  
 dise / sayeng. This daye thou shalt be w<sup>th</sup> me in para-  
 dise. The thirde / whan he comitted his mother to his  
 disciple / sayeng. Woman / se there thy son / as though  
 he had sayd. Take Johan for thy son in stede of me.  
 And to the disciple John / he sayd. Take her for thy  
 mother. The fourthe / whan he cryed w<sup>th</sup> a loude voyce  
 to his father / sayeng. My god my god : why hast thou  
 forsaken me : The fyfthe / whan he sayd. I thyrst. The  
 sixt / whan he sayd. Nowe all is done & fulfilled. The  
 seuenth / whan at the last / he sayd. Father / I comytte  
 my soule in to thy handes : And so cryeng with a loude  
 voyce he gaue vp the gost and dyed. Than gyue hym  
 thanks for his passion & deth / and for that great mi-  
 racle : For it is a thyng aboue nature / a man in the  
 poynt of deth to speke or crye with a loude voyce. Re-  
 membze also by the example of the sayd wordes / that  
 you forgyue all occasiouns of malice / that hath ben  
 shewed to you of euery person / and that for the loue of  
 hym / that is before you present / our sauitour Christe  
 Iesus. Remembze here also / the sharpe stanges and  
 panges /

*Pater n<sup>r</sup>.*

i.  
Luce. 23.

ii.  
*Ibidem.*

iii.

*Iohā. xix.*

iiii.

*Math. 27.*

v.

vi.

vii.

*Luce. 27.*

*San. Tho.*  
*in quoli. i.*  
*arti. q. 2.*  
*arti. 2.*

panges / that our lord suffered for our synnes in that  
 great distresse / and geue to hym thanks for them .  
 Whan the priest taketh the Patyn of the chalice and  
 toucheth the host with it / & kysseth it / and sayd Da  
 pacem : Remembre the peace betwene god and man /  
 that our saviour made in his glorious deth / wherby  
 he reconcyled vs to his eternall father / and that is si  
 gnified by the kysse of the priest. And here note well /  
 that the priest kysseth .iii. tymes. Firste / the patyn of  
 the chalice / as we haue sayd / signifyeng therby / the  
 peace betwene god & man. Secundarily / he kysseth  
 the brink of the chalice / betokenyng therby the peace  
 in manes soule. Thirdly / he kysseth y<sup>e</sup> par / signifyeng  
 the peace betwene man & man. And lyke as in the deth  
 of our saviour / these .iii. peaces were gyuen to man :  
 So by the meryt of the sayd deth / in every oblation  
 of the masse / every persone that disposeth hymselfe  
 therto / may haue the sayd .iii. graces of peace. Chan  
 ce that ye remyt & forgyue al displeasures / and dispose  
 your selfe every masse at this tyme / in a charitable / co  
 rrite / and cleane hert / to receyue your lord spiritually /  
 with all these great benefites gyuen to you / by his spe  
 ciall grace. Whan the priest begynneth / Per oia sc  
 la / before Agnus dei / haue in your meditation  
 perfite remembraunce with a hole mynde / of that most  
 perfite loue of our swete lord and blessed redemar  
 whiche wolde take our nature vpon his magesty / and  
 suffer deth in it for to wyne our loue / whiche precious  
 deth is signified at this tyme of the masse / in the obla  
 tion of his blessed flesshe and blode / ministered to vs /  
 vnder the figure / fauour & tast of breede & wyne / which  
 is most conuenient fode for man. Chan neuer forgyte  
 that most tender lounyng Bellican / whiche wolde nat  
 The pil. of per. YYY. i. onely

At da pas  
cem.

At agnus  
dei.



Firste/for the benefite of creacion & cōseruacion of all  
his creatures/for the creacion of man/ & for all the be-  
nefites & mercyes done and shewed to hym/ from the  
begynnyng. He may thynke on this wyse. O blessed  
lord/ who may expresse/ what thou hast done for man.  
Firste/ thou made hym to thy ymage/ & translate hym  
in to paradise. And whan he had synned there/ & bro-  
ken thy cōmaundement / thou woldest nat yet damne  
hym perpetually for his trespass/ as thou dyd angell /  
nouthet vtterly destroy man in Noes flood/ though of  
tyght he deserued none other/ but onely of thy good-  
nesse/ thou dyd so create & make hym. that though he  
synned/ yet he shuld nat fall obstinately/ as angel dyd/  
but thou gaue hym a wyll that was cōuertible to thy  
grace. Glory & honour be to thy holy name therfore.  
And also/ after the flore of Noe/ that it lyked the/ nat  
onely to admyt & receyue man to thy grace / without  
meritt/ or deseruyng on his party/ but also of thy only  
and mere mercy/ thou woldest dignify hym aboue an-  
gell/ promysyng to thy seruāt Abraham/ that of his  
seede & generacion/ thy eternall son shulde take the na-  
ture of mankynd/ & become man/ in whome all the tri-  
bus & nacions of the worlde shulde be blessed. Glorify-  
fied be thy holy name therfore. And for all the benefitts  
and misteries that thou wrought in order to the same.  
First/ for thy holy feth/ and other graces & benefites  
gauen & wrought in the holy patriarches / Abraham /  
Isaac/ and Jacob. And for the deliuerance of the  
chyl dren of Israel/ out of Egypt. And for their pro-  
tection & sauegarde in the reed see/ and in the desert or  
wyldernesse. And for all the terrible signes & wonders  
that thou wrought in their deliuerance. For thy holy  
lawe gauen to ysaid chyl dren of Israel/ by thy seruāt  
Moses.

Moses. And for the arke of testamēt/with all the my-  
 sterpes of the same. And for al the benefites & mercyes  
 done & shewed to y<sup>e</sup> sayd people. And for that it wolde  
 lyke the to renewe thy sayd pynple of thy sonnes in-  
 carnacion to thy seruaūt Dauid/ promysyng that of his  
 house & lynage / it shulde be perfozmed/as it is at this  
 daye/blessed be thy holy name therfore. And for al the  
 pphcyes & mysteryes/that signified oʒ shewed the  
 same. And for that vessel of grace/the moſte pure and  
 gloriouse virgyn Mary/whome befoze al creatures/  
 as moſte worthy/ thou chose to be mother to our sayd  
 sauiour. And for all her graces and bertues : and spe-  
 cially for her pfounde mekenesse/wherby she concep-  
 ued our loʒd & sauiour. For his blessed incarnacion &  
 all the misterpes that the holy goste wrought at that  
 tyme in that gloriouse virgyn/and in the house of za-  
 cary. For his blessed Natyuite/& all the misterpes of  
 the same. For the glory & peace reueled by the the an-  
 gelles to the shepardes. And for their diligent inquisi-  
 tion and sekynge of our loʒde/accozdyng to the sayd re-  
 uelacion. For the apparicion of the sterre & the adora-  
 tion of the kyngs. For his blessed Circūcion & pre-  
 sentacion in to the temple. For his exyle & flyng in to  
 Egypt/and his returnyng agayne to Nazareth. And  
 for all the infantes that were martyzed in that perse-  
 cucion. For his holy obedience to his parentes/Mary  
 and Joseph. And for his deuout visitation and ascen-  
 sion to the temple/at the .xii. yere of his age. And for  
 his graciouse cōuersacion from his infancy/vnto the  
 pers of. xxx. for the whiche & other actes of thy blessed  
 lyfe graciouse loʒde / glory be to thy holy name. And  
 for thy holy baptyme/and all the apparicions/manife-  
 stacions & declaraciōs of thy holy name shewed ther.

The ps. of per.

YYY.iii.

And.



And for thy beyng in desert/and the continuall fast of  
fourty dayes and .xl. nyghtes. For the great conflict  
and batell/whiche thou comitted in our nature w<sup>th</sup> the  
ennemy **Sathanas**. And for that noble triumphe &  
victorye/that thou optayned and had of the enemy in  
ouercompyng hym/that befoze hath ouerthrowen all  
the worlde. For all thy labours/fatigacions or wey-  
nesse/corde/hungre & thyrst/with other penalties/that  
thou suffered in our nature. And for thy heuenly euan-  
gely with the parables/similitudes & mysteries of  
the same/that thou preached with thyne one blessed  
mouthe. And for all the miracles/graces/vertues and  
cures/that thou wrought for to confirme the same/nat  
onely in thyne owne blessed person/but also by thy di-  
sciples & holy seruauntes vnto this present daye. Also  
for thy gloriouse transfiguration/and all the mis-  
teryes of the same. And for the blessed teares that thou  
wept cryng on the ass towarde **Jerusalem**/w<sup>th</sup> all  
the compassions & mercyes/that thou shewed to the  
people/nat withstanding their unkyndnesse & obsti-  
nate hertes/which wolde nat receyue thy seythe & do-  
ctrine. And for the calling of the Gentiles to thy seyth  
and knowledge of thy holy name. And for that un-  
spekable mercy/that thou shewed in their vocation or  
calling: for than of thyne enemyes thou made thy  
chylzen. And those that were ydolaters & as doggs/  
thou admitted and receyued/nat onely to the breed of  
chylzen/and to be fedde in sacramēt with thy blessed  
body & blode/but also thou hast admitted them to the  
breed of angel and boorde of gloze in the kyngdome of  
god. All gloze be evermore to thy holy name therfore.  
If we gyue thanks for these poyntes topryng them  
to the **Maundy** & other articles of the passion/aboue  
reherced!

reherſed/ outhet at the maſſe/ oꝛ befoꝛe matyngs / oꝛ at  
 any other tyme of the daye / whan our office oꝛ buſy-  
 neſſe wyl ſuffre vs/ bndouted we ſhall gyue god than-  
 kes in generall/ foꝛ all his benefites from the creation  
 of the worlde vnto this daye. But I exhort all them  
 that ſhall rede this treatiſe/ and entendeth to practiſe  
 the ſame/ neuer to minyſhe oꝛ lette any poynnt of their  
 duety foꝛ any meditation: foꝛ that / nat onely letteth  
 grace and is contrary to all perfection/ but alſo it is a  
 greuouſe offence befoꝛe god. Wherefoꝛe I wolde in  
 this poynnt/ moue them to folowe the example of that  
 noble pꝛinceſſe ſaynt Edythe / whiche whan ſhe had  
 forſaken the worlde & taken the holy beyle & habyt of  
 religion on her/ to her grete pꝛaiſe among other of her  
 excellent woꝛkes & vtues / it is recyted howe ſwyftly  
 ſhe wolde tonne to her dutyes / and to fulfyll the co-  
 maundemētes of her holy ſpirituall mother & abbeſſe/  
 as men dothe in many games foꝛ great bauntage.

In legens  
 da eius.

**H**owe the enemy / by many diuerſe and ſubtyll  
 meanes/ wyl labour to let this forſayd holy exerciſe:  
 And howe a piſgreme ſhulde order hymſelfe whan he  
 is dull in ſpirite/ ſhewed by the example of a byrde  
 that is celled Jente. The .xli. chap.

**B**ut foꝛ as moche/ as the enemy hath moſt  
 enuy agaynſt this exerciſe/ and wyl with-  
 out doute aſſay & caſt euery way/ howe to  
 deſet and bꝛeake ſuche goſtly exerciſe & let  
 the perfection of ſuche vertues & graces/  
 we muſt take the better hede and be the moze ware of  
 his ſubtyll craftes. foꝛ ( as ſaynt Anſelme ſayth ) the  
 moze diligence that we gyue to ſerue god / the moze  
 craftly

Epſapſa.

The pil. of per.

yyy. liii.



craftly wpll he cast his snares to let & ouerthrowe vs/  
if he can oꝛ may by any meanes. He wpll (sayth this  
doctoꝛ) reduce and bypnyng befoze the eyes of our ima-  
ginacion/the pleasures & libertyes of the woꝛlde/and  
shewe howe delectable they be / and all is to make vs  
to abhorre the rigour of religion/and exercise of holy  
conuersacion/suggestyng somtyme/that it is impossi-  
ble foꝛ vs to perseuer & contynewe in suche rigour &  
streptnesse of lyuynge/and alwayes to want our accu-  
stomed pleasures. Somtyme vnder the cloke of ver-  
tue and discrection/he wpll pzetende to gyue vs better  
counsell than we haue conceyued in our purpose our  
selfe/byddyng vs beware that we pꝛesume nat to take  
on vs that maner of lyuenge oꝛ that exercise/lest we  
hurt ourselfe / and all is to auert & feare vs from our  
holynesse. But if he can nat pꝛeuayle and let vs from  
our purpose of holy exercise/& encrease of perfection/  
than he wpll seemble to go with vs to counsaile/and  
directe vs in our purpose / but than beware/foꝛ som-  
tyme he wpll suggest subtelly one thyng oꝛ other to  
let vs. As to some he wpll say. Lo/here hast thou opoꝛ-  
tunitie & conuenient laytout to do this syn oꝛ that / if  
thou wylt take experience/be nat aserde/there shal no  
person knowe therof. Somtyme/after long exercise  
and holy cōuersacion/he wpll say in his suggestion.  
Innumerable people in the woꝛlde be saued/without  
these labours and peynes that thou takest vpon the/  
thou dyd neuer any great synne in thy lyfe/wherfoze  
thou shuldest thus punyssh thy selfe/oꝛ if thou haue  
done any great offence/these peynes & penaunce hath  
done it/and all thy other synnes awaye long agone.  
Wherfoze sithe it is better to come to heuen w<sup>th</sup> plea-  
sure/than alwayes with payne/fauour thy body and  
haue

haue pytie on thyne age / remembre thy tenderneſſe &  
 weakneſſe / and ble ſuche thynges as god hath made  
 to thy confort / and take ſomtyme thy pleaſure / ſo  
 it is lawfull / and ſo that cauſe ſuche delectable thyng  
 were creat & made. Somtyme whan our courage &  
 loue in god wolde lede vs to the rigour & ſtreptneſſe  
 of religion / and to go farre in abſtinence / watche / me-  
 ditacion / prayer / oꝝ other auſterite oꝝ hardneſſe of ly-  
 ueng / than he wyl ſeyne to go further with vs / and  
 couſell vs to take moze on vs / than we be able to beare  
 and all is to byng vs to ſome frenſy oꝝ other incur-  
 ble ſickneſſe. Somtyme he wyl ſuggeſt & ſay. This  
 exerciſe that thou entendeſt is very good and holy / if  
 it were taken & done in due tyme / but knowe ſo cer-  
 tainty / that thou ſhalt neuer byng it to paſſe / as long  
 as youth hath dominion & beareth rule in the: ſo the  
 ſtimulacions of thy fleſhe leteth the on the one ſyde / &  
 the dulneſſe of thy body and diuerſe cogitacions on  
 that other ſyde. Therfore I aduyle the to reſt vnto  
 thou come to age / ſo that thou ſhalt rule thy body as  
 thou wylt. And I promyſe the / that than thy example  
 ſhall profite moze to all thy company / than it can do  
 now beynge ſo yong as thou arte. And if it be ſo that  
 he can nat lette our purpoſe by theſe meanes / than he  
 wyl perſuade & moue vs to aſke counſell / ſpecially of  
 them that he knoweth / outhet ſo carnall loue / oꝝ els  
 ſo ſome pꝛyſthe affection / wyl compell vs by vio-  
 lence / to leaue our holy exerciſe & goſtly couerſacion.  
 All theſe ſaid monicions agaynſt the ſubtiltees of the  
 goſtly enemy / I take of ſaynt Anſelme in his firſte  
 epiſtle / wherein he admoniſheth and warneth euery  
 deuout ſoule to watche diligently and beware of theſe  
 and ſuche other fraudes and diſceytes of the enemy:  
 And neuer



Luce. ix.

Vbi supra.

And neuer to forgete the sayeng of our lord Iesu.  
 Who so euer put his hande to the plough and loketh  
 backwarde/is nat apte to the kyngdome of heuen.  
 I say loketh backward except some infirmite or sick-  
 nesse of body/or some other reasonable cause compell  
 hym to leaue his exercise. For (as this doctoz saythe)  
 who so euer thynketh / that it is harde to forsake and  
 want the pleasures of the worlde / and impossible to  
 perseuer & continue in the district or sharpe exercise of  
 vertues/he shall neuer tast / what is the dignite / swet-  
 nesse / consolacion and libertie of the spirite. I say nat  
 onely / nat to ferue vice / but to be a conquerour of vice  
 by holy roted loue and assured hope of the kyngdome  
 of god moste worthy to be loued / desired & laboured  
 for. Suche persons consydereth nat / howe harde it is  
 for them of the worlde / that hath their wyl at their  
 owne libertie / to go surely alwaye in the path of their  
 saluacion. And contrary wyse / howe sure it is for the  
 holy religious persons / vnder the protection of po-  
 uerty / chastite / & obedience to ronne the waye of per-  
 fection / and neuer to swarue out of the same / but most  
 surely to come to the kyngdome of heuen / for the whi-  
 che they be neuer wery to seme and labour. Therfore  
 good deuout pilgrime / take discrecion to thy gyde /  
 and gyue neuer ouer any good exercise / but euer go  
 forwarde : And specially in dyynesse and dulnesse of  
 spirite / be neuer troubled . For though suche dyynesse  
 of spirite / somtyme semeth to be a want of deuocion /  
 it is nat alwayes so : For somtyme it may be of the  
 enemy : And somtyme by reason of superhabundance  
 or lacke of some humour / which disordereth the body  
 and leteth onely the feruour & swetnesse of deuocion /  
 but it taketh nat deuocion away / for oftentimes there  
 is a fyre /

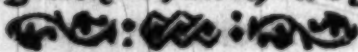
is a fyre where there is no flame. Somtyme suche  
 dyynesse of hert / is for some other cause / onely knowen  
 to god / for among god wyl suffice his seruantes to  
 be dyne in spirite / bycause they shulde knowe / what  
 they be of themselves. And also he wyl proue their cou-  
 rage & loue towarde hym / whether they wyl labour  
 for his grace / whan they be left so dyne and without  
 feruour of loue / as though they were forsaken of god /  
 lyke as they do whan he sendeth them (wetnesse of de-  
 uocion. Therfore in all suche cases folowe the exam-  
 ple of the byrde / called Fenix, there is but one suche in  
 the hole world at ones. And bycause she hath no make  
 she wyl to preserve her nature / burne herselfe. And  
 that done (aft Jfodoze) of her ashes cometh a worme  
 whiche in processe groweth to an other Fenix / lyke in  
 nature to that other that was before. The maner of  
 her burnyng is this. She gathereth to gyther vpon a  
 hepe a great multitude of dyne stiches / suche that wyl  
 sone take fyre / as nature teacheth her. And the sayde  
 stiches ordred / she ascendeth vpon them / and so long  
 she waueth with her wynges & so bloweth / that by her  
 mouyng she ingendzeth an heate in them / so that at y  
 laste they take fyre and bren. So in lyke wyse: If we  
 contynewe daily these meditacions of the passion of  
 our lord Jhesu / whiche is a sacrifice and holy exercise  
 moche acceptable and pleasur to his goodnesse / un-  
 doubted so long we may be so well accustomed and in  
 maner waken olde in the consideration of the same /  
 y anone as we consyder any point therof / streyght  
 waye we shalbe so moued to feruent deuocion / and  
 oftentimes to teares / and so to byrnyng for the flame  
 of ardent charite and burnyng loue of god. On this  
 maner we rede / that the holy matrone saynt Brigitte  
 was

Li. 12. ethi-  
 molog. ca.  
 septimo.

In here le-  
 gende.



was so inflamed with the spiritt of fervent deuotion  
that bunneth she coude remembre the passion of Chyist/  
but she muste wepe. Also saynt Thomas reciteth a  
certayne religiouse man / that coude nat remembre  
the passion of our lord Iesu Chyiste / or any poynt of  
the same / but he fell downe in swone for compassion.  
It so pearced his hert / that he coude none other wyse  
do. And what caused this / but the cōtinuall and dayly  
exercise in the same. Therfore / lette nat the ennemy  
disceyue the nor stop and let thy holy purpose & godly  
exercise / but the more dype that thou felest thyselfe / the  
more apply and labour thyselfe in cōtemplacion / and  
in continuance / thou shalt stee by the grace of god  
in the / and cause the flame of loue and deuotion to  
kyndle in the. For whan so euer thou felest thy hert /  
wyllyng to honour our lord god / and his blessed  
passion / & can nat do it as thou wolde for lacke of fer-  
uour & deuotion / be thou nothyng dismayde or trou-  
bled therwith / but be contented to conforme thy wyl  
to the wyl of god / and abyde his blessed pleasure.  
And thynke that some losse of tyme / ydelpnesse / banis-  
te / dissolucion or wantonnesse / or some other synne  
lately commytted and done / hath brought the to that  
dulnesse of spirit. Or els / that the ennemy wold disceyue  
the and make the to leaue thy holy exercise. And ther-  
fore auance thy spirituall courage and spozne away  
all dulnesse and slouth / and exercise thyselfe than  
more diligently / than thou dyd before.



Howe any person in grace / may (by certayne exer-  
cises / as in maner by craft) recouer the swetnesse of de-  
uotion / whan it is lost: And that by the reason of fyue  
poyntes

pointes concerning the passion of our lord Iesu/ de-  
pely considered: And also / of certayne exercises for  
euery daye in the weke. The. xlii. chapter.

**A**nd that in all suche dygnesse of spirite/ thou  
maist recouer thy accustomed deuotion and  
feruour/ I shall shewe the true thyngs/ which  
if thou/ with reuerence & feare wylt consider/ thou shalt  
nat mysse of thy desyre. First/ remembre the maner  
of the paynes p<sup>r</sup> our sauour Iesu suffered for the/ how  
abominable & spytfull they were/ howe byle abiecti-  
ons/ blaspheminges & spittynge in his blessed face/  
they haupng no reuerence to that moste blessed eyes/  
no: to that heuently visage & sacrat mouthe / w<sup>t</sup> other  
moste paynefull tourmentes and crucifixion / as it is  
aboue rehearsed. Loke on these well/ & thou shalt neuer  
fynde suche dyspytfull paynes/ ministred and done to  
any man. Secondarily/ remembre who it was that  
suffered all the paynes: And answere to thyne owne  
hert & say. Certaynly/ it was the son of god omni-  
potent. One worde of displeasure to an erthly prince/ is  
dethe/ but the kyng of glozy/ god hymselfe/ suffered all  
these inturpes & wronges w<sup>t</sup> patience. Thirdly/ aske  
this question of thy selfe/ for whome suffered he all these  
intollerable tourmentes & paynes: And make answere  
to thy selfe and say / surely for the and thy manifolde  
offences/ vnbepnde synnes/ whiche renderest agayne/  
so dyre & colde thanks to thy lord therfor. Fourthly/  
aske of thyselfe / why wolde that heuently kyng suffre  
so many paynes & wonderfull tourmentes/ with the leste  
payne in hym/ had ben satisfaction sufficiēt for an hole  
world: And make answere to thyne owne conscience/ &  
say. Surely wretche/ he wold suffre all these paynes/  
bycause



Ca. 46.

Iohā. 18.

bycause he wolde pay the price of the redemption to the vtermoste / and so to content his eternall father / that no circumstance shulde be left unredeemed / that myght let the saluacion. For (as S. Austen saith) in his boke called Encheridion. Although the syn of Adam was but onely Pryde / yet it cōteyneth the circumstances of many synnes / as of glotony / inobedience / contempt / bayne glozp / and suche other many mo / which our lord toke on hymselfe / and for eueryche of them / he suffered a speciall payne. firsť / for that our fore parentes Adam & Eue / byeng at liberty of grace & nature / by their consent wolde make themselves bounde to syn. Therfore / he that giveth all liberty / wolde wylfully become thrall / and be taken and bounde / as it is open in the gospel of Iohā. And also for the dout that our mother Eue made to the serpent / the son of god was beten on the cheke before Annas. For the cōmunicacion that þe woman had w<sup>th</sup> the serpent / the son of god kept silence before Caphas / Herode / & Pilate. And for that great presumption & blasphemy that the woman wolde haue ben a goddes / our sayd lord and god / wolde be abhorred / dispised / and reputed as a worme / & no man. And for that pryde that they had / whan they wolde nat be subject to god / but rather presumed to ascende aboue / as though they wolde haue had the crowne & septrure of glozp / and in maner haue ben equall to god in knowledge / the son of god omnipotent in our nature / wolde suffer to be blasphemed / scorned / crowned with thorne in derision / & septrred w<sup>th</sup> a rebe / and in dyspyt / saluted & called kyng of Jewes. And for their inobediēce / the son of god wolde become obedient vnto the deth of the crosse. For their glotony in tastyng of the apple forbidden / his dysnyke & meate on the

on the crosse/was asell & gail. And for the handes and  
 armes that they extended & put forth to receyue the  
 apple of the forbidden tree: And for the fete that bare  
 their bodyes to the same offence / his handes and fete  
 were fast naped to the tree of the crosse/soe rent and  
 torne/ye all the senewes & baynes straped & many of  
 them broken/by the reason of the extension oz strap-  
 nyng of his blessed body. And for their hertes opened  
 to consent to syn/he wolde suffer his most blessed hert  
 and syde to be opened w<sup>th</sup> a spere most cruelly. All this  
 he suffered for vs / whiche be the chyldren of that great  
 traptout Adam / by whose syn & treason/we were all  
 made the ennemyes of god. Than if the syn of man  
 was so hardly and peynefully redeemed/we may well  
 knowe/that the syn of man is no small thyng. There-  
 fore let no pson thynke otherwys / but that in the ter-  
 rible daye of iudgement/there shalbe strept examina-  
 tion made / and p<sup>re</sup>cise accountes requyred for this  
 matter. **Sp<sup>er</sup>chly** / aske this question / why oz for what  
 entent wolde he suffer all this damnacion & deth. And  
 thy lord shal answer / & say to **p** / that thus he wolde be  
 damned to the moste shamefull deth / nat onely to de-  
 lyuer the from endlesse damnacion / but also bycause  
 he wolde w<sup>yn</sup> thy loue / and gyue the occasion to loue  
 hym / which loue he reputeth to his hynesse moze pleas-  
 sure/than all the worlde. And that / nat for any p<sup>ro</sup>fitte  
 to hym / but onely for this ende / that thou maist merit  
 therby / and be p<sup>er</sup>ue to come to the endlesse fructi-  
 on of his glorie in heven. What hert is that / that depely re-  
 membereth these great benefites & wyl nat w<sup>th</sup> all de-  
 uotion loue our lord / the auto: & gyuer of all good-  
 nesse. O woe be to them y<sup>e</sup> may & wyl nat loue: and con-  
 trary wysse. Blessed be they that be **p** very true louers  
 of our



Sermone  
20 super  
cantica.

In fasticu-  
lario.  
Ire in me-  
ditationi-  
bus vitæ  
Christi.

Vide in fa-  
sticulario.  
Vide cõs-  
mile i pre-  
cordiali  
deuotorũ.  
On sonday.

On monday.  
On tuesday

On wednes-  
daye.  
On thursday

of our lord Jesu Christe / the redemar of the worlde.  
And no way is so redy / ne meane so cõueniẽt / to bypnyng  
man or woman to the loue of their lord / as is the ofte  
cõsideracton & remembraunce of his blessed passion (as  
s. Bernard wytnesseth / sayeng. Aboue al thy workes  
(lord) that thou hast wrought / the worke of our re-  
demptiõ / that is thy blessed passion / most stiereth me  
to loue the / & maketh the most amiable to me. And for  
this cause / we haue taken the labour for them that be  
vnlearned / to put in this treatise the mater of practyse /  
whiche may minstre occasion to euery person / oft to  
haue meditacton in the same / as a thyng to vs by the  
way of our pilgrymage most necessary. And so sayth  
saynt Bonauẽture in a lytell treatise that he made for  
his owne exercise / where he cõsailleth the religiouse  
persone / euery daye to haue recourse to one exercise  
of vertue or other / outhur by dede or cõsideracton /  
sayeng also / that without spiritual exercise / no person  
may continue in vertues. And there he sheweth of  
many diuerse exercises: Of the whiche / one is to re-  
membze dethe / whiche remembraunce of dethe / if it  
be oft vsed / causeth grauite or sadnesse / and expelleth  
all dissolucion & lyghtnesse / and is moche paylable to  
all maner of vertues / as we shewed before. Also this  
docto putteth diuerse other maners of exercise / & ex-  
horteth to the same. As on Sonday / to haue medita-  
cion of the kyngdome of heuen / & of heuenly thyngs.  
On Monday / to remembze the last daye / & the feare-  
full iudgement of god. On Tuesday / to remembze  
the benefites of god / whiche thou maist see within the /  
without the / and on euery syde of the / & gve thanks  
to hym for them. On Wednesday / to haue in mynde  
thyne owne dethe. On Thursday / to thynke on the  
peynes of

peynes of hell. On fridays to haue in memozy the passion of our lord / w<sup>th</sup> all diligence. On Saturday to apply thy mynde to the laude & prayse of our Lady / the mother of god / and to all her gyftes / graces and prerogatives / gyuing thanks to god for them. And w<sup>th</sup> reuerence and remembraunce of thyne owne synnes / besech that mother to pray for the. This sayd doctour also exhorte the suauent of god to other exercise / as euery daye ones at the leste o<sup>r</sup> offer / to gyue batayle agaynst pryde. As whan we haue occasion of displeasure / pe parauenture of our inferiour / than to shewe our mekenesse and patience / and for the loue of god / to suffre some iniury / and frely for his loue / to remyt and pardon the same. To meke & dispise our selfe / in hert for our lord / outhert in dede o<sup>r</sup> wo<sup>r</sup>de / byekyng & ouercōmyng for his loue our owne wyl / doyng some obsequy o<sup>r</sup> seruice to our inferiour / hono<sup>r</sup>ing o<sup>r</sup> preferring hym before our selfe in any promotion / pray<sup>ing</sup> / o<sup>r</sup> communicacion for the loue of our lord / to whose ymage he is made / o<sup>r</sup> in any poynt of our conuersacion / acco<sup>r</sup>dyng to the doctrine of the sayd doct<sup>r</sup> / aboue reherced in his Memo<sup>r</sup>ialles. But aboue these and all other / he prayseth the meditacions of the passion of Iesu Chy<sup>st</sup> / to the consideracion of the whiche / he exhorte<sup>th</sup> vs to apply our dayly exercise. And specially in all the houres canonical of the suite of god / after the forme & maner here before wrytten. And for the same cōsideracion / bycause the exercise of the passion of Chy<sup>st</sup> / mo<sup>st</sup>e stereth vp the spirit of deuotion / and kepeth the feruour of the same. We haue set forth expressly the matter of the meditacions of the passion / besechyng all the deuout pilgrimes that trauaileth this journey of perfection / to exercise and

The pil. of per.

ZZZ. i.

ble

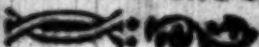
On friday.

On saturday.

Vbi supra.  
cap. xxix.  
In fasticu-  
lario.

S. et. 20.  
supra. li. 2.  
ca. 20. et  
22.  
In fasticu-  
lario. ca. 8.



blesse the same / for the singlar spirituall heritage that cometh therof / as this holy saynt by experience knewe moste perfectly / and he promyseth the same to all that wyl apply and blesse their meditacion and exercise / after the same maner. 

**W**hy we haue made all this long processe in the declaration of this sixt daye: And of many effectes that the gyfte of vnderstandyng worketh in mannes soule: And howe the sayd gyfte hath many names in scripture / and of the frutes and the beatitude & the petition perteynyng to this daye. **The. xliii. chapter.**



**T**his degression / we haue made in the declaration of the. iiii. partes of contemplacion / that is to say / of prayer / deuout re-  
pyng / and meditacion. And all this long processe of this daye / we haue made for this cause. For / lyke as the oyle is necessary to the lyght / so is this exercise profitable / nat onely to obtayne and wynn the perfection of the gyfte of godly vnderstandyng / but also / to conserue and kepe the same: **To the whiche gyfte ( as we sayd in the begynnyng of this daye ) this dayes iourney perteyneth. The oyle ( as we se ) nourysheth and preserueth the lyght in the lampe: and so dothe this holy exercise / conserue and kepe the lyght of godly vnderstandyng in the soule: And lyke as the lyght illumineth & clarifyeth the oyle and resolueth all the grossenes of the oyle / and maketh it to loke clere: so the lyght of godly vnderstandyng illumineth prayer / holy re-  
pyng and meditacion / and maketh them clere & shynyng / and moche acceptable & plesant in the syght of god / and taketh all**

all grofneſſe and bayne curioſite from them / and ma-  
 keth prayer to be meke / ſimple / & deuout: for ſo muſt  
 that prayer nedes be / that cometh out of a cleane hert.  
 It maketh alſo deuout redyng to be moche fruteſull  
 and profitable. And it cauſeth meditation to be ange-  
 licall / and lyfteth man or woman aboue themſelfe / &  
 ſomtyme to the exceſſe of mynde. It maketh the ſpirit  
 to aſcende to the heygth of the mount of contempla-  
 tion / as I ſhall ſhewe hereafter. This holy gyft of vn-  
 derſtandynge / hath many names and many offices in  
 mannes ſoule / touched in ſcripture. for / lyke to the  
 flame of the fyre / it thyneth & clarifyeth all darkneſſe.  
 It diſcloſeth and openeth all doubt and errours. It  
 mollifyeth & maketh ſoft all ſtyffenelle and hardneſſe  
 of mynde. It coſumeth all euill cuſtomes & purgeth  
 all ſynnes. It is called the oyle of gladneſſe / and the  
 unction of the holy goſte. It is named the lyght of the  
 ſoule / the wyne of grace / and the breed of lyfe and vn-  
 derſtandynge. It teacheth man or woman heuently ſe-  
 cretes & hye miſteryes. It calefyeth and warmeth the  
 hert of man or woman / with the flame of loue. This  
 gyft dyd thynne in the hertes of the apoſtles / at the feſt  
 of Pentecoſte / and was declared & ſhewed by out-  
 warde ſignes / apperyng ouer their heedes / lyke fyre  
 tonges / all brennyng. This gyft opened the inwarde  
 eyes & wyttes of the two diſciples that walketh to the  
 caſtell / called Emaus / after the reſurrection of our  
 lord / and made them to perceyue the hye and hydde  
 ſenſes of ſcripture of god / which befoze they knewe  
 nat / but this gyft inflamed their hertes by the waye /  
 whan they herde our lord ( whiche appered to them  
 in the ſimilitude & habyt of a pilgrime ) declare and  
 ſhewe to them ſcripture / where vpon they ſayd eche

Act. ii.

Luce. 24.

The pil. of p.

ZZZ. ii.

to other



Prīa Io.  
secūdo.

to other. Were nat our hertes all brennyng in loue /  
whan he spake to vs of Jesu by the waye / and opened  
oz declared to vs the scriptures. This noble gyfte of  
gostly vnderstandyng / may be well cōpared to oyle /  
oz opntement / for saynt Iohan in his epistle calleth it  
the unction oz opntement of the holy goste / sayeng.  
The unction shall teache you all thyngs necessary. It  
is also called the breed of lyfe & vnderstandyng / the  
whiche breed / who so may digest perfetly / though he  
oz she had neuer lerned one letter on the boke / it shall  
teache hym diuine oz godly trouthes / and shewe hym  
oz her / the hye enagogical senses of the holy scripture /  
and shal so lyghten his mynde that it shalbe able / ferre  
aboue the cōmon course of feythe / to se & perceyue the  
secrete and hye misteryes of the trinite / to the whiche  
no creature may attayne by naturall reason. On this  
maner the poze vnlernd fyll hers / Petre / Iohan / An-  
drew / & James were taught / and the residue of that  
holy couent. But here some may aske a question and  
say. Sit / who may dygest this breed of lyfe pfetly?  
Surely / I ans were that they onely that be perfite in  
the exercise of these. v. dayes past / that is to say / they  
that be Meke / temperat & simple: Mylde / pytefull / &  
charitable: Iuste / patient & mercyfull. For these ver-  
tues / all to gyther moueth man to kepe the cōmaun-  
dementes and counselles of our lord Jesu. And ther-  
fore they be very dispositions / preparyng the soule to  
receyue the lyght & influence of this holy gyfte of vn-  
derstandyng / whiche is one of the beames of the holy  
goste. And this / saynt Bede witnesseth in an homely /  
that is red in the churche in the bigill of Pentecoste /  
where he sayth thus. Onely vnder this maner forme /  
we be apte & disposed to receyue the cōpyng & illustra-  
cion

Omel . xj.  
2. pte in  
principio.

cion of the holy goste/whan our hert be replenyshed  
with loue/and our bodyes/as seruauntes bounde to  
the cōmaundementes of god. This holy gyfte also is  
compared to the flamyng lyght & clere byghnesse of  
the sterre of grace / whiche cōmeth in to the soule of  
man/and if it fynde the soule disposed/it swepeth the  
soule/and consumeth all carnalities/all fylth & euill  
customes (so sayth Richard de sancto Victore) & ma-  
keth the hert clene/and apparilleth it with lyght won-  
derfull (as saynt Petre sayth) and maketh it a man-  
sion or a tabernacle cōuenient to receyue the trinite.  
But lyke/as no person wyl apparell or aray a cham-  
ber w<sup>th</sup> p<sup>re</sup>ciouse and ryche ornamētes / but he or she  
wyl be first/that it be swept & clenſed befoze / so the  
gyft of vnderſtādyng/neuer shyneth clerely vnto the  
hert be purifyed & clenſed by gostly exercise/and than  
it maketh all bygh & shynyng: For than the hert is  
clene & perfite / and worthy to be admytted to the pre-  
sence of god. Thus I meane/as it may stande with  
feythe and grace/in this mortall lyfe: but (as Anto-  
nine saith) it lyfteth man fette aboue y<sup>e</sup> cōmon course  
of feythe. Than our sixte dayes iourney/is brought  
to a perfite ende. And the. vi. bzaunche of the tree of  
grace hath burgened out his floure perfetly. Of the  
whiche foloweth (after saynt Thomas) these frutes of  
the holy goste/that is the seconde & the. ix. in orde.

Assuraunce in clerenesse of feythe/and  
abundaunce in spirituall ioye.

These frutes groweth of that most p<sup>re</sup>ciouse floure/  
the first beatitute of the gospell/with the whiche frut/  
the son of god & kyng of glozy/whan he cōmeth to a  
soule/so apparyled & adorned with the lyght of grace/  
sedeth them with ioye & iubile vnspekable/ & maketh

The pil. of per.

ZZZ.iii.

them

Pria Petri  
scdo.

4. pte, tit-  
tul. xj. ca.  
prio. §. 4.

2. 2. q. 8.  
arti. 8. Itē  
in. 3. disti.  
3 4. q. pria.  
arti. 5.



Math. v.

them partenars in the holy blessing that he promysed in the gospel / sayeng. Blessed be the cleane in hert / for they shall se god. O what ioye is in that soule that seeth god by suche excellent lyght & eleuacion of grace / what may that holy soule desyre oz aske moze in this worlde / than thus to be lyfted vp to the mount of contemplacion. Surely no thyng / but onely the sixt petition of the Vater noster / whiche is this.

Math. 6.

Blessed father in heuen / thy kyngdome come to vs. Whiche kyngdome / thou thy selfe art good lord. Se than howe the pure contemplatiue person hath chosen with Mary the best part / whiche shall neuer be taken from her / that is the onely one thyng that is moſte necessary / god hymselfe. O howe blessed be they that may thus ascende to the mount of perfection / & there to se god by cleare lyght of feythe / & excellent influence of grace. The prophete Dauid asketh the question.

Psal. 23.

Quis ascendet in montem dñi. Who shall ascende in to the mount of our lord. And he answereth. Inno-

cens manibus et mundo corde. That suche that be innocent in their handes / that is / in their dedes / & cleane in their hertes / as touchyng their thoughtes. Also in

Psal. xliij.

an other place he asketh. Domine quis habitabit in tabernaculo tuo: aut quis requiescet in monte sancto tuo.

Lorde / who shall inhabite oz dwell in thy tabernacle / oz who shall rest in thy holy mount. And anone he answereth in spirit & sayth. Qui ingreditur sine macula

et operatur iusticiam. He that entreth without spot of syn / in dedes / wordes oz thoughtes. If any suche be

in this worlde / it is the pure contemplatiue persone / which i the boke of Iudg. is figured by þe very hyne /

Iudic. ii. ix.

whome / whan other trees desyred to take rule ouer them / and be their kyng / the hyne answered & sayd / as

it appereth

it appereth in the similitude. Howe may I leane the  
pleasunt berdour of my wyne/ which so pleaseth both  
god and man/ and to come and intangle my selfe with  
yout bytter & vnspekable busynesse. So in lyke ma-  
ner/ the very cōtemplatiue person dispiseth al honours &  
dignities and promotions: And neuer can without  
greate persuation be brought to consent to take any  
promotion/ annexed to honour. O/ howe fearfull may  
suche answers be to vs synners/ of whose euill custo-  
mes/ as yet/ the .x. part is nat clene plucked out of our  
bertes by holy exercise. But yet/ lette vs nat for this  
dispeyre: For though we can nat attayne to the best  
degre of cōtemplacion & perfection/ nouthet to the se-  
conde/ noz yet to the thirde/ yet let vs apply our exer-  
cise so/ that we may ascende to some degre of contem-  
placion. For lyke as there be many degrees & man-  
sions in heuen: So/ there be many degrees in grace/  
and euery person may attayne to one degre oꝝ other.

Howe the lpght of the gyft of vnderstandyng/ lyf-  
teth vp the soule/ to the mount of contemplacion: And  
howe the .iii. degrees of religious persons/ be declar-  
ed by the .iii. actes that be noted in the patriarke Ja-  
cob: And of the ioye that foloweth the ascension of the  
spirit/ into the sayd mount/ and the behauour of  
the soule therein. The .xliiii. chapter.

**A**L this ascencion to the mount of contempla-  
cion/ causeth the gyft of vnderstandyng/ with-  
out whose lpght/ it is bayn to thynke that we  
may rple in contemplacion / oꝝ to lyfte ourselfe aboue  
ourselfe / as the prophete Dauid witnesseth / sayeng.  
In uanū est vobis ante lucem sugere. It is but in bayn  
to you



Psal. xlij.

to you to ryle before the lyght. As though he sayde.  
 Thynke neuer that ye may ryle in holy & excessive cō-  
 templacion/except the lyght of gostly vnderstandyng  
 be the cause of poureleuacion. This is the lyght that  
 lyftech bp man oꝝ woman and draweth them bp in to  
 the mount besoyd. And so sayth the pphete Dauid  
 in an other place. *Emitte lucem tuam et veritatem tuā:  
 ipsa me deduxerunt et adduxerunt in montem sanctum  
 tuum/et in tabernacula tua.* Sende blessed lorde thy  
 lyght & truthe/whiche hath ledde and brought me in  
 to thy holy mount/nat onely of grace/but it foloweth  
 in to thy tabernacles of gloꝝ / where the sayd lyght  
 ioyned to the lyght of gloꝝ / shall so strength the in-  
 warde sight of our soules/that they shalbe able to be-  
 holde the deite. Of the whiche beholdyng / we shall  
 speke moze herafter by the grace of god. But now  
 we shall shewe howe this gyft of vnderstandyng en-  
 haunceth euery personie in religion to some degre of  
 perfection / that wyl apply themselfe to vertue/and to  
 procede by holy exercise in their pilgrymage. And for  
 the moze playne declaracion therof/we shall call to re-  
 membꝛaunce/one poynt oꝝ two / that we haue declar-  
 ed before/we sayd in the .v. chapter of this same sixt  
 daye/that the patrisarke Jacob had two names: for  
 he was called Jacob / & he was called Israel/whiche  
 two names hath two diuerse interpretaciōs. For Ja-  
 cob/is as moche to say/as a wrestler. And that may si-  
 gnify the actiue person/that is the begynnnet in reli-  
 gion/that labourereth to go forwarde & to profite in the  
 same. But the angel called hym Israel/whiche is as  
 moche to say/as a man seyng god/and that signifyeth  
 the cōtemplatiue person. This sayd Jacob had also  
 two wyues / one called Lea / and that other Rachel/  
 whiche

whiche signifieth also the two lyues/active and con/  
templative. And he served for the first. vii. yerres / and  
as moche for the seconde / and so at the last had them  
bothe / as we touched before in the .iiii. 3. b. chapter  
of this first booke. And now we reherse the same agayne /  
bycause we entende in this chapter to shewe / that by  
iii. actes that Jacob dyd / we may vnderstande: iii. de/  
grees in religion / where / some be as begynners / some  
other / as pfiters / and some / as perfite & holy. This  
sayd Jacob served his vncle Laban. vii. yerres / for y<sup>e</sup>  
he myght haue to wyfe his doughter Rachel / yet whā  
the. vii. yerres were ouercome & past / and the tyme of  
marriage come / though all his & hert purpose were fix/  
ed & set on Rachel / yet he was compelled first to take  
Lya. And than after seruyng other. vii. yerres / at the  
last he obtayned & had Rachel also. The seconde acte  
that is noted in this patriarche Jacob / is / howe he  
wrestled with the angell / and the maner therof howe  
he sent his wyues chyldren & catell before hym / and he  
taryed behynde hymselfe / and wrestled with the an/  
gell. In the whiche wrestlyng / somtyme (as scripture  
sayth) he pzeuayled & had the better of the angell / aft/  
the maner of wrestlers / and somtyme was aboue / and  
somtyme vnder. The thirde acte is / howe the angell  
made a senewe in his thygh / as tonyed / wherof he hal/  
ted evermoze after all his lyfe / and than he called hym  
Israel. These. iii. actes (as we sayd) may note to be  
the. iii. states in religion. The begynners in religion  
be yet / as suche that in maner be nouthier maped to  
Lya ne to Rachel / that is to say / they be nouthier in the  
active lyfe / by the holy exercise of vertues / nor yet in y<sup>e</sup>  
cōtemplative lyfe / by perfection. And these be / as Ja/  
cob was / before his marriage / seruauntes / laboryng &

The pil. of per.

a. i.

seruyng

i.

Gene. 29.

ii.

Gene. 32.

iii.

Ibidem.

i.



24. Moral.  
ca. 12. et se-  
quētibz.  
Parte pri.  
titul. 6. ca.  
13. 4. 3.

sayng for these two ladyes / *Lya* & *Rachel* / the actiue lyfe and the contemplatiue. for in the begynnynge / aft their entraunce to religion / as saynt *Gregory* sayth / and *Antonine* also sayth / the puautes of god be tossed and tumbled on euery syde / with temptacions / troubles / and other occasions many. And as these docto's saythe: If they haue nat sickenelle / temptacions or other tribulacions in their begynnynge / comonly they haue them at their last ende / or at the leest / at one tyme or other / if they be the chyldren of saluacion. This is their puaice for *Lya* / this is their batayle for þ crowne of glozy. In the whiche / if they be constant & stable / vndouted they shalbe maryed / nat onely to *Lya* / but also to saynt *Rachel* / that is to say / they shall optayne / nat onely the perfection of the actiue lyfe / but also of the contemplatiue / whiche standeth in perfite loue.

Some other there be in religion / whiche / although they be nat fully perfite in soule and body / yet they be well forwarde / towarde the mount of contemplacion. And these be they that hath sent befoze them / all their kyn and frendes / and all the tutmoyle & busynesse of þ woꝛlde / that is to say / they haue forfaken and bitterly forgoten / their fathers / their mothers / their bꝛetherne / their susterne / and all their kyn and frendes / with all woꝛldely and carnall affections. I say / they haue sent them befoze them / for no remembraunce is left of them / behynde in their hertes / to the hurt or bynderaunce of bertue. Therfoze suche persons be apte to wrestle w<sup>th</sup> the angell. And this wrestlyng / *Antonine* expownereth in a mysticall sense / in this wyse / sayeng: that lyke as they that wrestleth / be somtyme aboue and somtyme vnder neth: So in contemplacion / whan the soule of man or woman is illumined w<sup>th</sup> the lycht of the gyft of goostly

Parte pri.  
titul. 3. ca.  
6. 4. 16.

gostly vnderstandyng / & lyfted vp by the same lpght /  
to any illustration / vision / or reuelacion / whan the eye  
of the soule is strong and able to beholde & perceyue  
any thyng of that vnspcakable lpght and vnspcakable  
diuine truthe / than it pzeuayleth / as Jacob dydde  
agaynst the angell. For the soule is so assured of the  
herite and truthe therof / that it enseweth & foloweth  
the diuine & heuenly illustration & lpght / enforcyng  
it selfe to appzehende / take and holde it. And / as saynt  
Antony sayth / whiche had great experiece of this ma-  
ter / the soule in suche case / feareth nat dethe / but rather  
is glad to leaue the body / it hath suche abundaunce of  
ioye / whan it seeth the owne saluacion. I say it seeth  
the owne saluacion / for it seeth / nat onely the heritees  
or truthees of our fepth / in an excellent maner / by a he-  
uenly lpght / whiche sheweth the sure & redy waye to  
glozy and saluacion / but also our lord Jesu / whiche  
is all saluacion / whose diuine magestye is in every  
place is there pzeent in suche an illumined soule / and  
sedeth that soule so disposed befoze / and illustrat with  
the lpght of gostly vnderstadyng & clerenesse of fepth /  
with swetnesse of grace and ioye of spirit vnspcakable  
And this is the comyng / metyng / & refresshyng of our  
lord Jesu / of the whiche we spake befoze in the be-  
gynnyng / the which top full feest of perfection / he pro-  
myseth to all them that wpll labour for it / and wpyt it /  
by the exercises of his grace for so he pmyseth / sayeng.

In legendo eius.

Supra lib.  
2. ca. prio.

Math. xi.

All you that labour and be ouercharged / come to  
me / and I shall refresshe you. :~:

¶ Howe the body vnmortified / plucketh downe the  
soule from the ascencion of the spirit: And of the ioye  
that the soule hath in suche eleuacion: And howe some

The pil. of per.

a. ii.

persons



persons/ after suche syghtes and selyngt / for the lacke  
of discrecion be cast in to temptacions: And howe the  
effectes that suche ioye of the spirit leaueth behynde  
it/ sheweth the magnitude or greatnesse therof: And  
also / what is mortificacion/ and of the maner  
therof.

The .xlv. chapter.

Parte pri.  
titul. 3. ca.  
6. §. 16.



But moche contrary it is/ whan the body  
is nat well mortified / for than / it pluck  
eth downe y<sup>e</sup> soule (as Antonine saith)  
that the eye of the soule is nat able to be-  
holde and susterne the diuine lyght. And  
than (as he sayth) the angell is aboue & preuaileth:  
And our soule by the heuynesse of our body / is pluck  
ed downe & cast vnder. That is to say/ our spiritual  
eye is nat able to beholde the heuently lyght. And all  
that is/ bycause we be nat fully mortified & exercysed  
in grace/ as we shulde/ be in the tyme dayes past. And  
moreouer / it is to be knowen/ that although we sayd  
befoze/ that they that be profytars in religion/ and wel  
forwarde in perfection/ hath somtymes suche illustra-  
cions or visions/ for so they may haue/ after S. Grego.  
in his Morales/ yet it is nat to be vnderstande gene-  
rally/ of all in that state / but onely/ and for the moste  
part/ of them that be nye mortified/ & in maner pfitel/  
and in the iourney of perfection / be nye to the heygth  
of the mount of contemplacion. Suche somtyme be  
touched with the holy goste/ and by the lyght of gostly  
vnderstandyng be lyfted aboue themselfe. And for that  
whyle/ haue ioye vnspekable: & seeth somtymes suche  
berstees or truthe of seyth/ that they can nat expresse  
with their tonges. But (as Antonine sayth) the tyme  
of that lyght is nat long/ bycause their vnmortified  
bodies

24. Moral.  
ca. 13.

1. pte. ri. 3.  
ca. 6. §. 20.

bodys wyl nat suffre the mynde of spirite long to be  
 absent and occupied about suche spirituall thynges/  
 whiche for the lacke of mortification/it is nat able to  
 susteyne & beate. yet (as saynt Gregoꝝ sayth) all the  
 toyes of this worlde/compared to one sparke of that  
 heuenly subtile is nothyng. And that he pueth in his  
 Dialogg/ by a certayn vision that saynt Benet had  
 in a certayne nyght / whan he arose to prayer/ what  
 tyme he loked out of his wyndowe/ & se a lyght / and  
 in it he beheld & sawe all the worlde: vpon the whiche  
 vision/ saynt Gregoꝝ sayth there. It is no maruell /  
 though all the worlde were seen in that lyght / for the  
 largenesse & compasse of all creatures corporall/ com-  
 pared to that lyght is/ but a very lytel & small narrow  
 thyng. Frome this lyght falleth all the chyldren of  
 vyce / as thei pꝛince Lucifer dyd/ before them. For  
 this lyght or vision is thewed only to the meke lambs  
 of god / whose eyes be blessed / as our sauto<sup>r</sup> witnesseth  
 in the gospels/ spekyng on a tyme to his disciples and  
 sayeng. Blessed be the eyes that seeth those thynges y  
 you se. I say to you for certayn / that many kynges &  
 other ryghtuous persons / wolde haue seen that you  
 se/ & dyd nat. And in that he sayth tyghtuous persons/ it  
 may be noted y though almyghty god fede begynners  
 in vertue/ somtyme with swete mylke of deuocion/ or  
 other whyles among with lowe illustraciōs/ visiōs  
 and other felynges or swetnesse of grace / of the whi-  
 che/ saynt Gregoꝝ gyueth exsample in the .xliiij. boke  
 of his Morales/ yet they be nat perfite/ nor may at-  
 tayne to this vnspcakable toyne and subtile of the spirit.  
 And moxouer he addeth and sayth / that many after  
 thei conversion or newe profession to religion / ha-  
 uing of god suche felynges or visiōs of spirite/ but  
 The pil. of per. a. lii. bycause

Vbi supra.  
ca. 6.

Lib. 2. cap.  
xxxv.

Luce. 10.

Ca. xiiij.

Ibidem.



Psal. 114.

2.2. q. 52.  
Art. 13. et  
q. 180. 312  
51. 7.

bycause they thynke themselves perfitte/and wyl nat  
rest in the consideration of their owne infirmitie/god  
suffreth them after ward to be so:chered with tempta-  
tions/that they shuld knowe themselves & were meke.  
For/as the pphete Dauid sayth. *Humiliatus sum et  
liberauit me.* I was made meke/and god deliuered  
me. And the longer it be o: they wyl meke themselves/  
the longer shall their temptation abyde w<sup>t</sup> them. But  
this hye ioye and tubile of the spirite/that foloweth of  
gostly exercise in vertue (of the whiche som what to  
speke/it pertyneth to this daye) can nat be exprest  
with tonge/as it is in the selfe/ but the effecte that it  
leaueth behynde it/sheweth most lykely what it was.  
For (as saynt Tho. sayth) after that the soule hath  
ben eleuat in spirite/& may nat abyde they for lacke of  
mortification of the body: whiche may nat longe su-  
stepne o: beare such eleuacions of the soule/but anone  
calloth it home/& in maner plucketh it downe agayne  
to the senses/than by the syght of that heuently lyght/  
the hert is al replete and fylled with deuocion. In the  
whiche hert loue & mekenesse contendeth o: it ryueth/  
whiche of them may haue dominion & rule. There the  
eyes of the body be ful of sweete teares/there the eares  
be shut & disdayneth to here any outwarde thyng/the  
eyes ben closed and hath no pleasure to loke on any  
worldely thyng/no: to beholde any bodily lyght/but  
the inward eyes & eares be open with great reuerence  
and feare/redy watchyng/ if it shall please the good-  
nesse of god to worke his lyght/o: speke agayne in the  
soule. Also/that suche persons desyret any suche  
felynge/o: thynketh that by their merittes o: per-  
fection/they be able to receyue suche hye influence of  
grace/but al mekenes of hert (as the pphete Dauid  
sayth)

(sayth). Audiam quid loquatur in me dñs deus. They  
 harken what our lord god shal speke to them in ward-  
 ly/attendyng in cōtinuall obedience of the spirit/holy  
 dyng by their hādes to god / and with their mouthes  
 gyuing to hym laude and prayse / knowledgyng  
 the goodnesse and hys charite of god with thanks  
 to his bynesse/and with continuall admiration of the  
 same/confessyng/that bitterly they be unworthy suche  
 felyng/joye/hys perfection of grace & heuently lyght.  
 In the whiche / as in a glasse/the more they perceyue/  
 the more they se their owne nowghtynesse / and thyn-  
 keth themselves more & more vile. The thirde thyng  
 that we noted in the patriarke Jacob is / that whan  
 the angel had astonyed a senowe i his thygh/he gaue  
 to hym a newe name/callyng hym Israel / whiche is  
 as moch to say/as a man seruyng god. This signifyeth  
 the pure contemplatiue person and perfite soule/that  
 hath ascended to the heyth of the mount. And this se-  
 nowe made lere dyne or astonyed in Jacob signifyeth  
 the perfite mortification of the body / whiche mortifi-  
 cation/is no more to say/under the fauour of a better  
 lerned and more experie in godlynesse / but the bitter  
 dyspyng and forsakynge of the worlde / with all the  
 vanities & pleasures of the same/and also the inwarde  
 correction of the senses and body. The reformation  
 of the whiche is in this maner/by resistyng and sub-  
 dewyng the superfluous appetites of our fleshe/cru-  
 cifyng them with holy exercises of abstinence/watch/  
 prayer/silence/solitarinesse/deuout redyng / bodyly  
 labour/or suche other godly workes. And by the same  
 as by moche iust batayle of vertue/nat to flee the body  
 but so to oppresse and subdew the inordinat desyres  
 of the fleshe / that though they euer rebell agaynste  
 The pil. of p. a. lili. the

lli.

Gene. 32.



the spirite yet so to kepe them vnder/that their rebel-  
 lion hurt nat bertue/noz let the perfection of the same/  
 lyke wyse/the correction of the senses is vnder this  
 forme. By the exercise of moꝛall vices/as mekenesse/  
 patience/simplicite/temperance/chastite/silence/and  
 suche other/to cutte a waye all bayne and woꝛldely co-  
 gitacions oꝛ turmoyle of our fantasyes / by cōtinual  
 resistance/repellyng and eschewyng all occasions of  
 the same/that þ hert may onely thynke such thought  
 that ben expediēt and profitable to perfection & meri-  
 toꝛouse to our saluacion. And thus hauyng in our  
 power by wysdome and prudence/sufficient myght to  
 restrayne & kepe in our senses / that they wander nat  
 abꝛode/ne conne ferther i the cōsideracion of woꝛldly  
 thynges / than the rule and lawe of reason hath fixed  
 them/ & to orde them without any rebellyng oꝛ great  
 repugnaūce. And this is the mynde of saynt Austen/  
 spekyng of the mortification of the senses in his boke  
 of Retractions. Who so is thus exercised in vertues/  
 vndouted he is mortified/bothe in body and soule.  
 For this gostly exercise plucketh vp by the rotes all  
 euyl customes/ bodily oꝛ woꝛldely : And that is the  
 very ende of all mortification. And the soule of a per-  
 son so exercised/is as clere as the moſte pure and po-  
 lyshed myꝛrouꝛ oꝛ glasse. And so man oꝛ woman by  
 the mortification aboue reherſed/cōmeth to suche per-  
 fection/that they be able to ſe themſelfe/and that is a  
 great perfection : and that they can nat do / without  
 the lyght of this holy gyft of gostly vnderſtandyng.  
 In the whiche whan they ſe ones their owne infi-  
 mite and noughtynesse/they ſo meketh themſelfe/that  
 they meryte oꝛ deſerue to be enhaunced and exalted  
 moꝛe hye in grace/and to be admitted to ſe the diuine  
 oꝛ godly

of godly lyght and truthe / as it may be seen of man  
 in this mortalite / whiche can neuer be seen / but onely  
 of the profounde meke soule and cleane hert. Of this  
 perfection were the holy apostles and sayntes of god /  
 whiche were so illumined in grace / by the holy gyft of  
 gostly vnderstandyng / that they / nat onely pzeuapled  
 agaynst the angell / that is to say / they were nat onely  
 able in spirite / and strong in gostly syght / to beholde  
 the diuine and heuenly lyght: but also to persewe and  
 reteyne it / whan it was reueled or shewed to them:  
 somtyme to the excesse of mynde / their bodyes and  
 senses contented to gyue place to grace. And whyles  
 their soules were in that subyle & sope of spirit / aboue  
 themselfe / their bodyes byneth were contented quietly  
 to susteyne and suffre that / that the holy goste wolde  
 haue wrought & done. Here is the place / of the whi-  
 che we spake befoze / whan we sayd / spekyng in simi-  
 litude / that suche tyme shulde come in this iourney / yf  
 we labouryng in the hre mountayns and hote coun-  
 trees / shulde of necessite leaue out asse or beest / that  
 is our body behynde vs. Surely / so do they / that  
 may attayne to the heygth / or els aboue the mount.  
 Those persons (sayth Bonauenture) hath their bo-  
 dyes / nat as beestes rebellyng / but as instrumētes  
 scruping / so that in maner they may vse them as they  
 will by grace. Of this perfection was the holy  
 wydowe saynt Brigit / whome grace oftenty-  
 mes lyfted vp on the mount / by manyfolde  
 visions / reuelacions / prophecyes / &  
 other illustracions of the spirite  
 many tymes vnto the  
 excesse of mynde.



The de

Lib. prio.  
ca. 10.

Lib. de do-  
nis videlicet  
de do-  
no inte-  
ca. 4.

Vt patet  
in legena-  
da seu vi-  
ta eius.



**T**he declaracion of of two maner of visions / that is / of the vision Imaginary / and of the vision intellectuall: And of two maners of excesse of mynde / or traunses of the spirite / whiche somtyme foloweth of the same visions: And howe the toyce of suche a soule can nat be expessed: And wherein standeth the very perfection of the soule. The. xlii. chap.

2.2.q.175.  
arti.3. ad  
pri.

10

Ibidem.  
arti.4.

Iohan. 3.

q.12. de ve  
rit. arti.9.

Ca. xij.



**T**his excesse of mynde / saynt Thomas ex-  
pouneth and sheweth / howe it may be /  
thre maner of wayes. Firste / in the ve-  
hement cōtemplacion and beholdyng of  
the diuine lyght / wherein the seruaunt of  
god seeth (as in a myrrour or lokyng glasse) the di-  
uine & heuenly truthe. And this ostencion or shewyng  
that the holy goste worketh / in shewyng any secrette  
mystery to any soule in excesse of mynde / is reueled  
(after saynt Thomas) whan the soule is most quiet /  
apte and disposed to receyue the same. Nat so vnder-  
standyng / that the holy goste nedeth any disposicion  
in the person / to whome he wyl shewe his visions or  
misteryes. For (as scripture sayth) the spirite of god  
spyzeth where he wyl / but of mannes behalfe / of con-  
uenience there shuld be some disposicions or meanes  
to the thyng. The one of these meanes or disposicions /  
is naturall: And that other is spiritual / that is to say /  
god sheweth his holy reuelacions to man or woman  
cōmonly / outhur whan they be slepyng or els whan  
they be in behement & hpe cōtemplacion / accor dyng  
to the wordes of god in the booke of Nombres / where  
he sayth. If there be any pphete among you / I shall  
appere to hym in his vision / that is / in his cōtempla-  
cion / or els I shall speke to hym in his slepe. And this  
maner

maner of vision / whiche is to the exceſſe of mynde is /  
 whan mannes ſoule is ſo eleuate and illumined with  
 the ſpirituall lyght / that ( as ſaynt Thomas ſaith ) it  
 nouthen ſeeth the outwarde ſenſes / nor thynketh on  
 any other thyng / beneth in this worlde / otherwyſe /  
 than it is directed and ordered by that lyght. And this  
 is / whan god ſheweth any ſecrete miſtery to any per-  
 ſon / ſleepyng or wakyng / by Imaginary ſimilitudes /  
 that is / by ymagis and ſimilitudes of thynges / cauſed  
 in the fantaſy and Imaginacion. Wherby ( after this  
 doctour ) ſometime god ſignifyeth ſome other thyng /  
 than the ymages or ſimilitudes of themſelfe dothe ex-  
 preſſe. And ( as this doctour ſayth ) after this maner  
 the holy apoſtle ſaynt Peter was in exceſſe of mynde  
 in the houſe of Symon Cozpar / whan god ſhewed  
 to hym the vocacion or calling of the Gentiles to the  
 ſeythe of Chriſt Jeſu / by a ſimilitude of a clothe that  
 came downe fro heuen / apperyng to hym full of ſer-  
 pentes and other diuerſe beſtes. This he ſe in his cō-  
 templacion in exceſſe of mynde. And after the ſame  
 maner ( as ſaynt Juſten ſayth ) ſaynt Johan was in  
 exceſſe of mynde / whan he wrote his reuelaciōs / cal-  
 led the Apocalips: yet knowe that this concluſion is  
 nat ſo to be vnderſtande / that who ſo euer haue any  
 ſpirituall viſion / outhen Imaginary or intellectuall /  
 is in exceſſe of mynde. For / as one doctour ſayeth ex-  
 ample in the prologe of the Apocalips, Moyses ſe  
 the buſſhe brennyng / and kynge Pharaos ſe in viſion  
 certayne eeres of come / he ſleepyng / and Moyses  
 wakyng. And yet neyther of them were properly in  
 exceſſe of mynde. And of the intellectuall viſion /  
 ſaynt Thomas ſayeth example of the holy myſters  
 of the

Vbi ſupra.  
 2.2. arti. 2.

2.2. q. 175.  
 arti. 3. ad

Act. 5.

Lib. 12. ſup  
 Ge. ca. 26.  
 Apoca. 1.

Exodi. 3.

Gene. 41.



q. 12. de ve-  
rit. art. 12.

Ca. vj. et  
vij.

Ibidem.

2.2. q. 173.  
arti. 3. Itē  
q. 13. de ve-  
rit. arti. 1.

It.

2.2. q. 175.  
arti. 3.

q. 12. de ve-  
rita. art. 14.

of the scripture / called Agiographi / as Salomon  
ecclesiasticus / and suche other mo / wherby we maye  
perceyue that all be nat holy that hath visions ( as we  
shewed moze at large in the seconde boke. And all be  
nat pphetes / to whome the holy goste sheweth thyng  
foz to come / oꝝ causeth to speke prophecies / as it appe-  
red in Nabugodonosor & in Cayphas / as we shewed  
befoze in the seconde boke. Neuerthelesse / I suppose  
vnder the coꝛrection of better lerned / that the true and  
holy excesse of the mynde / that is of the holy goste / is  
a very signe of perfection and vertue / in the persone  
that is so touched. This traunse of the mynde from  
the vse of the outwarde senses / may be perceyued and  
known from the illusion of the enemy / foz that ( as  
saynt Thomas sayth ) it is without any great disti-  
guyng of the body / oꝝ notable alteracion oꝝ chaun-  
gyng of the partes of the same. But it is contrary in  
them that be alienat from their senses / by sekenesse /  
fury / oꝝ frenesye / oꝝ whan they be possessed oꝝ vexed of  
an euill spirite / where as the holy seruauntes of god  
in their excesse / be rather / as persons in hys prayer oꝝ  
contemplacion. The seconde maner of the excesse  
of mynde ( after saynt Thomas ) is / whan a person  
seeth and perceyueth the diuine truthe / the holy goste  
reuelyng oꝝ shewyng it to the eye of the vnderstand-  
yng / nat vnder the maner beforesayd in the similitu-  
des oꝝ ymages of other thynges Imaginary / as in  
the vision befoze reherced. And this excesse is / whan  
the soule is so eleuate and illumined by the heuenly  
lyght / that it perceyueth & vnderstandeth the truthe of the  
mystery reueled oꝝ shewed immediatly / after the con-  
dicion & maner of þe thyng / as it is. And this maner of vi-  
sion oꝝ ittellectual excesse of mynde ( aft (, Tho ) most  
pp etly

properly of any that we rede of / in scripture Moyses  
had whan he se god in his deite (as saith Austen saith)  
and as it appereth also in the boke of Nombres / the  
xii. chapter. I say that Moyses had moſte properly  
this maner of exceſſe of mynde / for though I. Moſe  
had also clere ſyght of the deite / yet his exceſſe / beſyde  
the intellectual viſion / was also a rapte / of the whiche  
we ſhall ſpeke moze herafter. And after Moyses (as  
ſaynt Thomas ſayth) Dauid attayned moſte nye to  
the exceſſe of Moyses / as concernyng the intellectuall  
viſion. For they bothe receyued reuelacion of the ſu-  
pernaturall truthe / and of thynges to be vnderſtode  
aboue reaſon / without any ſimilitudes imaginaty /  
but their viſions (as this doctour ſaith) differeth / &  
be moche bulke in ſome poyntes / for Moyses ſe god  
clerely in his nature / & that Dauid neuer dyd in this  
mortal lyfe. But Dauid knowe moze plentiuſly &  
expreſſed moze playnly / the miſteryes of the incarna-  
cion of Chriſte / than dydde Moyses. In this exceſſe  
was Dauid whan he ſayd. Ego dixi in exceſſu meo :  
ois homo mendax. I ſayd in myne exceſſe / every man  
is a lyer. The interlineall gloſe expownerh this ex-  
ceſſe to be of thy hye & pure cōtemplacion of heuently  
thynges. In the whiche / whan Dauid was eleuate &  
lyfted bp in ſpīrite / & ſe the immutabilite oꝝ vnchan-  
geableneſſe and infallible truthe of god / he ſayd that  
every man & woman was a lyer. As ſo vnderſtan-  
dyng this text (as Hugo cardinalis ſayth) that euery  
man oꝝ woman ſpeketh falſe / and maketh mortal lyes  
for all thoſe that ſo dothe / and be nat recōſyled to god  
and their neygbour / oꝝ dothe no penance therfoze /  
ſcripture ſayth / that god ſhal condemne them to euer-  
laſtyng peyne. But (after this doctour) Dauid in his  
cōtempla-

Epſa. iij.  
ca. ij.

Exodi. 33.

2. Cor. xij.

Vbi ſupra.  
de verit.

Itē. 2. 2. q.  
17 4. arti.  
4.

Ibidem.

Pſal. iij.

Sup pſal.  
iij.

Pſal. v.



Nota.

Math. 26.

Ca. xv.

Sup psal.  
115.

Psal. 51.

Ibidem. et  
Hugo sup  
illum psal.

contemplacion / seying in spirit the immutable oꝝ  
changeable truthe of god / and the varyablenesse oꝝ  
bustledfastnesse of man oꝝ woman / sayd in the excelle  
of his mynde. Euery man & woman is but vanite &  
mutabilite. And (as saith Austen saith) vpon the same  
place / truthe it is / that man oꝝ woman of themselves be  
nought: Wherfore / it is nat good for any person to  
pꝛesume to put confidende oꝝ trust in man / as man / oꝝ  
in woman / as woman / nother in hymselfe. For if he  
do / he shalbe disceyued / as saint Peter was / that sayd  
he wolde neuer forsake our saviour Christ / although  
hes hulde ope with hym: And yet he denyet hym thre  
tymes in the nyght before his passion. For in man as  
man / is no assuraunce / and moche lesse in woman / but  
man by grace may be moze than man / and lykewyse  
woman. And so was Dauid in his excelle / whan he  
spake the wordes aboue reherced. For than (as saynt  
Gregory saith in the. xxii. boke of his Morales) he  
transcended oꝝ passed hymselfe / whan he diffined and  
shewed the mutable fallenesse of man. For (as this  
holy saynt sayth) he hymselfe / as man was a lyer / as  
other were / but in his excelle of mynde / he was aboue  
man. Also / saynt Austen sheweth howe by grace / man  
is aboue man / bycause scripture calleth them that be  
in grace / as goddes / and the chyldren of the hye and  
eternall father. And therfore (as he saythe) the holy  
martyrs trusted no thyng in themselves / but onely in  
mercy of god / whose holy spirite spake in them all  
their wordes before the tyrans that iudged them /  
wherfore they reputed their bodyes as nothyng / in  
comparison to the loue & honour of god / and dowted  
nat / ne feared to offre their bodyes to tourmētes and  
peynes / but mekely as lambes / submitted their heddes  
to the

Luce. xxi.

Ser. 45. de  
sanctis.Li. 5. Mor.  
ca. 24.

Ca. xlv.

to the swerde / nat forgettyng that the son of god promysed that in suche causes suffered for his loue / one heere of their heddes shulde nat perishe. Certaynly / to all chrysten people / this pmyse is a great surety. For as saith Austen saith howe may the eye perishe / where the heere of y browe perishe nat / or howe may the soule be in leopardy or peryll / where nat one heere of the heed may miscary. I write nat this here in this place / for that any person shulde thynke that the hye perfection of mannes soule standeth in visions or reuelacions: For that we improued & denyed in the seconde boke. But for bycause it is necessary for euery person that entendeth perfection / if god wolde shewe to them any reuelacion / in testimony of their holynes / that they must haue before by holy exercises / the perfection of this daye / that is / that they be perfectly illumined with the gyfte of gostly vnderstandyng: And that the sayd gyfte shyne perfectly in their soules / for y<sup>e</sup> is the very perfection. For as saynt Grego<sup>r</sup> sayth / suche persons / the more they be eleuate or lyfted by in cōtemplacion / the more they se their owne wretchednesse / & iudged in their hertes that they be nought of themselves. But what ioye suche soules hath / that resteth in the mount so long in the excessse of mynde / it pertyneth nat to me to declare / for it passeth the wytt of man to expresse that ioye. For if they that be as yet but pfitting in perfection / and nat fully perfite / hath so great ioye in seying the heuenly lyght and truthe of seyth / whiche lyght (as we sayd before) is in maner but in an instaunt or moment of tyme. What iubilacion & ioye of the spirite hath those perfite soules that may so long reste and abyde in the mount of hye speculation of the spirite / surely they onely knowe / that  
hath re-



Ca.v.scale  
paradisi.

hath receyued it / and taketh experience of the same: Saynt Austen sayth / that lyke as carnall people be drowned / in maner in carnall concupiscence or fleshy pleasures and vnlawful desyres / so that somtyme they lese the vse of reason / and as bestes be made all carnall: So by holy exercises / the spirituall persons in their hye and heuently cōtemplacion / be so elevate and lyfted vp aboue themselves / that all motions carnall be absorpt and consumed or wasted / and the body for y<sup>e</sup> tyme all obedient & nat repugnynge to the spirite / so that in suche hye contemplacion / man or woman is made all spirituall. All this hath saynt Austen in his treatise / called *Scala paradisi*.

**T**he declaracion of the thirde maner of excesse of mynde / whiche perteyneth nat to this iourney: And the cause why it is touched in this treatise: And howe that many be deceyued by their fantasy and illusion of the enemy: And howe the very visions of the spirit shulde be shewen / onely to them that be mere spirituall.

The xlvii. chapter.

ii/.  
2.2.q. 175.  
arti. 3.



The thirde excesse of mynde (after saynt Thomas) is called a rapt / or a raptur<sup>e</sup> of the soule / so that it knoweth nat whether it be in the body / or out of the body. For all the senses of them that be in suche rapt / be as dead for that tyme / for they haue no knowledge in perceyving any thyng / by felving of any senses bodily / or any operation of the same. This excesse (as saynt Tho. saith) requirerh no disposicion in the person that is so ravished. And he giveth example of saynt Poule / while he p<sup>er</sup>secuting the church of Christe / as a blasphemous of his holy

Ibidem. q.  
172. arti. 3.

of his holy name / so daynly was rapte in to the paradise of god / where (after saynt Austen & saynt Thomas bothe) he had the clere syght of the deite / and se in p<sup>r</sup> capt / as he hymselfe beareth witnesse / suche hys and secreete misterpes / that with mannes tonge can nat be expressed. And we rede of no saint that thus was rapt / but onely saynt Poule. Saynt Thomas sheweth of other that were also rapt / as scripture testifyeth / but nat aft this maner that we haue shewed of s. Poule. And he gyueth example of the prophet Ezechiel / whiche in the .viii. chapter of his boke / sayth thus of hymselfe. The similitude of an hande sent downe / toke me by the heer of my heed / & the spirite lyfted me bytwene heuen and ethe / and brought me in to Jerusalem / in the vision of god. And although this maner of spiritual eleuacion / may also be called a rapt / yet this vision of the prophete was Imaginary / as we shewed in the firste excessse. And therfore this vision / as the visions of all other prophetes & sayntes / requirith holy conuersacion and vertuose disposicion / in the persons that hath suche visions / wherby they shulde be made the moze apte and mete to receyue suche secreete misterpes of god. And to proue the same / saynt Thomas gyueth an example of scripture / howe the chyldren of the prophetes were put by their parentes to Helysee the prophete / bycause they shulde lerne to dyspyse the worlde / with all the vanities of the same / that therby they myght be the moze apte to receyue the spirite of prophesy. This rapte of saynt Poule / vnto the clere syght of the deite / pertyneth nat to our purpose / but I reherse it here / bycause some folow by their vnstable fantasie / and fantasticall imaginacion / or by the se-

The pil. of pet.

b. i.

duction

Ep<sup>l</sup>a. 12.

ca. 12.

2. Cor. xij.

2. 2. q. 175.

arti. 3.

2. 2. q. 175.

arti. 6.

2. 2. q. 172.

4. regu. 4.



Iohan. 4.

Exodi. 33.

quolibeto  
pri. q. 1. ar.  
ti. 1.Lib. 2. Dia  
logo. ca. 35.

duction or illusion of the enemy / be nat ashamed to  
affirme and say / that they had by reuelacion the clere  
syght of the trinite / as he is in his deite. I haue herbe  
some so say: But by due examination / I haue proued  
that it was false / and that by many & diuerse meanes  
and reasons. Firſte / wherthey imagined the trinite  
to be as thre men / ſyttyn in one throne. Agaynſt that  
is the autorite of the churche. And alſo holy ſcripture  
whiche toucheth vs that god is all ſpिरितe / and a ſpirit  
hath no figure as man hath / nouthet yet any bodely  
forme or ſhap. Alſo they graunted that in the tyme of  
their viſion / or rather illuſion / they had knowledge of  
themſelſe and knewe that their bodies was in lyfe / &  
had the vſe of their ſenſes or wytes / and knewe wher  
they were / and what other perſons dyd that were be-  
ſyde them / or in their company. Theſe condicions can  
nat ſtande with the autorite of holy ſcripture / as co-  
cernynge the viſion of the clere ſyght of god / ſyth ſcri-  
pture teſtifyeth / that almyghty god ſayth thus. No  
perſon ſeeth me / and lyueth. That is to ſay. No man  
or woman may ſe me clerely / & haue ſo that tyme the  
lyfe of the ſenſes in their corruptible body. Alſo they  
graunted that in the tyme of their viſion / they myght  
heare other perſons ſpeke / or what ſoeuer they dyd /  
they myght percepue by their ſenſes / as well than / as  
befoze the ſayd viſion. And theſe condicions alſo can  
nat ſtande with the clere ſyght of the deite. And that  
ſaynt Thomas proueth / entreatynge the viſion of ſaint  
Benet / whiche we reherſed befoze / and we ſhall recite  
it agayne. As ſaynt Gregoꝝ ſayth / the holy father  
ſaint Benedict / in a certayn tyme of the nyght ryſynge  
to prayer / as he loked out at his wyndowe / he ſe a  
lyght /

Vbi supra.

lyght/ in the whiche lyght he se all the worlde: And no  
 maruell/ sayth saynt Gregoꝝ / foꝝ all the worlde with  
 the contentes of the same/ is but a small thyng/ compa  
 red to that lyght. Upon this vision / saynt Thomas  
 asketh this question / whether saynt Benedict in this  
 lyght se the dette of god clerly/ that is/ whether this  
 lyght was the lyght of gloꝝ / oꝝ nay. In the whiche  
 lyght of gloꝝ / we glozifyed bothe in soule and body/  
 doutlesse shall se clerly the dette/ and in it/ bothe heuen  
 and erthe/ with all the contentes of the same. And this  
 doctour answereth to the sayd question/ & sayth / that  
 it was nat the lyght of gloꝝ / but some other lyght y<sup>e</sup>  
 it pleased almyghty god to reuele and shewe to his  
 holy seruaunt. And he proueth that by this reason/ foꝝ  
 in the tyme of the sayde vision/ he had the ble of his  
 senses/ and called one of his bꝛetherne by his name to  
 come & se the same. And that he myght nat haue done/  
 if it had ben the very lyght of gloꝝ / whiche is god  
 hymselfe/ that glozifyeth all them that clerly seeth the  
 same in perfite fruicion / to the whiche/ none may at  
 tayne/ hauyng foꝝ that tyme the ble of their senses/ foꝝ  
 they muste be mortifyed and deed / in these corrupti  
 ble senses that shall se that gloriouse lyght and lyght/  
 wherfoꝝe to their confusion all suche speketh their pre  
 sumption that thynketh themselfe able to attayne to  
 suche moſte hꝛe gloꝝ / whiche is onely reserued foꝝ  
 the finall crowne and rewarde of all our labours.  
 This is the vision in dignite most excellent/ foꝝ it ex  
 cedeth the vision of all the patriarches and prophetes/  
 whiche ( as/ saynt Thomas saythe ) se all the miste  
 ryes that god spake in an other create lyght. In the  
 whiche/ as in a mirrour/ they se all the prophetes/ y<sup>e</sup>  
 The pil. of per. b. ii. almyghty

2.2.q. 173.  
art. 1. et. 2.



almighty god commaunded them to preche and shewe  
to the people. And nat onely this hye vision of god ex-  
cedeth the visions of all the prophetes/ onely Moyses  
except/ but also in lyke wyse/ except saynt Poule/ it ex-  
cedeth the visions of all the apostles/ martyrs/ con-  
fessours/ virgyns/ and al sayntes in this lyfe/ y<sup>e</sup>/ more  
ouer/ as ferre as we can rede in holy scripture/ we can  
nat fynde/ that the mother of god in this lyfe/ had the  
vision of clere glory. Neuertherlesse/ what the kyng  
of heuently ioy & glory wrought in his blessed mother/  
he onely knoweth best & that blessed virgyn. Wherefore  
it is a great presumption to affirme and say/ that any  
man or woman in this lyfe/ hath had that hye vision  
of god/ that neuer one of the holy sayntes had before  
them/ as ferre as scripture sheweth/ but only Moyses  
and saynt Poule/ after saynt Austen and saynt Tho-  
mas. And that was of singular prerogative and of  
moche congruence/ the one in the olde lawe/ and that  
other in the newe lawe. And saynt Thomas sheweth  
the reason and cause why. For Moyses was the go-  
uernar and leder of the Jewes/ and saynt Poule was  
the apostle & doctour of the Gentils. For this cause/  
I wolde exhort all holy pilgrimes of this spirituall  
tourney/ to beware/ howe they gyue credence to reue-  
lacions or visions/ outhet in themselfe/ or in any other  
that bodily sheweth themselfe to haue had experience  
in the same. For this laste ende of the worlde/ in the  
which (as saynt Poule saith) we be nowe: promisseth  
suche illusions and false prophesies/ to the seduction  
or disceyving of many/ specially nowe/ whan syn rep-  
gneth moste/ and we leest able to any such. Wherefore  
I counsell you/ whan you here of any such visions/  
proue

q. 175. 2.2.  
art. 3.

Ibidem et  
q. 13. de ve-  
rit. arti. 2.

Pri. cor. x.

proue the spirites / whether they be of god / after the  
 forme shewed in the thirde dape. And specially whan  
 the vision is nat accordyng to the visions shewed in  
 holy scripture / but rather by the due examinacion of  
 holy fathers / semeth to include some thyng / aboue or  
 contrary to the same / or els whan the spirit that spe-  
 keth or appereth / sheweth any thyng that is false / or  
 els appereth & speketh no thyng / or whan it speketh / if  
 it shewe but thynges indifferent for to come / whiche  
 maye be percepued by naturall reason / and be lytell  
 edifyeng or profitable to soules / outther in the reforma-  
 cion of vice / or in promocion or notable benefite to  
 Chrystes people. All suche dremes and fantastical vi-  
 sions / be suspecte to be of the ennemy. For our lord  
 Jesu neuer appereth / but for the notable well and sin-  
 glar profite of man or woman. Also (as saynt Poule  
 saith) the manifestacion of the spirit of god / is gyuen  
 and shewed for the profite of mankynd / and to the edi-  
 ficacion of Chrystes church. Nowe aft that we haue  
 touched and declared the very visions of the spirite /  
 with the extasies & excesses of mynde / that somtyme  
 enseweth or foloweth of the same / and in part haue  
 detecte and declared the errours and illusions of the  
 ennemy / we shall retourne to our purpose and speke  
 a worde or twaine of that / that is vnspekable. The  
 tubilacions and toyces of the soule / whiche the holy  
 exercised and perfite persons hath in the very true  
 spirituall visions or syghes / and excesse of mynde /  
 no tonge can expresse / but they onely knowe in thei-  
 hertes / what it is in it selfe that feleth it. That lyght  
 is so clere / that ioye is so swete / and that peace is so  
 sure and delectable / that all the glozpes and pleasures  
 The pil. of per. b. iiii. of this

Priu Cop.  
 xij.




Ca. vj.

of this worlde / appereth but shadowes & bytternesse /  
and of no moze prync / than the fylthe or dylte in the  
hye waye. Therfore / if any part therof myght be de-  
clared with mouthe or penne / it shulde nat be shewed  
but to very fewe : And than to suche that be perfite / &  
expert in suche spirituall thynges . For / as saynt Au-  
sten sayth in his treatise called *Scala paradisi* / howe  
may we speke suche secrete comunicacion of the holy  
goste openly : why than shulde we be about to imprint  
suche swetenesse in to carnall affections / or to expresse  
with comon and corruptible wordes / suche hye myste-  
ries / specially / syth they that be vnerpert in suche spi-  
rituall swetenesse / can nat vnderstande . ne perceyue  
that goodnesse of grace / that the vntion of god / that  
is / the holy goste / taught his holy and perfite seruau-  
res in the boke of experience. For / lyke as the redyng  
of the outwarde letter / lytell profiteth the redar and  
sauozeth but lytell to hym / whan he tasteth but onely  
the outwarde letter / except also he perceyue / take or  
fele with his hert / the inwarde sense and glose. So in  
this wyse the carnall persons lytell profyteth / whan  
they rede or here preched the thyng that is spirituall /  
bycause it is nat perceyued and kept in their hertes.

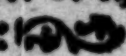
So the Jewes profited no thyng / by the hearyng of  
the prechyng of the son of god / bycause they herde  
onely his outwarde wordes / but the inwarde sense &  
effecte of feyth / roted nat in their soules . By this ye  
maye perceyue / that we shulde nat presume to speke  
suche hye mysteries and swetenesse of grace / specially  
to them that be carnall and wordely people . For ( as  
saynt Doule sayth ) the beestly person perceyueth nat  
those thynges / that be of the spirite of god / but they  
seme

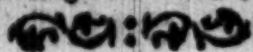
1. Cor. 2.

some rather folpishnesse to suche / bycause they be all  
mere spirituall / and the person carnall. 

These sweetenesse of grace / ben the sweete wynges / of the  
whiche we pmyssed in the seconde boke to speke som-  
what. Nat / for that our purpose is to declare any  
poynt therof in this treatyse / noz to stande in the decla-  
ration of any poynt of perfection / o2 in the shewing  
of one vertue o2 two / as many holy fathers hath done  
tyght substantially / but rather our entent is / to decla-  
re in generall all the hole matter of perfection / as in  
a somme. That is / to shewe the effectes and opera-  
cions of the holy goste : In the whiche / standeth the  
hye perfection of man o2 woman / in this lyfe / if they  
be promptly wrought / and putte in execucion o2 pra-  
ctise / after the illumined doctours / rehersed befoze in  
the prologe. And knowe ye / that though i the entryng  
of the .viij. dayes journey of this pilgrimage of per-  
fection / we haue touched the vertues and the exerci-  
se of the same / but diminutely / breuely / & slenderly /  
yet knowe ye for certayne / that there is nat one poynt  
of perfection / but it belongeth properly to one of

these .viij. dayes. And myght haue ben  
brought in coueniently / and depen-  
de of the matter / if know-  
ledge / tyme / and spa-  
ce / wolde haue  
serued.

And that every persone may conceyue /  
that wyl study and consider the  
processe o2 dryft of this  
treatyse. : 



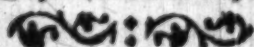
Howe



**H**owe there ben two causes among other / that specially letteth vs / that we attayne nat to this hie perfection / to drynke of the wyne of loue. One is our negligence in our regular obseruaunces.

And that other is the lepre of p[ro]p[er]ty of our owne wyll.

The. xlviii. chap.



If all people / the religious persons be vesselles moſte apte and conuenient / to receyue the iubilacions of the ſp[irit]e / reherſed / and the ſwete wyneſ of grace / & to be hyntenars / diſcerners / and taſters of the ſame. But here ſome perſon may be moued to aſke this queſtion. Sir / If this matter be moſte approp[ri]ed to the religious perſons / as you ſay / why ben there ſo fewe in religion nowe of dayes / that attayneth to this hie perfection? To this it may be answered / that many cauſes there ben / but vnder the correction of holy fathers / I ſhall touche in ſpeciall two cauſes / whiche befoze all other be moſte lette to perfection in all religions. The firſte cauſe that religious perſons nowe of dayes receyueth nat this holy and ſwete wyne of grace / in ſo great nomb[er] / as in olde tyme is / by cauſe they haue no vesselles / wherein to put it. For though there be many deuout ſoules in religion / yet all hath nat their vesselles prepared or made redy to receyue this noble wyne. For as our ſauour Ieſus ſayth. No man puteth newe wyne in to olde vesselles / for if he ſo do / the myghtynelleſſe of the newe wyne wyll breake the beſſell / and ſo the wyne ſhalbe

shall be chere and losse. And if we shulde seke the  
 grounde and cause/why our bestelles be nat prepared  
 and made redy/we shulde fynde it our negligence.  
 For certaynly/because we kepe nat the small perfecti-  
 ons of religion/whiche be our cerymonyes and other  
 ordinaunces/we be nat worthy to attayne to the hyper  
 perfections/noz to tast of the frutes that cometh ther-  
 of. For (as the Wyle man sayth) he oꝛ she that dispi-  
 seth small thynges/in pꝛocesse shall fall to nought.  
 Saynt Thomas sayth / that the cerymonyes of re-  
 ligion/be ordayned to kepe the thze essenciall bowes/  
 that is / Chastite/ obedience/ and pouerty. And these  
 thze be ordayned foꝛ the optaynyng and pꝛeseruyng  
 of vertues. And the exercise of vertues/bryngeth man  
 to the perfite loue of god / and kepeth his holy charite  
 in our hertes: And in that holy perfite loue of god/  
 standeth the perfection of the spirite / of the whiche  
 foloweth the wyne of grace. This authorite sheweth  
 to vs the similitude of a tonne: For lyke/as in a ma-  
 teriall vessell/ the small wyckers kepeth the hopes to  
 gyther/that they lose nat / and the hopes kepeth faste  
 the boꝛdes of the vessell/that they disceuer nat / and  
 holdeth in the endes y the start nat. So the wyckers  
 hopes/and boꝛdes/with the endes duely ordred and  
 knytt faste to gyther/maketh a hole and perfite vessell  
 apte to receyue and holde wyne. In lykewyse/who  
 so euer kepeth well their bowes/cerymonyes / obser-  
 uaunces and vertues moꝛall/ and knytteth them faste  
 to gyther/by the holy exercise of grace/budouted they  
 and none other hath their bestelles prepared & made  
 perfite redy / to be replenyshed and fylled with the  
 swete wyne of loue: In the whiche they tast in this

The pil. of per.

c. l.

worlde

Eccle. xii.  
 2. 2. q. 184.  
 arti. 3. et  
 q. 186. q. p  
 totūmaxi.  
 arti. 7.



11.

worlde / howe swete our lord is. And these ben the  
 blessed soules in religion / that outhet be perfite / or els  
 moche pfitung in perfection. The nombze of whome  
 our lord Iesu cōserue / kepe / multiply / and encrease /  
 for his tender loue and mercy. The seconde cause /  
 why so fewe nowe of dayes in religion / attayneth to  
 so hye perfection / as to taste of the swete wyne of con-  
 templacion / I suppose is the lepre of property / which  
 infecteth so many hertes / that they be nat worthy to  
 recepue that heuenly licour. I meane nat the property  
 of money / or other thynges applyed to their owne  
 vse / or disposed / gyuen or solde to any other / without  
 the consent or knoweledge of their pzelates or rulers /  
 whiche is playne property and damnable synne. Nat  
 withstanding / it hath nowe so ouerronne almoste all  
 religions / that it is taken for no syn. It is so coloured  
 & couered vnder a cloke of necessity / or other honesty /  
 that it is / to the vttermoste destruction of perfection.  
 I wyl nat wyte of this to you holy pilgrimes / sythe  
 I trust for certaynte / that you haue vterly forsaken al  
 suche perty / by the holy bowe of pouerty. And ther-  
 fore I haue wryten ytell or nothyng in al this treatise  
 of that vice / trustyng that you abhorre it / and can be  
 wel ware of it. And that / bycause god hath punysshed  
 it so sharply in tyme past / as it is open in the actes of  
 the apostles / where it is shewed / howe Ananias and  
 Saphira his wyfe / were smytten with soden dethe /  
 by the sentence of saynt Peter / for their property.  
 And also the holy canons punyssheth that vice gre-  
 uously: In so moche / that some doctozs thynketh that  
 all suche pceptarres be excomūicat and accursed.  
 And the sayd holy canons cōmaundeth in all religiōs  
 every

Act. v.

Extra de  
 statu mo-  
 nuch. Cum  
 totū maxi-  
 me. arti. 7.  
 ad mona-  
 sterium.

every proprietary to be buried in the donghyll/ and  
 nat in the buryalles of chzisten people/ if at their berthe  
 they be founde with suche property / that is to say / if  
 they be founde to haue any money or money worthe/  
 contrary to their rule / or without the knowledge or  
 licence of the superiour or heeb. And although / some  
 religions of singular prerogative or speciall priuilege/  
 be excused from suche shamefull burfall / yet in  
 any wyse / lette them beware of this damnable vice /  
 lest their soules be buried in hell / to their great con-  
 fusion and shame / whan at the day of iudgement / to  
 their endlesse claunder and shame / all the worlde shal  
 knowe / for howe lytell a tryfull here in erthe / they  
 haue losse the eternall kyngdome of glozy. But I  
 suppose / that there is one other maner of property in  
 some religious persons / whiche though it be nat so  
 open a cryme / and so well knowne / as is this / that we  
 haue reherced / yet it is as moche lette to perfection as  
 that other / and moze. For many of the fathers of the  
 olde lawe / as we rede / and saynt Thomas testifyeth  
 the same / had property of goodes / and yet were ryght  
 perfit / for their wylles were neuer pryde / but alwayes  
 obedient to the wyll of god. But as he sayth / the ex-  
 ample of them proueth nat / that we may do in lyke  
 wyse / for we / without the property of goodes / can  
 scantly kepe our obedience promysed to god. And moch  
 lesse shulde we kepe it / if we had tempozall goodes in  
 our owne possession / wherfoze our lord and maister  
 Jesu / knowyng our hertes / and all thynges necessary  
 for our saluacion / longe befoze we had beyng / lyued  
 the lyfe of voluntary pouerty / teachyng by his exam-  
 ple his holy apostles and disciples to folowe the same.

The pil. of per.

c. li.

And

2.2. q. 186.  
 arti. 4. ad  
 secundum.



And exhorting vs by his holy counsellcs/ to take that/ his holy and swete yoke on vs. And by the example of the steppes of the holy apostles/ to take on vs the crosse of penance and beare it/ vnto our dethe/ and so to folowe Christe. But here I shall omitt and leaue that maner of property/ and speke of an other maner of property. I meane the property of the wyll/ the whiche person/ fewe in religion scapeth cleane/ but outhet more or lesse/ they be infected with it. For fewe they be/ but at one tyme or other/ they wold haue their opinion preferred/ and thynketh their sentence best/ and wold haue their desyres fulfilled/ their appetites contented/ and their wylls folowed/ and nat contraryed in any poynt. Of the whiche/ I my selfe moste synfull wretch/ feare lest I be one/ our lord Iesu/ whome I haue bounde me to folowe/ deliuer me from that vice/ and grue me his grace/ euer to labour and fygght agaynst it. All our labour in this treatyse/ hath ben/ to impugne and destroy that vice. For the property of the wyll/ is the generall destruction of obedience/ the confusion of religion/ and the greatest let from all perfection. The cause & rote of this property of the wyll/ is the priuat and inordinat loue/ that man or woman hath to themselves.

Two maner of loves,  
a priuat loue,  
and a comon loue.

Saynt Austen lib. xiiii. de Ciuitate dei. Ca. xxviii. sayth/ that there ben two maner of loves/ I priuatte loue/ and a common loue. The priuat loue coueteth all thynges plesant to the propre profite of our owne wyll/ and desireth or gathereth all thynges delectable to our propre pleasure and wyll. But the comon loue/ that is/ holy charite/ contrary wyse/ dilateth and spredeth the hert of man or woman/ and inclineth it/ to loue

to loue god aboue all thynges / & our neyghbour as  
our selfe in god / and to loue all other thynges in orde  
to his blessed wyll & pleasure / and hym to loue onely  
for hymselfe. The priuat loue / wolde haue god and  
all creatures subiecte to the wyll of man or woman /  
of whome it procedeth : But the comon loue / that is /  
holy charite / directeth man or woman in contrary  
wyse. Firste to be subiecte and obedient to god / and  
(as saynt Peter saith) also to be subdued to all reaso-  
nable creatures for god. This priuat loue is y<sup>e</sup> thyng /  
that causeth man or woman to be proude / inobedient /  
impacient / vnquyet / couetouse / singular / ambiciouse  
and enuouse. And causeth all suche persons to apply  
all their mynde and study / nat howe they may folowe  
our lord in pouerty / mekenesse / & pacie<sup>n</sup>ce / but rather /  
howe they may optayne and gete promotions and di-  
gnitees in this worlde : And diligently to lerne those  
thynges that may promote & helpe them to the same .  
This loue ( as saith Austen sayth ) may well be called  
a priuate loue / for it depriueth and spyleth man or  
woman of all goodnesse / and maketh them subiect to  
all iniquite and syn. This loue dyd cast out angelles  
from heuen / where was no despyre / nor p<sup>ro</sup>perty of tem-  
poral goodes. This loue exiled or banished our first  
parentes / Adam & Eue / from paradise. Nat for that  
the appull that they eate / as of so great balo<sup>r</sup> or p<sup>ri</sup>ce /  
to lose all mankynde / but bycause (as saynt Anselme  
sayth) the vse of thei<sup>r</sup> priuat loue & p<sup>ro</sup>p<sup>ri</sup>ety wyll (where  
and whan they shulde nat haue so misused themselfe  
in rebellyng agaynst god / and contempnyng his ordi-  
naunce / in disobeyng his blessed wyll / and breakyng  
his comaundemēt) was displeasure intolletable / and

Pria Pet.  
secūdo.

De incar.  
verbi, ca.  
4.

The pil. of per.

c. iiii.

offence



offence importable. This property of wyll/all we religious persons haue vtterly renounced & forsaken/by the bowe of obedience. For lyke as the .x. commaundementes hath restrayned the worldly person/that he shall nat vse his propre wyll/in any thyng that is euill: So the bowe of obedience hath bounde vs religious persons to god / that we shall neyther vse our propre wyll in good/ne in euill/but in all thynges to be ordred & ruled by our prelates or heedes/as concerning the generall conuersacion and dispensacion of our lyfe/in this worlde. For (after saint Thomas) so ferre dothe the boundes of obedience extende. And this promysse made to god / in the sayd holy bowe of obedience/observed and duely kept / maketh man or woman/in lyfe and conuersacion/lyke to angell/and confozmeth our couersacion to the lyfe of holy saynts in heuen/where is no propre wyll at all. Wherfoze we shulde labour with all our diligence/to kepe the bowe of obedience hole/& nat to breake it in any part therof. And to exhorte you to kepe it well / is the principall entent of this poore treatyse/for it is the key of all religion. For who soeuer dothe the contrary/and wyll vse their propre wyll/where they shulde nat / specially in religion/where vtterly all propre wyll is renounced & forsaken/let them heare and marke well / what saynt Anselme sayth in his treatyse/of the Incarnacion of the son of god/where he sayth thus. It onely pertyneth to god to haue ppze wyll/subiecte to none other. Therfoze/who soeuer vseth their propre wyll/in breakyng the commaundemēt of god/they vsurpe their wyll to the similitude of god/by theft & rape. And as moche as is in them/they depriue god of his dignite & most

hys

2.2. q. 186.  
arti. 5.

Ca. 4. pro  
pe finem.  
Item in li.  
de similitu  
dinibus.  
ca. 8.

hpe excellent pzeeminēce. For if there be any wyl that may be nat subiecte to god / bndouted the almyghty wyl of god shulde nat haue the pzeeminēce / and be superiour & lozde of all. And that is moſte falſe / ſythe ſcripture ſayth / that god is lozde of all thyngs. Than what ſhall thoſe religioſe perſons anſwere / to our ſayd lozde in his generall iudgement / whiche nowe / by pouerty & obedience / hath renounced all pꝛoperty of tempoꝛall goodes / and of wyl. And yet aboue the neceſſite of nature / they wyl haue their feyned neceſſaryes / and their ſuperfluouſe cōmaundementes / cleymyng the cōmon goodes of duety / full of cōtencion / & in all maters / ſtrong i their owne opinion / in church / fraptout / doxtout / and chapter houſe / biquet and troubylouſe / anone redy to breake ſilence / and apte to contrary theiꝛ pꝛelates oꝛ heedes in euery matter / and neuer contented to fulfyl their commaundementes / except they cōmaunde thynges after their appetite / & accoꝛdyng to their myndes / neuer cōtented with the well doyng of their neyghbour / noꝛ pleaſed with any good dede / benefite oꝛ pꝛmociō / that may fall to any of their company. Theſe be wolues in lambes ſkynnes / poze in habite / but pꝛoude and rꝑche in all bayne appetites / whoſe cōuerſacion is in ſayned mekenesſe / and in falſe obedience / god amende all ſuche. Amen.

Iohan. i.  
Roma. xj.  
Item He  
ſter. xiiij.

**O**f the effect of theſe two forſayd loues: And how a perſon may aſcende from the one to that other: And howe that is declared by .liii. degrees of loue / that ſaynt Bernard putteth / of the whiche / two pꝛtepyneſh to man as man: And two pꝛtepyneſh to the holy loue of charite / of the whiche two laſte / the ſeconde is the

The pil. of per.

c. liii.

hpe



bye degre of charite: In the whiche standeth the conclusion of this laste chapter of the sixt daye.

The .xlix. chapter.

Exodi . 21.

**B**Ut for as moche / as it is wyrtten in the lawe of Moyses / that no man shulde dyg any pytte / or open any graue or cesterne / but he shulde couer it agayne / and close it / lest peradventure some creature myght fall therein / and so be destroyed / as we here in maner / haue opened a graue or pytte / & shewed / howe propre wyll / and priuat loue / causeth in man or woman many inconuenientes / and as the rote letteth all perfection / & maketh them subiecte to syn and vice . Therefore me semeth it conuenient / for a conclusion of this daye / to shutte and close this pytte agayne : and shewe / howe we may in due byng our priuat loue / ascende to the holy loue of charite: In the whiche resteth the hye perfection / as we shall shewe in the next day folowynge / by goddes grace. Saynt Bernard in his treatise / de diligēdo deo / reciteth .iiii. degres of loue / in the whiche he cōprehendeth al the degrees of loue. Two pertyneth to the loue that ryseth of man / by the reason of hymselfe / and that other two ryseth of the loue of charite . The loue that ryseth of our selfe / is the priuate loue / of the which we spake befoze / for by the corrupcion of originall syn / it coueteth onely in maner / the profite of our owne pson / and nouthur the honour of god / nor the profite of our neyghbour. Wherfoze ( as saint Bernard ) the firste degre of this loue / duely ordred / is onely to despyze & requyre our bare necessaryes . And although the person that thus loueth / can nat thereby

meritte

Circa medium et in fine.

Ibedē circa mediū.

meritte the kyngdome of heuen / yet in so louyng he offendeth nat god / but rather in that / Dothe the duety of a creature. For if we shulde do the bittermoste that it were possible any creature to do / after the lyght of naturall reason / in honoꝝyng god & keepyng his commaundemētes / as naturall reason byndeth vs / though god had neuer gyuen man any other lawe wrytten / yet we coude neuer merytte therby / but onely fulfyll our duety that we owe to god / in that he made vs / and we be his creatures. But yet (as maister Duns saith) god requirerh nat the bittermoste of man oꝝ woman / but the grace of the incarnation & passion of our lord Iesu / presupposed / he requirerh no moze of any pson / than the moste weake and feble person of the world / is able to render and do to his hynesse. And that is / attricion in recepyng of the holy sacramentes of baptyme and penaunce. In whose vertue / by grace / man oꝝ woman is accept / as contrite befoze god. And (as this Doctour sayth) that moste besemeth the incōprehensible goodnesse / mercy / & bountuouse liberalite of god / nat to bynde his creature to any thyng that is impossible / oꝝ nat able to be done / but rather / so to remytte and pardon his synnes and offences / generally / foꝝ whome onely of his mere charite / he wolde suffre moste pepnefull dethe / to bye vs grace & mercy at all tymes / vnder this cōdicion / that we dispose our selfe in sorowfulnesse of hert / to receyue his grace. For (as saynt Austen sayth) he that hath made the / without the / wyl nat iustify the / without the. God gyueth his grace frely / and without any meryttes oꝝ deseruyng on our party / but he gyueth it nat to a synner that hath reason / except he dispose hymselfe to receyue it.

In. 4. d. 14  
q. 4. arti.  
3. et. d. 15.  
q. 1. arti. 1.

Ibidem.

Sermone.  
15 de vers  
bis ap. li.



Zacarie. i.

ceyue it. For as god sayth by his pphete. We ye con-  
uerted to me/and I shall be conuerted to you. Than  
this that we haue reherfed / is the firste degre of the  
loue of man oz woman / as man oz woman / onely to  
despyze their necessaries and no moze: And so doyng/  
they offende no moze/ than all other creatures mortall  
in their natural loue. But whan they that thus loueth  
despyzeth superfluite/ they wolde haue/ nat onely their  
owne part/ but also the part of other/ as by corruption  
of syn/ they be most apte to do/ than in their so doyng/  
they offende god. And therfore/ almyghty god of his  
goodnesse ( bycause he wolde haue man oz woman /  
nat to errede/ but rather by his grace to merit y kyng-  
dome of heuen ) he wolde in our baptyme / with our  
priuat loue/ ioyne his holy loue of charite / whiche he  
dothe create and cause in our soules/ bycause it shulde  
direct & rule vs/ after his blessed wyll. But comonly/  
whan we come to the peres of discrecion/ oz aft whan  
we be gyuen to the vanities of the worlde / than the  
priuat loue preuaileth/ and outhet expelleth the other  
loue / oz els subdueth it/ that it beareth no rule in the  
soule. And than we fall to concupiscences & vnlawfull  
despyzes/ agaynst the wyll of god/ wherbyon syn he is  
the lord & maker of all creatures/ & the pfectoz oz de-  
fendar of nature/ he hath euer pytie vpon his creature  
and handes worke / & in no wyse wolde haue man oz  
woman losse/ if by any meanes they myght be saued/  
he sendeth them sickenesse ( saythe this doctour ) oz  
temptacions/ oz els some other aduersitees/ whiche/  
whan they fele and perceyue that such paynes be dan-  
gerouse & to them importable/ oz nat able to be bozne/  
anone they seke for helpe and remedy. And whan they  
can fynde

Bernardus  
vbi supra.

can fynde no helpe of man/they be than constrayned  
 to sewe to god / for socour & helpe. Of whome anone  
 as they be releued/naturall reason compelleth them  
 to thanke god/and to honour and loue hym / yet by  
 this loue/they meryt no thyng/as touchyng the gloze  
 of heuen/bycause this loue is necessite. But after this/  
 man or woman falleth agayne to syn/& superfluous  
 concupiscence of the vanities of this worlde. And than  
 god of his mooste hye pytie and tender mercy / loketh  
 on them with the eye of his mercy / and wolde nat  
 haue them lost. And therfore he sendeth to them/nowe  
 trouble / and somtyme multiplyeth in them / trouble  
 vpon trouble. And man or woman perceyving that/  
 and fyndyng no helpe or remedy in man / they runne  
 to god agayne / and maketh their prayers to hym.  
 And somtyme they be herde anone / and deliuered  
 from all their paynes / myseryes/and aduersities.  
 Thus begynneth man or woman to perceyue / that  
 there is none assuraunce or truste in man / nor in any  
 other creature. Wherfore he or she confesseth or know-  
 legeth/that in god onely/is all goodnesse: And so be-  
 gynneth to loue god/aff their maner ryght feruently/  
 but yet/this loue is nat charite / bycause/as yet / they  
 loue nat god for god ( as saynt Bernarde sayth ) but  
 principally for the benefites that they haue receyued  
 of hym. And this is the seconde degre of the propre  
 loue of man or woman (after this sayd doctour). And  
 here note well deuout soule/howe necessary is tribu-  
 lacion to man or woman/and howe it disposeth vs to  
 grace/ & (as s. Gregoꝝ sayth) compelleth vs to runne to  
 god. And of all the suauities of god/fro the begynnynge/  
 the christen man or woman may come to god most fa-  
 miliarly

In lib. de  
 diligendo  
 deo.

ff.  
 Ibidem.

Omel. 36.



miliarly oꝝ boldely / and with moſte confidence and truſte: And that foꝝ this cauſe. We rede in Deuteronomy / howe almyghty god / after the deliuerance of the chyldzen of Iſrael / out of Egipte / ſhewed to Moſes / howe the Jewes in cōcluſion wolde foꝝlake god / and he wolde foꝝlake them vtterly / and fuſtre them to fall in to the moſte extreme diſtruction and deſolacion that myght be / as it appereth in them / nowe at this daye. Wherefoꝝe at euery tyme / whan god dyd viſite them with any tribulacion oꝝ aduerſite / they ought to haue ben maruelouſly aſeared / ſith they had this ſcripture and pꝛophetcy dayly before their eyes. But it is all contrary / of the chꝛiſten man oꝝ woman: foꝝ god ſheweth in moſte ſurety by his pꝛophete Dauid / that he wyl neuer take away his mercy fro the chꝛiſtian / ſweryng in hymſelfe & ſayeng.

Pſal. 88.

Semel iuravi in ſancto meo: ſi Dauid mentiar / ſemen eius in eternum manebit. Si autem dereliquerint filij eius legem meam: et in iuſticijs meis non ambulauerint. Viſitabo in virga iniquitates eorum: et in verberibus peccata eorum. Miſericordiam autem meam non auferam ab eo. I haue ſwoꝛne in my holynesse / and I ſhall neuer lye / noꝝ bꝛeake my pꝛomiſſe to Dauid / that his ſede / that is / the Meſſias and ſauour of the worlde / ſhal abyde in gloꝝy and endure foꝝ euermoꝝe. If his chyldzen / whiche be the chꝛiſtians foꝝlake my lawe / and walke nat in the waye of my commaundementes / I ſhall viſite them with the rodde of coꝛrection / and ſo purge their ſynnes / with the ſcouꝛge of peynes and tribulacion / but I ſhal neuer withdꝛawe my mercy fro them. In theſe woꝝdes (as ſaynt Auguſten ſayth) we may perceyue / that lye / as it is onely of his

Sup pſal.  
88. pte. 2.  
in princi.

of his great mercy / that we be called to be the children  
of saluacion / so it is also onely of his mere mercy / that  
he wyl wylsaue after that we haue synned and bro-  
ken his holy commaundementes / to sende vs paynes  
in this worlde / for our correction / lest if he dyd nat so /  
we shulde be reserued to endlesse damnacion. Where-  
fore deuout pilgrimes / whan you se great plagues of  
paynes / or great sickenesse reynnyng among the chris-  
ten people / pray for their synnes. And knowe for cer-  
taynty / that the mo scourges that god sendeth to his  
people / the moze greuous and manyfolde is their  
offence and iniquite. But lyft bp thy meditacion hyer  
and cōsyder this endlesse mercy / and promyse of god /  
and thanke hym with all gladnesse and reuerence of  
hert / for these visitacions / and all his mercyes. And  
as concernyng thy selfe / say with saynt Augusten.

O blessed lord / here in this lyfe / cutte me / butte me /  
launce me / that finally thou maist haue mercy on me.  
And in an other place. Sende me here good lord /  
tribulacion with paciēce / and reserue to me / that thou  
hast promysed / my eternall inheritaunce. Sende me  
lord here in this lyfe / payne and correction / and saue  
me fro the endlesse damnacion. Here visite me with  
the rod of affliction / and finally / for thy holy name /  
graunt me eternall consolacion.

Nota,

The thirde degre of loue / and the firste degre of  
charite / after saynt Bernarde / is / whan man loueth  
god / nat for any benefite or deliuerance fro trouble /  
nor for that he percepueth by naturall reason / his ma-  
gnificence and beneficiall goodnesse / but onely whan  
man or woman illumined by grace / seeth by feythe  
that there is no goodnesse / no helpe / no surety / ne salua-  
cion /

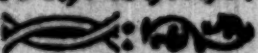
Itt.  
Lib. de dis-  
ligendo  
deo.




Vbi supra.

Iohan. 4.

cion/but onely in god/whome for his goodnesse and  
holy name / be it/that they had neuer receyued benes-  
fite of hym / they loue hym/and thynketh that they  
ought to loue hym / onely for hymselfe / for he is all  
goodnesse / all helpe / all helthe and sauegarde. And  
this is (after saynt Bernarde) the firste degre of cha-  
rite / whan we be enclined to loue god onely for hym-  
selfe/no thyng in creature / as principall mouer/mo-  
uyng vs therto. So we rede of the Samaritan that  
left her water pot at the well/where it pleased our lord  
to cōmon with her/and ranne in to the cyte and firste  
gaue inforzation to the people/of Messias / whome  
she affirmed and sayd to be cōme: And they of the cyte  
beleued her/and came with her to the place where our  
sauour was. But whan they herde hym preche in  
his owne person/and shewe his hye vertues/cures &  
miracles/they sayd to the woman. Nowe we beleue  
verely/that he is the messias/a sauour of the worlde/  
nat for thy wordes / but rather/for that we ourselfe  
haue herde hym speke. This example somewhat de-  
clareth the matter before. For lyke as that people/first  
knewe our sauour by the report of the woman / but  
afterwarde they knewe hym/by clerenesse of feyth.  
So necessite shewed man or woman before / howe  
they ought to honour and loue god/but nowe in this  
maner of loue of charite / onely the lyght of feythe /  
teacheth vs to loue hym for hymselfe/shewyng vs the  
eternall remuneration or rewarde and glozy/that fol-  
loweth of the same. This is the holy loue of charite.  
And this loue hath many degrees/of the whiche / by  
the grace of god/we shall speke moze in the next day/  
where we shall shewe also/howe this loue encreasyng  
causeth

causeth in man oꝝ woman hye felynges/and byngeth  
to great promotions of the spirite. And therfoze/here  
in this place/we shall entreate/but onely these two de  
grees of the holy loue/Charite. And that to be in ma  
ner/but as a preparacion to that daye/to the whiche/  
it perteyneth to entreate all of loue. 

The fourthe degree of loue ( after saynt Bernarde )  
whiche is the seconde degree of charite/is / whan man  
oꝝ woman/nouthet for necessite/noz yet for any bene  
fite/tempozall oꝝ spirituall/loueth god & that aboue  
all creatures/and also aboue themselfe / whiche degree  
of loue/although it be put here of saynt Bernard but  
for the seconde / yet it is after hym the hpest degree of  
loue/foz it gyueth to man oꝝ woman/in this lyfe / the  
hye perfection. For ( as he sayth/super Cantica ser  
mone. lxxxiii. ) that soule that loueth god aboue it  
selfe / may onely attayne to marriage with the son of  
god. And therfoze/it may onely say the wordes of the  
bery spouse of Christe/ as it is spoken in the Canticles  
of Salomon. Kysse me lord with the kysse of thy  
mouthe.  / howe blessed be they (sayth saynt Ber  
narde) that may attayne to this perfection / ye/ones  
in their lyfe / though it be neuer so lytell a moment/to  
haue a kysse of the mouthe of god / foz that is ioye  
unspekable. These persons be they that hath their  
bestelles replenyshed oꝝ fulfylled w<sup>th</sup> the swete wyne  
of loue. These ben the holy and perfite soules / that  
leaueth their beestes behynde them / and ascendeth oꝝ  
clymeth to the heygth of the mount of contemplacion:  
Blessed ben they that may ascende in to it / but moze  
blessed be they that abyde oꝝ resteth in the same.

And moſte

liti.

Vbi supra.

Cant. v.

Vbi supra.



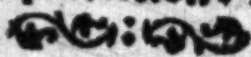
The thyrde boke.

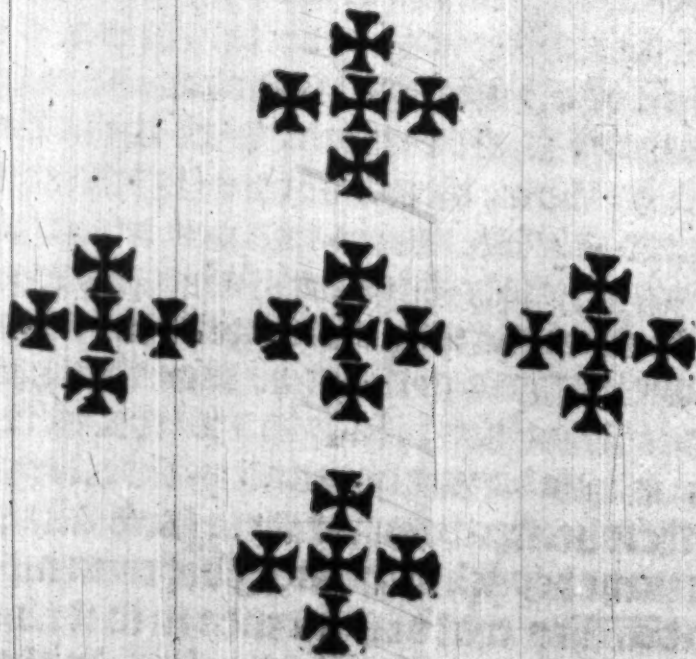
The sixte daye.

And moſte bleſſed of all ben they / that nat onely for  
a tyme reſteth there / but alſo neuer retourneth agayn  
to this vale of miſery / but euer dwelleth they in gloꝝy  
and ioye / vnit and ioynd to the ſon of god / our  
loꝝde Jeſu Chriſt. In whome / thus endeth  
the ſixte daye of this ſpirituall pil-  
grimage / to his honour and  
ioye / for evermore.

A M E N .

¶ Here endeth the ſixte daye / of the pilgr-  
mage of perfection. : 





**There begynneth the seuenth & last  
Daye of this pilgrynage  
of perfection.**

**T**he fyrst chapter sheweth howe this seuenth day is compared to the seuenth day of the creation of the vniuersall worlde. For lyke as god satisfied that day and made it holy: celsyng from workyng or creation of his fyrst creatures: So in the iourney of perfection man or woman at this day is perfite and in maner kepeth holy day: in that he or she hath opteyned and gotten the perfite peace of the spirit. And howe the seuenth gyfte of the Holygost to the whiche this day is ppered hath two names: And of the operacions and effectes of the same. & of the beatytude frutes & felynges that cometh therof.



**T**he seuenth and last daye of this spirituall iourney & pylgrymage maye be declared by the seuenth day of the creation of the vniuersall worlde. For lyke as than all þe workes of god were complete and perfite: as it is open in the seconde chapter of Genesis: so in the spirituall creation of man or woman whiche is the lesse worlde: all Graces workes of vertues gossly labours & exercises ben complete and perfite this day as it may stande with the state of our mortalyte. And lyke as in that seuenth day: as scripture sheweth god celled from farther creation or workyng and rested: and in maner kept  
ppl. of pf.      D      holy day.

Genes. ii.



holyp day: Also sanctifieng oꝛ blessing the. vii. day/  
 bicause all his woꝛkes beyng than coꝑlete and par-  
 fite/ he rested in it: so lykewyse/ in the seuenth day of  
 this spirituall pylgrimage of perfection / the lesse  
 woꝛlde/ that is/ man oꝛ woman/ being perfite in all  
 their vertues/ graces/ and woꝛkes/ resteth/ & in ma-  
 ner kepeth holiday. foꝛ vndouted/ the perfection of  
 this spirituall day/ sanctifyeth man oꝛ woman/ and  
 maketh them blessed in the sight of god/ moze lyke  
 to angell/ than to any moztall creature/ in conuersa-  
 tion and maners: whiche pfectyon man oꝛ woman  
 opteyneth/ by the light and influence of the seuenth  
 gifte of the holygost/ called the gifte of sapience/ oꝛ  
 the gifte of heuenly wisdom: we haue none other  
 terme oꝛ woꝛde wherby to Engliss he it. And it is  
 called heuenly wisdom/ foꝛ that it oꝛdꝛeth and di-  
 recteth man oꝛ woman/ as saynt Thomas saythe:  
 in all their woꝛkes: moost lyke to the omnipotent  
 wisdom of god/ whiche is the seconde person our  
 blessed loꝛde and sauour Iesus Christ. foꝛ lyke as  
 he disposeth all thinges in oꝛder and most pfection/  
 so this holy gifte directeth and oꝛdꝛeth man oꝛ wo-  
 man/ makynge them moost lyke to their souerayne  
 loꝛde and god. And/ as this doctour saithe: It dis-  
 cerneth oꝛ iudgeth/ nat onely these tempoꝛall thyn-  
 ges/ but also the eternall/ that is / as wele heuenly  
 thynge as erthely thynge: and that by the rules  
 of grace/ farre aboue all naturall reason. foꝛ lyke  
 as the gifte of goostly vnderstandyng/ openeth the  
 eyes of the soule/ & maketh it able to beholde spūall  
 and heuenly thynge: so this gift of godly wis-  
 dom illumineth man oꝛ woman/ and maketh them able to  
 pꝛeꝑue/ discerne/ and iudge the same. foꝛ this gifte  
 maketh

scda secunde  
 quæst. xlv.

Thib. art. p. i  
 mo et scdo.

maketh them that hath it / all spirituall: And as saith  
 Paule saith: the spirituall person iudgeth all thynges / and is iudged of none. And in this consydera-  
 cion this gifte of sapience is / as lady maistres to all  
 other giftes and vertues befoze reherced: For this  
 holy gifte / gyueth influence to all the other gyfts / &  
 maketh the ppyte. And all the pfection that they ha-  
 ue cometh to them / by the influēce of this most holy  
 gifte. And all the frute of their labour / redoundeth  
 and resteth in the hope of heuenly wisdom / as in  
 the mother and lady of all vertues / neuer seperate  
 from loue and charite / but equall and cōpared with  
 it / euer fixed and roted in it with sure faithe & hope.  
 But although heuenly wis dome hath these fozsaid  
 popties: yet the same said gift / called by that other  
 name sapience / soundeth otherwise. For after Bona-  
 uenture / the gifte of sapience is the gifte of felyng:  
 for sapere in the latyn tong / soundeth as moche in en-  
 glish / as to sauour / tast / or fele: And y this effect is  
 the proper operacion of the gifte of sapience / saynt  
 Austen witnesseth sayeng: Libro de spiritu et ani-  
 mia cap. xi. That heuenly wis dome or sappyence / is  
 other loue / or els the sauour / tast / or felynge of loue:  
 & so it may be wele called. For certainly / all heuenly  
 and gostly felinges cometh by the perfection of this  
 holy gifte of sapiēce / moze or lesse: after the exercise &  
 perfection of the same. This holy gifte / where it is  
 perfite / so purifyeth and clenseth the soule and spy-  
 rite / of man or woman by loue / y lyke as they were  
 made able by the gifte of Counsaile / to heare the  
 swete voyce of God / by synyguler Illustracyon of  
 Grace in their soule. And their spyrituall eyes so  
 clarified / by the lyght of goostly vnderstandynge /

pri. cor. ii.

li. de sep. do.  
 capi. p. io. de  
 dono sapien.



ca. xx. et xliii

that they be able to se the spirituall presence of god  
in their soules by grace / aboue the comen lyght of  
faith / as we shewed befoze in the sixte day / accor-  
dyng to the sayeng of the prophete Dauid / in his  
psalme. *Uacate et uidete / quoniam ego sum deus.*  
psal. xlv. Take hede and se / that I am god. This  
spirituall hearing and syght man or woman hath /  
by the giftes of gostly counsaile and of goostly vn-  
derstandyng / but moost excellently and singularly:  
This gifte of sapience / aboue all other giftes & ver-  
tues / admytteth man or woman / and maketh them  
able to tast howe swete o' lordes Jesu is / by inwarde  
felyng of his godly swetnesse and goodnesse / accor-  
dyng to the sayeng of y' said prophete Dauid in one  
other place. *Gustate et uidete / quoniam suavis est  
dominus.* psal. xxxiii. Tast and sele / howe swete &  
plesant our lord is. This felyng and swetnesse / is  
the frute of loue / whiche passeth the frutes of all the  
other dayes. For though the frutes of the other da-  
yes / been also frutes of the holy gost / and spnguler  
swetnesse and delectacions in vertues / as we sayd  
befoze: yet this frute of felyng & tastyng of heuenly  
duties / is the signe and effecte of most hie pfection /  
that man or woman may attayne to in this lyfe / vn-  
to the tyme that he receyue y' crowne of glorie. And  
therfoze the perfection of this swetnesse / lithe it is  
most nye to the heuenly glorie / may nat be expressed  
with tong / according to the sayeng of the prophete.  
The eye can nat se / nother the eare can heare / ne yet  
the hert thynke and comprehend / the glorie / ioye &  
swetnesse / that god hath prepared and ordayned for  
his faithfull and louyng seruauntes. This tastyng  
of spirite / is the hie contemplacion of the affection  
of the

Esate. xliiii. r  
pzi. cof. scdo.

of the whiche Gerson ſpeketh/as we ſhewed before  
in the ſixte daye the. xx. chapter/ſayeng/ that it can  
nat be expreſſed with tong/ but they onely knowe it  
that hath receyued it: for they fele howe ſwete our  
lords is. This ſwetneſſe/ſaynt Iohan toucheth in  
his apocalips/in the voice of almighty god ſayeng  
I ſhall gyue to all them/ that here i erthe opteyneth  
the victory of them ſelfe/to eate of Manna/the ſwet  
neſſe of the whiche Manna no perſon may knowe/  
but onely they þ receyueth it. The ſwetneſſe of that  
meate called Manna/ſcripture cōpareth to the fode  
of angels/ and ſo it is called cōmenly/ angels fode:  
for the great delectacion of the ſame/ whertore I en  
tende no further to diſcuſſe what that ſwetneſſe is/  
ſithe it is nat poſſible for any man to declare it. It  
is ſufficient to knowe/that it is a taſt of that glozie/  
as Hugo Cardinalis ſaith: that we ſhall haue in  
heuy. And that is ſuffycient to moue all our deſy  
res and ſtyze all our cozages/ to labour for the victo  
rie of our ſelfe: for onely to ſuche cōquerours/it is  
graūted of god. & therfore let vs praye & neuer ceſſe  
that we may ſo labour in the vertues of the dayes  
paſt/ that we may be veſſelles conuenient and apte  
to receyue that heuently roye & hys influence of gra  
ce/for than our iourney ſhalbe pfitely ended: Than  
ſhall faith/ hope/ and loue/ haue full poſſeſſyon of  
our ſoules/ in parfite peace of ſpyrite: Than ſhall  
the ſtarre of grace haue all his beames parfite ly  
tyuge: And than ſhall we be parteners of that he  
uently bleſſyng of the ſeuenty beatitute/ whiche the  
ſonne of god promyſed/ ſayeng:

Bleſſed be the peacefull/ for they ſhall  
be called the childre of god.

pyl. of p.

d. iiii.

Than

de meditatio  
ne cordis cō  
ſideratiōe. xii

Capi. ii.

Capi. xbi.

ſup p. lxxvii  
& Joānis. vi.

Matt. v.



sup. Mat. v.

ca. xliii.

Then shall also the tree of Grace haue all his boughes leaues/floures/and frutes perfite: Then shall we receyue of our said lord god/ the frutes of this most holy gifte of Sapience or heuenly wisdom/ whiche ben as the fore tastynge of the glorie of heuyn/ as Hugo Cardinalis saith: Whiche be none other/ but the possession of perfite peace/ and synghuler delectacion or felyng of perfite loue. These ben the hye swete grapes of the vyne of loue/ of the whiche we spake in the secōde boke: whiche grapes non maye tast perfitelý / but onely the purifyed sppyte. These ben the most proper names/ by the which we may expresse that vnspeccable ioye.

Delectacion in perfite loue/  
Possession of heuenly peace.

Howe the scripture of God maketh mencion/ of this gifte of Sapience in many places: And howe the wise man exalteth it/ aboue the most swete thynges in this worlde: And howe it is compared to the sonne beame/ and howe we omitt many autoriteis and scriptures/ whiche sheweth moche of the swetenesse of all the seuyng giftes of the holy gost/ bicause we shewe their swetenesse otherwise/ by their operations and effectes. The seconde chapiter.



The scripture of God in many places/ maketh mencion of the swetenesse of this holy gifte of Sapience: But I shall reherce one place for all. The Wyle man Ecclesiasticus/ in his xliii. chapiter: Compareth the swetenesse and delectableness of this gifte/ aboue all the most swete thynges

thynges that can be foude in this worlde: sayeng in  
the voice of this gift of heuēly wil dome: as Cyna-  
mū & balme/ I haue spede my swete fragraunt sa-  
uour. And as the moost pure Myre and franken-  
cense/ I haue gyuen the swetenesse of myne odour.  
Myne odoure oꝝ sauour is/ as the pure balme vn-  
mixte/ I haue spede my braunches lyke a vyne/ I  
haue burgined and brought forth the swetenesse of  
pleasunt odour: For my floures and frutes/ ben the  
frutes of honoure and honestie. I am the mother of  
Charite/ whiche is the fayre and holy loue/ and of  
reuerent & louyng feare: I am the mother of faith  
and holy hope: In me is all grace of lyfe and truthe  
In me is all hope of lyfe and vertue. Therfore/ you  
that desyꝛeth me/ come and be replenished oꝝ fedde  
with my frutes/ for my spyꝛite is sweter/ than the ho-  
ny oꝝ hony combe: Who so lusteth to fede of my frute  
the moze they tast therof/ the moze pleasunt is my  
frute to them/ & the moze they may. Thus we maye  
parceue by the holy Scripture of god/ that the ver-  
tue of this gyfte is great: It is euen/ as the beame  
of the sonne. For lyke as the beame of this mater  
all sonne cometh downe streight to the erthe/ & cau-  
seth the herbes and trees to burgion and growe: &  
woꝛketh here innumerable mo benefites in creatu-  
res: So/ directly from the sonne of Justice/ the se-  
conde person in Trinite/ and omnipotent wil dome  
of the father/ cometh this holy gifte of heuēly wil-  
dome/ As a beame: after saynt Thomas. in to the  
soule of man/ and woꝛketh there vnspeccable benefi-  
tes: & neuer cesselth/ vnto the tyme ꝑ it hath brought  
all those that kepeth & cherissheth it/ vnto ꝑ euerla-  
styng lyfe/ where they shall haue swetenesse & gloꝛie  
that

san. Tho. de  
pusculo lx. ca  
pi. p. de ver  
sus finem.  
ter. di. xxxiii  
q. i. a. art. ii.



pri. q. lxx.  
art. pri. q.  
lxx. arti. v.

that no hert can cōprehende ne thynke. Many other  
authoritees of scripture I might bryng in/ to declare  
the swetnesse/ nat onely of this gifte of sapience/ but  
also of all the other giftes of y<sup>e</sup> holygost: but I shall  
omytte them for this tyme/ and onely entreate their  
swetnesse by the reason of their operacions/ whiche  
ben the beatitudes. For (as saynt Thomas saithe)  
the beatitudes ben y<sup>e</sup> operacions of the giftes of the  
holygost. But fyrst/ I shall shewe the swetnesse of  
the fyue first giftes with their beatitudes and cōmo-  
ditees. And afterwarde I shall shewe the swetnesse  
of the other two gyftes that partepneth to the two  
last dayes/ & of their beatitudes/ by the similitude  
of the moost swete bayte of the fyllhers/ wherwith  
they take the fyll he in the see/ as it foloweth here af-  
ter/ and as we promysed in the laste ende of the se-  
conde boke/ the. xxxii. chapter.

Howe the swetenesse of the fyue foresaid gyftes/  
ben declared by the effectes of their beatitudes/ whi-  
che the holy apostles vsyng as baytes in their prea-  
ching/ caught in maner all the worlde/ and by feithe  
brought them in to the shippe of Chyistes church.

The thirde chapter.



The seuyng giftes of the Holygost/ with  
their beatitudes/ and other benefites &  
cōmoditees that foloweth of them/ the  
holy fyllhers/ that is to say/ the holy a-  
postles and disciples of our lord Iesu  
blesed as baytes/ by whose swetenesse they caught in  
the nette of faith/ and cast in to the shippe of Iesu  
Christ/ whiche is holy church our mother/ in ma-  
ner

net all the worlde. For whan they wente about the worlde/and did cast out their nettes of the doctrine of the holy gospell for to take soules. In some place as saynt Thomas saithe: they founde people/ that sette all their ioye/lyfe and felycite/ in honours and dignities/ in richesse and possessions of the worlde/ to whom they preached and sayd: that all the glorie of this worlde is trasitozie/ and as vanyte vpon vanyte: Wherfore they exorted them to dyspyce it/ and to here what the sonne of god hath promysed to all that so dothe/ sayeng:

Blessed be the pooze in spyryte/ for of them is the kyngdome of heuyn.

Dei. ii. q. lxxv  
art. iii. c. iii.

i.  
Math. v.

They confirmynge this doctryne by myracles doing/ and reysing of deed men to lyfe. And the hertes of their audience or hearers/ beleued and receyued it/ moze audiously/ than the fyssh he in the water tasteth and receyueth the most swete bayte. In some other places they founde/ as saynt Thomas saithe: some men that sette their felicitye/ in subduyng other by the swerde. And these and suche other/ were tyrans/ mansleers/ to whom aperteyneth as their adherentes and cursed retynue: All enuyous and pseyfull persons/ whom the holy fyll hers/ that is/ the apostels of god/ caught by the bayte of the secōde beatitute/ sayeng:

Vbi supra  
arti. iiii.

Blessed be the mylde persones/ for they shall possesse and haue the lande of lyfe/ and kyngdome of god.

ii.

As though they had said/ they shall haue the kyngdome of heuē/ nat as baylies or fermers/ but as possessioners and inheritours/ according to the sayeng of the prophet Dauid in his psalme. Mansueti herē  
ppl. of pf. e redita



Vbi supra.

reditabunt terram. psal. cxxvi. The mylde psons  
 shall enherit the lande of lyfe. Other people the a-  
 postles founde/ that set all their felicitye/ as the sayd  
 doctoꝝ saynt Thomas saith: in myꝛthe/ laughing/  
 and carnall pleasure/ whom the apostles recouered  
 and toke/ by the bayte of the thirde beatitude/ exhoꝝ-  
 tyng them to leaue that myꝛthe and laughyng/ and  
 assuryng them/ that the ende therof / shall be euerlas-  
 tyng soꝝowe/ payne and fyꝛe. Therfoꝛe they aduꝛ-  
 sed them to take hede/ what the sauour of ꝑ woꝛlde  
 and sonne of god hath pꝛomysed/ in his holy Euan-  
 gely oꝝ gospel/ sayeng:

tit.

Blessed be they that wayle and wepe in  
 this woꝛlde/ foꝛ they shall haue eter-  
 nall consolacion.

Capl. i.

Mat. vi.

Some other people they founde/ that had their her-  
 tes couered with erthe/ lyke as the fill hes in the see  
 be couered with water: And of suche/ may the woꝛ-  
 des of the pphet Abacuc be verified/ where he saith/  
 the face of man is lyke the face of fyꝛe. These ben  
 as the molles of the erthe/ whiche hungreth & thur-  
 steth onely/ golde and syluer: and temporall posses-  
 sions and goodes of this woꝛlde: & putteth all their  
 pleasure and trust in them/ as their god: whom the  
 holy apostles of Chꝛiste: Anone as they had casten  
 their nettes of the doctryne of our loꝛde and Sauy-  
 our/ shewing them that no person myght serue two  
 loꝛdes of contrary cōdyctions and maners/ & please  
 them bothe/ that is to say: no person may serue god  
 eternall/ and also the Dāmonde of iniquite: whi-  
 che is golde and syluer/ and other richesse. Foꝛ they  
 that haue them/ the moꝛe they hungre and thirst to  
 haue: streight waye they caught thē with the swete  
 bayte

bayte of the fourthe beatitube/ declarunge to them  
the promise of the sonne of god/ whiche saithe in his  
holy gospel in this wyse:

Blessed be they that hungreth and thur-  
streth Justice/ for they shalbe reple-  
shed and fulfilled:

liii.

that is to say. Blessed be they that applieth all their  
diligence and study/ to fulfill the comaundementes  
of god/ for they shal be fully contented and replete  
with heuently richesse and glozie eternall/ in þ kyng  
dome of god. In other places of the worlde/ they  
founded other men and women/ whiche (as we said)  
nat onely putte their felicity in ioye and myght/ and  
in delicacies and pleasures of the body/ but also they  
fixed their hertes so fastly in them/ puttyng all their  
glozie in suche vanyteis/ that they abhorred to hel-  
pe any that was in payne/ and wolde nat be in the  
company of theym/ that were all be wrapped in so-  
rowe and misery. And in this case / I suppose / the  
ryche Glotton was/ of whome mencyon is made in  
the gospel/ whiche was clothed in Purpull and clo-  
the of Raynes/ the fynest that myght be bought/ and  
sated at his table nobly and daintely euery day/ lyke  
a kynge: yet wolde he nat haue ppytie/ ne shewe a-  
ny mercy vpon pooze Lazar/ that laye at his gate/  
full of Sores and soores/ in greate paynes: as to  
sende hym the crummes that fell frome his Table/  
nouthet by hym selfe/ noz by any of his seruauntes.  
Many suche the holy apostelles caught in the nette  
of fapthe/ and cast in to the shyppe of Chyist to sal-  
uacion/ by the swete bayte of þ fyfthe beatitube/ whi-  
che made their carnall pleasures full better to them  
whan they herde the holy seruauntes of god preache

Luce. 16.



to them/ nat onely the conclusion of the foresaid riche man and the pooze lazar/ howe the one was burped in hell/ and that other bozne to heuyn by holy angelles: but also shewyng them / the wordes of the son of god/sayeng:

b.  
Math. v.

Blessed be the mercifull/ for they shall haue mercy of god.

**H**owe the clennesse of conscience and spirytuall peace of the herte / disposeth man oz woman to tast the perfection and swetenesse of the two last & hvest giftes of the holygost: And howe this peace/ is nat the peace of the worlde: And howe there ben many degrees of peace/ and of the spirytuall luture & profyte that the two last beatitudes worketh.

The fourthe chapter.

**H**ere foloweth the declaracion of the swetenesse and dignitees/ that the two last giftes of the holygost/ gyueth to man oz woman/ by the effectes of their beatitudes: that is to say/ to se god/ and be nat onely named/ but also in very dede/ the very childe of god by adopcion. But yet knowe/ that no person may profitely atteygne to these dignitees/ nouthet may tast the perfite swetenesse of these two laste baytes/ but fyrst he oz she must be disposed befoze: for aboue all these graces reherled/ there ben other two pfections that belongeth to the sixte and seuenthe beatitudes/ as disposicions/ makyng man oz woman most apte nat onely to recepue the swetenesse of the giftes here by grace/ but also the glozie of heuyn. And they ben these two/ Purtye oz clennesse of hert/ and heuenly peace:

peace: whiche peace/ the worlde neuer knewe/ ne myght haue it: noꝝ gyue it to them that loueth the worlde. This is the peace that our sauyour Ihesu preached/ and in his testament bequethed and laste to his disciples: This is the peace/ of the whiche saynt Poule spekeh/ sayeng: Haue peace amonge you/ and the god of peace shall be with you. This peace dothe vs to vnderstande/ that we muste haue peace/ nat onely with god/ but also peace in our conscience/ and peace with our neighbour: louyng him foꝝ god/ as we do our selfe. And moꝝeouer/ whan it is perfite: This peace moueth vs foꝝ god/ in our tribulacion and iniury/ that we suffre to ensue and labour foꝝ peace of our enemyes. And diligently to kepe peace/ where vnyte & cōcoꝝde is/ & to make peace where discoꝝde is: and all foꝝ god. There be many degrees of peace after Bonauēture. Foꝝ some there be in grace/ & can be contented to do good foꝝ good and as moche as is in them/ to hurt no persone: but these be but as infantes and very yong in grace/ foꝝ anone they wyl take occasion and be sclaundered. & the cause is/ foꝝ that they be nat mortified: but the lawe of the flesshe repugneth to the spirite. And so/ how may suche kepe peace with other/ that hath nat peace in them selfe. The seconde degre of peace is/ nat onely/ nat to rendꝛe and gyue yuell foꝝ yuell/ oꝝ hurte foꝝ hurte: but rather to susteyne/ beare/ & suffer/ the iniuries and wronges of other. And as this doctoꝝ saithe: of these/ the sayeng of our loꝝde in his gospel/ maye be vnderstande/ where he saithe: In your patience you shall possesse your soules/ & this is great perfection. But the thirde and best degre of peace is/ to do good foꝝ yuell: And in our hertes

ppl. of pf.

e.iii.

and

Jo. xliii.  
scba cor. xii

li. de sep. do  
nis. ca. iiii. de  
bono rioris

i.

ii.

Abidem.  
Luce. xxi.

iii.



de verbis dñi  
sermone. lxx.  
3<sup>e</sup> ser. clxxv.  
de tempore.

and dedes/ at all tymes to be redy to profyte & helpe  
the person that dothe vs iniury oꝝ wrong. And this  
is the very peace: And of this peace spebeth saynt  
Austen sayeng: Peace is the clerenesse of the mynde  
the tranquillite and quietnesse of the soule/ the sym  
plenesse of the hert/ the bode of loue/ and felowship  
of charite. This peace quencheth debates and stri  
fes/ compzesseth and restrayneth irefull passions/ it  
solueth discoꝝde/ reconsyleth enemyes/ and maketh  
them frendes/ and to all people it is plesaunt. This  
peace can neuer be opteyned in his full perfectyon/  
without the purite and clenness of the hert and con  
science. And the clenness of the hert can nat be go  
ten perfytely/ but by the exercise of vertues: of þ̄ whi  
che we haue entreated in the fyue dayes past. I said  
the worlde knewe neuer this peace/ that is to saye/  
the worldly lyuers: foꝝ their hertes was neuer clene  
ne their cōsciēce pure. The iewes cōmenly thought  
that they neuer offended their lawe/ except they com  
mytted any outwarde acte oꝝ dede foꝝboden in their  
lawe/ oꝝ elles omittted some thyng commaunded in  
their lawe: but what soeuer syn oꝝ malyce they had  
in their cogitacion oꝝ hertes/ they thought it none  
offence. But the Sermon of our lord made in the  
mound/ conuicteth them. Foꝝ there he shewed/ that  
nat onely foꝝ mortall synne done in outwarde dede/  
they shalbe cōdemned in the day of iugement/ but  
also they may be dampned foꝝ a malycious worde/  
that procedeth of enuy and malice/ cōcepyed in their  
hertes/ agaynst the charite that they ought to haue/  
toward their euyng christen. As if they shulde saye  
of malyce and in angre/ Racha/ whiche is as moche  
to say/ as Auaint. Foꝝ in so sayeng/ contrary to cha  
rite/

Math. v.  
et cetera.

rite/ they dispyce the ymage of god in their neygh-  
bour/ for whom the sonne of god did dayned nat to  
suffre dethe. And nat only they offende deedly/ that  
thus agaynst charite hurteth their neyghboure/ by  
dede or worde: but also/ as our Sauyours saithe: he  
or she that beareth yre/enuy/ or malysce in their her-  
tes or cogytacion agaynst their neyghbour/ or their  
owne soules helth/ offendeth deedly/ & breaketh the  
comaundement of god/ as we shewed before in y. vi.  
day y. vii. cha. The philosophers also that were in-  
fydeles/ neuer knewe ne had this peace/ for all their  
lernyng. And no matueyle/ for they neuer se god by  
true faithe/ though/ as saynt Poule saithe: they had  
great knowledge of god by naturall reason/ and se  
hym in his creatures/ as we shewed in the begyn-  
nyng of this treatise: but bicause they glozified him  
nat/ nor gaue due honour to his holy name/ as they  
shulde haue done/ their hertes were vnclene/ all full  
of payson/ of pryde/ & elacion. And therfore/ god suf-  
fered them to banysse he and come to nought/ to their  
endlesse cofusyon and dampnacion. Thus we may  
se/ that the clenness of hert/ parteyneth to the faith/  
full seruaunt of god/ to the whiche the apostles exor-  
ted the people of the worlde/ sayeng. Leaue yo<sup>r</sup> syn  
and apply your hertes to faithe/ hope/ & loue of god  
and you shall attayne to the clenness of hert/ wher  
by you shall se god/ farre aboue the lighte of natu-  
rall reason: nat only by singuler illustration of gra-  
ce here in faithe/ but also by perfite vision and clere  
sight in heuyn/ you shall se hym in his glozious de-  
te and diuine nature/ as he is in his maiestie: for  
so the sonne of god hath promysed in his sixte beati-  
tude/ sayenge in this wyse:

Matt. v.

Ro. p. 1.

Capi. i.



M<sup>at</sup>h. v.  
vi.

The thirde boke      The. vii. day

Blessed be the cleane in herte/ for  
they shall se god.

This bayte was very swete/ and it couerted many  
from their idolatry and synfull lyueng/ to the faithe  
of our lozde Jesu/ and caught and delyuered them  
from the see of this worlde/ whiche brought to euer  
lastyng dampnacion/ and saued them in the ship of  
Peter/ whiche brygeth surely to endlesse saluacion.  
And this bayte appered moche moze the sweter/ by  
the reason of one other bayte/ that the apostles caste  
out with it/ that is to say/ y<sup>e</sup> seuenth beatitude of the  
gospell: exortynge the people to haue peace/ that is  
to say/ to loue god w<sup>th</sup> all their hert/ power/ strength  
and might/ and their neighbour as them selfe: whi  
che loue to their neighbour/ if it be perfite/ it shalbe  
to euery chris ten man and woman moze intensyue &  
feruent/ than is the naturall loue of the hole body of  
man o<sup>r</sup> woman/ to any mēbre o<sup>r</sup> parte of the same. &  
moze ardent and bzēnyng loue shulde be/ bytwene  
chris ten man & cristen mā/ chris ten woman & cristen  
woman/ than is bitwene mēbre & mēbre of mannes  
naturall body. Of the whiche loue speketh s. Poule  
sayeng: If any membre of mannes body be sicke o<sup>r</sup>  
soze/ euery mēbre of the hole body feleth some payne  
therof/ and labozeth diligētly/ to cure and helpe the  
said sicke membre. And this example Antonyne ap  
plieth to the perfection of loue/ and brotherly con  
corde: and so it is. For as soone as the perfite soule/  
heareth o<sup>r</sup> consydzeth the name of a chris ten man o<sup>r</sup>  
chris ten woman: Anone the hert melteth befoze god  
for tender nesse of loue/ and that/ because of that vni  
specable charite/ that the son of god shewed for the  
chris ten man/ in that he wolde bye hym so dere with  
his

Pr. cor. xij.

Pr. pte same  
e. l. v. ca. d  
-g. iii.

his precious blode. He thynketh therfore/ that he  
can neuer do to moche honour/ to any christen man  
or woman: sithe it pleased the sonne of god to suffre  
his precious blode to be shedde forth on the grounde  
for their redemption and deliuerance. And moost  
speciall loue and peace / the perfite soules sheweth  
to them / and procureth or seketh for them / that bene  
or haue ben most vnkynde to them / or dothe or hath  
done to them most iniury and wrong : ye / thus bene  
they to their enemies for the loue of god. Like as na  
turally the membes of our body / that be most vnho  
nest and moost rebelyng to our reason / be clothed &  
couered most honozably / and their infymite hydde  
from the sight of other / as saithe the apostell Paule  
to the perfite soule / bleseth most tenderly those psons  
that dothe or hath done to them most displeasures /  
and couereth with the mantell of charite / their infir  
mitis and offences. This holy peace / which is the  
bryte of loue and bonde of perfection / who so may  
wyn and gete parfytely / they shall fede of the moost  
swete bayte of grace / and be made apte and able to  
receyue the highest pfection and dignite / that god ga  
ue to his creature man and woman / here in this pyl  
grimage / and that is / to be named and called in he  
uyn and in erthe / the chylde of god / coinherytoure  
with our Sauour Christ / of the kyngdome of god  
and glozie eternall / and so to be in dede / whiche di  
gnite / our said lord promysed in the seuenth beati  
tude / sayeng:

Blessed be the peacefull / for they shall  
be called the childe of god.

This bayte was so swete to all maner of people / y  
god had preordinate to be saued / that anone as they  
herde

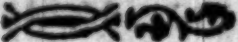
Ibidem.

bit.



herde this heuently promise/ howe nat onely by po-  
 uertie of spirite & the other beatitudes/ they shulde  
 haue the kyngdome of heuyn/ nat as farmers oꝝ ser-  
 uautes/ but as possessioners & enherytours/ w<sup>ch</sup> euer  
 lastyng consolacion and rycheesse eternall/ hauyng  
 all thyng that is good/ and wantyng all thyng that  
 is yuell/ voyde of all trouble & vnquietnesse/ where  
 they shall haue mercy and forgyuenesse of all their  
 trespasses/ without vpbayding and perpetuall fēd  
 shippe with god/ euer standing in his sight/ whom  
 they shall clerely se in his deite: And in hym they  
 shall haue all knowledge/ and knowe all creatures  
 And mozeouer/ be so wele beloued of god/ that they  
 shalbe his childe/ moze tenderly loued of his good-  
 nesse/ than the naturall father can loue his naturall  
 childe. Whan the people of the worlde herde these  
 great promises/ and se them confirmed by myracles  
 doyng/ as by reysing of deed men to lyfe/ by curing  
 of leproses and palseyes/ by healing of the blynde and  
 lame/ and other mo diseases innumerable/ they were  
 so feruent and audious to receyue the faith of crist/  
 that they thought them most blessed that might first  
 come to tast of this bayte: Wherfoze we may se and  
 wele perceyue/ that great is the swetenesse of these  
 foresaid giftes/ & specially of these last graces/ whi-  
 che gyueth to man oꝝ woman with lyfe eternall/ su-  
 che dignities/ that can nat be expessed with tonge.

**C**A compendious reherfall/ shewyng the pfection  
 of euery giste: and howe perfite peace maketh man  
 oꝝ woman most lyke to god: and how pꝛelates & ru-  
 lers shulde haue that peace: & howe the perfection  
 of this giste encludeth all graces: and howe the per-  
 fection

fection of man oꝝ woman may be suche/ that it may  
chaunge the name of a childe of god/ to be called the  
spoule of god. The fifth chapter. 

**I**n this foresayd pcesse/ we may pceyue  
wherin standeth the perfection of euery  
gift of the holy gost. foꝝ as the pfection  
of y tre in nature/ is the floures & frute  
of the same: so the pfection of the gift of  
fear/ is pouerte in spirite: and the perfection of the  
gift of pyte/ is to be mylde & pytesfull. The pfection  
of the giste of gostly science/ is to be vehement and  
great in compunction and contricyon: and the per-  
fection of the gyfte of fortitude/ otherwyle called  
gostly strength/ is to hungre and thirst Justyce/ to  
do good workes/ and to fulfyll perfytely the comaũ-  
dementes and wyll of god. The pfectyon of y giste  
of counsaile/ is to be mercifull exellently: the pfection  
of godly vnderstādyng/ is clenness of hert: & the p-  
fection of the seuenth giste/ whiche is the moost hye  
giste of all/ y is to say/ of the gift of sapiēce oꝝ godly  
wis dome/ is to be peal full: & that moche cōueniēty  
after saynt Tho. foꝝ there is no perfection that ma-  
keth man oꝝ woman incōuersacion so lyke to god/ &  
to be worthy that dignite/ to be called the childe and  
heyr of almyghtie god/ as to be peal full/ that is to  
say/ nat onely a man oꝝ woman to haue peace i their  
owne soules & with god/ but also to do asmoche as is  
in thē to kepe peace amōg all cristen people: & speci-  
ally among thē/ in whose company they dwelleth. &  
prelat; before all other/ shulde pray & laboꝝ foꝝ this  
perfection/ wherby they might kepe peace amonge  
their subiettes: Whiche peace/ is to be preferred be-  
foze all

pri. ii. q. lxx.  
art. iij. et. iiii.  
q. lxx. art. vi.  
q. xlv. art. vi.



psal lxxv.

Jo. xvii.

Actuū. 4.

sapiē. vii.

foze all other perfections/ requyred to a congrega-  
 tion. For where peace is/ there is god abyding/ foze  
 his place/ as scripture saith: is in peace. And where  
 peace is nat/ our lord Iesu is nat there. He is cal-  
 led the god of vnyte and peace/ whom it pleased foze  
 the example of all prelates and rulers/ most tender-  
 ly to make prayer to his fader in heuen/ that his co-  
 uent the holy apostles/ might haue this holy peace &  
 vnyte sayeng: as it is wrytten in þe gospell of Iohā.  
 Father: same them that thou hast gyuen to me in thy  
 holy name/ that they may be one/ as we be. And nat  
 onely I praye foze them/ but also foze all other/ that by  
 their preaching I shall beleue in me. Lyke as there is  
 most perfite vnyte/ bitwene the and me/ so that they  
 may be pfytely vnite in one: Iesu foze thy holy name  
 sende vs this peace/ and kepe vs in this vnite. For  
 than it I halbe verified in vs/ þe saynt Luke speketh  
 of the churche of Christ/ in the begynnyng where he  
 saith: that all that gracious multytude of faythfull  
 people/ were of one mynde/ of one wyll/ of one affe-  
 ction and faith. Thus we maye perceyue/ that the  
 gifte of sapiēce oze godly wisdom/ is the most noble  
 grace and gift/ aboue all other giftes most excellent/  
 whiche/ as the Wise man saith/ trāslateth it selfe/ &  
 entreth in to holy soules. And nat onely maketh sue-  
 che psons to be the frendes & louers of god/ gyueng  
 the spirite of prophesy/ where it fyndeth the hert dis-  
 posed & as vessels conuenient/ ordeynunge them as  
 pphetes and messangers/ to shewe the wyll of god  
 to the people/ but also it bringeth man oze woman to  
 be the childe of god: What greater dignite myght  
 God haue gyuen to man oze woman/ than to make  
 them his owne chyldze by adopcion of grace/ & free  
 election

election of his onely goodnesse and mercy. Surely  
 if man or woman cōfydzed wele/ and might knowe  
 perfytely what it is/ to haue the dignite: we shulde  
 nat nede to wryte any moze of this mater. I suppose  
 it shulde sufficiently do vs to vnderstande/ that all  
 dignitees be reduced therto: Nat so/ that euery per  
 son in grace hath this dignite in lyke degre/ but the  
 moze peace that they haue in their soules/ the moze  
 beloued childe to god they be. Rede boke/ here pa  
 chynge/ and study all your lyfe: And all pfections  
 that you fynde in holy doctozs/ as felyng/ swetnes/  
 and gostly experience of graces/ ben but as disposi  
 tions/ instrumētes/ and pparacions to this digni  
 te/ or els they be as effectes & operations of y same.  
 And all be reduced in order to this/ as principall.  
 Rede the cāticles of Salomon/ his p ouerbes/ and  
 all the boke of sapience/ and all the holy scripture/  
 and you shall neuer fynde that they specify any hier  
 perfection and dignite/ than to be the childe of god.  
 for in that/ all swetnesse and vnion of loue & grace  
 is signified all reuelacions of misteries/ and discer  
 nyng of godly knowledge/ all gostly embracynge/  
 dypynge/ kysynge/ touchynge of the holy gost/  
 kysynge of heuently thynge/ maye be vnderstande  
 in this dignite/ that is to say/ to be the childe of god  
 In the whiche dignite/ after saynt Bernarde: man  
 or woman may attayne to so excellent loue of god/ y  
 they may change this name of y childe of god/ and  
 be called & so accept/ as a spouse/ as I shall shewe  
 hereafter: To the whiche dignite we may nat attayn  
 nellyntly/ excepte we haue fyrst opteyned and won  
 by gostly exercise/ or els by singuler pterogatyue of  
 god/ the perfection of the gifte of sapience/ whiche  
 is pfyte

ser. lxxviii. su  
 per cantica.



Ro. viii.

Exod. xix.

scda scde. q.  
 xlv. art. scdo  
 3t. p. q. p. n.  
 an. vi. ad. id

is perfyte peace of the spyrite. In the whiche peate  
 there be many degrees/as we haue shewed/ & I shall  
 shewe moze here after. Blessed ben they that ben so  
 roted in this peace here in this pylgrimage/that no  
 ther swerde/psecucion/anguish/trouble/ne deth/  
 as saynt Doule sayth: Can seperate oz departe the  
 fro the charyte and loue of Jesu Chyriste. For vnto  
 the tyme/that the Diademe and Crowne of glorie  
 come/they may opteyne no greater perfection: for  
 the toye/swetnesse/and Jubile that cometh therof  
 is vnspicable. But although/I moost vnwozthy  
 wretche and synner/am vnable to entreat any thyng  
 of this noble gift/oz to shewe whan it is parfyte  
 oz to wryte any poynt of the swetnesse therof: yet by  
 cause I haue somwhat spoken here befoze of these  
 misteries/the grace of god being my guyde and lā/  
 tozne of light/to the honour of god and your gostly  
 edifycacion/I shall speke a worde oz two/though  
 I be moost vnwozthy/as a beast that presumeth to  
 touche the mount of contēplacion: and therfoze/as  
 scripture saith: I am woorthy to be stoned to dethe  
 yet/referryng me to the mercy of god/I shall som/  
 what speke therof/with feare and reuerēce. For/as  
 saynt Thomas saith: A man may iuge of any ver/  
 tue oz grace/two maner of wayes. One is/by the  
 light of his owne cōnyng/folowing the doctryne of  
 other lerned doctours oz holy fathers/that hath had  
 experiēce therof. Another maner is/to haue y same  
 vertue/of the whiche he wyll iudge/in his soule.  
 Example: As if I haue to speke oz iudge of the ver/  
 tue Chastite/I maye wryte of it by myne owne ler/  
 nyng/ but moche moze perfytely/ if I haue it in my  
 soule/and lyke wise of any other vertue. So/lyke it  
 is/ to

is/ to speke oꝛ write of this noble gift of heuēly wis-  
dome: & specially to me wꝛetche/ naked of all goode  
nesse. Wherfoze/ I am cōpelled to folowe doctozs: &  
bicause I haue done so from the beginnyng of this  
treatise/ I shall so cōtynue by the grace of our loꝛde  
to thende. O: wolde god I had that holy gift of sa-  
pience oꝛ heuēly wis dome/ oꝛ were illustrate oꝛ li-  
ghtned with the light & felyng therof/ that I might  
say oꝛ write any thyng herof/ that might be to the ho-  
nour of god/ and to the edifyng of his holy pilgri-  
mes. But the swetenesse and ioye of this gifte/ whā  
it is perfite/ thoughe it may be feled and perceyued  
with y<sup>e</sup> hert: yet it may in no wyle be expꝛessed with  
tonge: wherfoze/ myne entent was neuer to declare  
the swetenesse therof/ whiche is vnspicable: but all  
the pꝛocesse of this treatise is/ to shewe the waye to  
that ioye and Iubile of the soule. And so I shall cō-  
tynue/ folowynge moche in this mater/ saynt Ber-  
narde and saynt Bonauenture in dyuers places/ &  
specially in his Itinerary: and saynt Bernarde in  
his sermons vpon the canticles of Salomon.

Howe the gifte of heuēly wis dome/ is also cal-  
led the gifte of Sapience: And what it woꝛketh in  
man oꝛ woman by the vertue of bothe these names:  
And howe loue knytteth the louer/ and the thyng lo-  
ued in one: And of the oꝛder/ howe man oꝛ woman  
tyleth from synne to grace: And howe all perfection  
is of the grace of god. The sixte chapiter.

**T**his gyfte/ as it hath two names/ and is cal-  
led the gifte of heuēly wisdomē/ & the gift  
of sapience oꝛ felyng/ so it hath two operacions: in  
that



scda scde. q.  
xlv. arti. p.ii.

Abis. q. vii.  
arti. vi.

p.ii. q. xviii  
arti. primo.

Colosen. ii.

that it is called godly wis dome oꝝ heuenly wisdom  
it iudgeth and ordzeth all spirituall thynges/ as saith  
**Thomas** saith: after the rules of the lawe eternall  
And mozeouer/ it maketh man oꝝ woman able to dis  
cerne/ iuge/ and perceyue heuenly thynges: For/ as  
this doctour saith: lyke as the gifte of vnderstan  
dyng illumyneth the eye of the soule/ and maketh it  
able to beholde and parceyue heuenly lightes & my  
steries: so the lyght of this heuenly gyfte of godly  
wisdom illumyneth the eye of man oꝝ woman/ that  
it maketh it able to parceyue/ iuge/ and discern the  
same heuenly thynges. Also the same gifte called sa  
pience/ hath another operacion/ whiche is by loue/  
to tast oꝝ fele howe swete our loꝝde is/ and all heuen  
lye thyngs. Necessary than it is/ if we shulde shewe  
the perfection of this holy gifte of sapience/ whiche  
standeth in perfite loue/ peace/ and bnyte of the spi  
rite to god/ that fyrst we entreate of loue. For loue/  
as saynt **Thomas** saith: is vnityue/ that is to say/  
it disposeth and draweth all thynges that it ruleth/  
to peace and bnyte: And all loues/ naturall/ sensuall/  
morall oꝝ racionall/ godly loue and charite/ euer la  
boꝝeth to couple and knytte togyder/ the thyng that  
loueth/ with the thyng that is loued. And therfore/  
it is called of saynt **Boule**: the knotte of perfection  
For peace and loue gothe euer togyder: And as the  
loue groweth oꝝ mynischeth/ so dothe peace in lyke  
wise. Wherfore I shall fyrst entreate by what order  
man oꝝ woman riseth in loue. The order howe  
man oꝝ woman riseth from synne to grace/ and so to  
the loue of god/ is in this maner.

Whan man oꝝ woman hath accustomed them selfe  
in vice long tyme/ and long hath lpen in synne: bnd  
douted/

douted the holy gost oftentymes/ called them frome  
their synne/ and that by many and dyuers wayes/  
bothe within their soules/ leueng befoze them þ pay  
nes of hell and dampnacion eternall: & also in their  
bodys/ by visyting thē with sickenesse oz troubles/  
whiche paynes/ though they made them aferde foꝛ  
the tyme/ yet foꝛ all that they wolde nat leaue their  
purpose to synne. And therfoze/ this feare was but  
scruple/ as I shewed in the beginnyng of the fyrste  
day. And of this maner of calling/ speket holly scri  
pture/ sayēg in the voice of god: I called you/ & you  
denyed and dyspyled to come. But whan suche per  
sons loketh on these perylls/ paynes/ and dampna  
cion: oz dayned foꝛ synne/ & begynneth to dꝛede god  
and to haue their synnes in abhomy nacion: whiche  
synnes shall bring them to that endlesse payne/ euer  
to be vnder the subiection of deuyls/ & foꝛ euer moze  
to be separat & deptyed from god/ and his holy angel  
les & sayntes/ consydꝛing howe/ foꝛ suche trasitoꝛie  
and carnall pleasure/ they shall lese the gloꝛie eter  
nall. In none they begin to purpose to leaue their syn  
and feareth nat onely paynes and dampnacion/ but  
also they dꝛede to be separat from god. And so they  
begyn to study/ howe they may recouer the mercy &  
grace of god/ and hath remorse and displeasure foꝛ  
all their synnes/ offences/ vnkynndnesse/ and rebelly  
ons agaynst their loꝛde and maker. Wherfoze/ cal  
lyng to remēbraunce the scripture of god/ þ saithe.  
Whan soeuer a synner wyl leaue his syn/ and be co  
rite and soꝛie foꝛ the same/ god wyl moze gladly re  
ceyue hym to his grace and mercy/ and forgyue him  
his offences/ than he can be to aske it. Anon they rise  
and go to the churche/ and in this purpose & soꝛowe  
ppl. of pf. f they

Capi. i.

Prouer. i.

Ezech. xxxiii  
If here. iii.




psl. lxxv. xlv.  
arti. tertio.


sapi. lxi.

Luce. ii.

Job. xxi.

they take the sacrament of penance. And so doyng  
vndouted they opteyne the grace and mercy of god  
althoughe they were befoze the greatest synners in  
the worlde. And with grace/ as saynt Tho. saithe:  
cometh to all the giftes and vertues aboue reherfed  
foz/ as the Wise man saithe: with grace cometh all  
goodnesse: and they receyue of god peace/ and holy  
loue of Charite. This is the fyrst degre of Peace/  
foz now we they haue peace with god/ but yet they ha-  
ue nat peace with themselfe noz with the worlde/ foz  
with them they must haue contynuall batayle/ resy-  
styng their suggestions and temptacions/ euer mo-  
tifieng their bodies by watche/ fastynge/ and other  
goostly exercyses/ and neuer to consente to synne a-  
gayne. This is the Peace of the good wyll/ whi-  
che the angelles brought and shewed to the worlde  
in the Natiuite of our lord Iesu / whan they son-  
ge. Gloria in excelsis deo. Et in terra pax homini-  
bus/ bone voluntatis. Glozy be to god in heuyn/ &  
peace in erthe to man oz woman/ that hathe a good  
wyll. Suche be they that beleueth in the son of god  
foz to them he hath gyuen power/ as saynt Johan  
saith in his Euangely: to be made his chyldzen.  
Thus we maye se/ howe with grace it cometh/ that  
man oz woman hath the gyftes of the Holy gooste/  
with faith/ hope/ and all other vertues: And also the  
hype dignyte to be the chylde of god/ by adopcion of  
grace and faith. 

**C**Howe/ lyke as there been dyuers degrees in the  
lyght of sterres/ so there is in the swetenesse of loue  
great dyuersite: And how that many foz lacke of ex-  
perience/ be soze troubled in this mater/ & that with  
out cause

out cause: And of the drynesse of the spirite/ and the  
cause therof: And howe loue spredeth swetenesse af  
ter mortification/ and first fedeth with bytter tea  
res of contricion/ and after with the swete teares of  
contemplacion. The. vii. chapter. 



At now remaineth to shewe/ how they  
that be lately conuerted from syn/ hath  
loue and charite / si the loue/ where soe  
uer it be/ gyueth a spyzituall gladnesse  
and swetenesse of deuocion/ to mannes  
soule. But here a questyon maye be moued/ howe it  
fortuneth/ that many after their couerston to penaū  
ce/ feleth lytell loue in them selfe towarde god/ lesse  
swetenesse/ and almost no deuocion in their soules.  
To this it maye be answered: that lyke/ as there is  
great differēce in the clerenesse of the starres in the  
firmament. All be bryght/ but some moze bryght thā  
other: some moze censpyble (that is: moze able to be  
percepued by our senses) than other: So it is amo  
ge the childe of god. All be the childe of lyght/ as  
saynt Poule saithe: but all be nat equall in lyght &  
pfection of grace / no: all in one degre of peace and  
loue. Undouted/ who soeuer be thus conuerted to  
god/ at the leest he hath the first degre of grace/ but  
by cause Grace is but tendre in hym/ as yet: Ther  
fore the swetenesse of grace/ whiche is the holy loue  
of charite/ is nat pcepued. and specially in them that  
hath accustomed their bodyes longe tyme to synne/  
excepte they ryse in marueylous great contrycion &  
compunction of hert: as dyde Mary Magdaleyne  
and Mary the Egipcian. For than their grace is so  
mighty/ & hath such dominion o: rule of their hert/

ps. the. v.



that it sheweth the swetenesse therof/ and in maner  
 appereth as sensyble grace in their soules. And this  
 dzyneesse and lacke of deuocion oꝛ swetenesse of loue  
 comonly moche troubleth them/ after their conuer-  
 sion to god/ whose lyfe befoze hath ben moche ydell  
 and delycate/ all gyuen to spoztes and pleasures of  
 the worlde. For that herte/ without great exercise  
 may nat at the fyrst haue contynually the sensyble fe-  
 lynyng of grace. And this troubleth many/ and letteth  
 them from perfection and gostlynnesse/ makynge the  
 to thynke that they be out of the grace and fauour of  
 god/ and it is nat so. But that dzyneesse in them that  
 thus be conuerted/ is oftentimes without mortall  
 synne/ and it is a naturall effecte. For the soule hath  
 suche ampte and loue to the body/ that lyke as in he-  
 uyn the glozie of the soule/ shall redounde in the bo-  
 dy/ and glorifye it also: so/ here it wolde make the  
 body partener of all graces/ giftes/ vertues/ swete-  
 nesses/ feruours/ and of all holy loue/ deuocion and  
 felynges. And as it may/ it wolde shewe them sen-  
 syble/ and make the hert fele and tast heuenly thyn-  
 ges: but bicause/ outhet their grace is very small/  
 oꝛ els their bodies and hertes be nat wele mortified  
 but rather farre out of order/ by yuell customes of  
 synnes and vanptees/ that they haue moche bled in  
 their lyues paste/ oꝛ els parauenture for some other  
 cause knowen to god onely and hydde from man/ &  
 they can nat receyue noꝛ fauour such spirituall thyn-  
 ges. And so saynt Poule saithe: that the sensuall oꝛ  
 carnall person perceyueth nat spirituall oꝛ heuenly  
 thynge. And all this is/ bycause they be nat morti-  
 fied in body. The swete opntment that Mary mag-  
 daleyne brought to enoynt our sauour Iesu/ dyde  
 neuer

never cast his swete fragraunt sauour / as longe as  
it was closed and shutte in the bore. But whan the  
bore was opened / the Euangelyst saithe: it gaue su  
che an odour / that all the house was fylled full with  
the fragraunt sauour of the oymntment. So the pre  
cious oyle of holy loue / shet in a soule / all closed w  
in a filthy body as in a bore / can nat shewe forth his  
swetnes / vnto þ body be broken & mortified by wat  
che / fastyng / & other gostly exercises: & than vndou  
ted / grace shall shewe her swetnesse / that is / felyng  
of loue. But yet this nat withstandyng / there is  
none truely conuerted to god from syn / but they ha  
ue some censyble felyng of swetenesse / wherby they  
may surely coniecture of the grace of god / that it is  
in their soules. And whan they be asked / outhet of  
spyzite of the holy gost oꝝ of their owne conspence /  
oꝝ of their goostly fathers oꝝ counsaylours / wheder  
they wolde syn agayne / and they answere nay / but  
rather they wolde suffre dethe. Also / asked wheder  
they haue a wyll and desyre to kepe the comaunde  
mentes of god: and after their felyng some wyll say  
ye with all their hertes: some other wyll say / wolde  
god I might fele that desyre in my hert / and surely /  
bothe be swetnesse of grace. Of the two fyrst there  
is no doute / & of the thirde the prophet Dauid wyt  
nesseth that it is so / in his psalme. Concupiuit aia  
mea desiderare iustificationes tuas / in omni tem  
pore. psal. C. xliii. sayeng. My soule good lorde  
hath coueted to desyre thy iustificaciōs / that is / thy  
grace and mercy / and loue to fulfyll thy comaunde  
mentes at all tymes. He saithe nat / my soule desyareth  
thy iustificacions / but he saithe: my soule coueteth  
to desyre / that is: my soule coueteth oꝝ will heth to  
ppl. of p. f.iii. haue



Cap. vii.  
ppe finē.

Eccle. ix.

Psal. lix.  
et. lxxix.

to haue a wyll/ to desyre to fulfyll thy iustificacions  
and comaundementes. So/ in lyke wise saynt Jer-  
come/ in the prologge of the Byble/ wrytyng of hym  
selfe/ reherfeth the same verse/ as though he durst no  
farther knowledge and promyse of hym selfe/ but  
onely/ that he had a wyll oꝛ a couetyng desyre to de-  
syre to fulfyll the commaundementes of god/ and to  
haue his holy loue and grace/ sayeng. I may saye/  
My soule hath coueted to desyre loꝛde/ thy iustifica-  
cions/ wherby you may knowe/ that although man  
oꝛ woman hath nat censyble cōpunction: yet/ if they  
haue a desyre oꝛ a wyll to desyre/ to fulfyll the com-  
maundementes of god/ it maye be sufficient & holy.  
But natwithstandyng/ that some hath this dꝛynesse  
of spyrte and dulnesse of body/ after their conuer-  
syon. yet many other there be/ that hath the censible  
sweetnesse of grace/ in cōpunction and contrycion  
foꝛ their synnes: yē/ with censible soꝛowe and great  
habundaunce of teares in those/ to whome god gy-  
ueth that grace to haue teares. foꝛ/ as saynt Gre-  
gorie saythe in his dialogges. Lib. iiii. cap. xxxiii.  
It is of a speciall grace to haue teares. Nat so bus-  
derstandyng this mater/ that grace is so censyble/  
that by our bodily senses it may be perceyued. foꝛ/  
as the Wyse man saith: No persone knoweth whe-  
ther he be worthy the loue and fauour of god/ oꝛ his  
hate: But yet/ they that haue that synguler pꝛero-  
gatyue gyuen to them of god/ by their seruour of de-  
uotion and peace of their soules/ may haue a great  
coniecture of grace. To all suche/ our loꝛde gyueth  
the wyne of compunction/ and fedeth them with the  
bꝛeed of teares and soꝛowe: Parte foꝛ the abhomy-  
nacion of their synnes/ parte foꝛ their unkyndnesse  
to god/

to god/ parte foꝛ feare of damnacion/ parte foꝛ feare  
lest they schulde be separate and departed from god/  
and parte foꝛ the myseries and contynuall batayle/  
in the which they be wꝛapped/ by the reason of their  
iniquite and synne. Foꝛ surely/ all though they be  
in grace/ streight after their conuersyon/ and haue  
peace with god/ yet they haue nat peace with þe  
great enemyes: the flesshe/ that is their bodies/ the  
worlde/ and the deuyl. And therfoꝛe/ their hertes  
can nat be holly conuerted to god/ as yet: but they  
muste do as the Jewes dyd/ whan they came out of  
the captiuyte of Babylone/ and began to buylde a-  
gayne the Temple & walles of Ierusalem/ of whōe  
it is wꝛitten in the boke of Reemye/ that they deu-  
ded their nombꝛe in two partes/ so that thone halfe  
bylde the walles of Ierusalem/ and that other halfe  
were redy in harnesse to defende them from their e-  
nemyes/ whiche wolde haue letted them from buyl-  
dyng. So do we/ whyles our reason enfourmed  
with faith/ is about to buylde the house of consci-  
ence/ and to oꝛder our senses: Lette our wyll and af-  
fection be armed with Charite/ pacence/ and per-  
seuerance/ to defende vs from our enemyes. And  
than/ as saynt Gregorie saythe: these bytter teares  
and batayle/ contynewyng with vs a certayne sea-  
son/ as it shall please God to oꝛder foꝛ vs/ whiche  
dispolet all foꝛ the best/ as he knoweth moost expe-  
dient foꝛ vs/ to the mortifyng of our bodies & helth  
of our soules: Than shall they cesse/ and the swete  
teares of faruent loue shall appere in vs/ gyuenge  
vs a taste howe swete our loꝛde is: as it


shall appere moze clerely in  
the next chapter.

Cap. llii.

Vbi supra.

The oꝛ



**T**he order shewed/ howe man or woman ryseth from syn to grace/ here foloweth howe they may ascende in grace: and howe penaunce is figured by the water/ that Moyses smote out of the harde stone: & howe the swetenesse of grace is figured by Manna/ and how after batails and temptaciōs/ god reareth by the soule to hope in hym: and howe teares be gēdred by the consyderacion of the goodnesse of god/ and our owne unkyndnesse: and of great feruour & deuotion that foloweth of the same/ and of two sorrowes that picketh them forward: and howe paynes proueth that the spirite of god is in vs. 

## The eight chapter.



**T**his conflicte/ batayle/ and bytter treasures of compunction long tyme cōtynuing/ accōrdyng as the quantyte or excellence of our trespasses shal requyre/ god shal dispose for vs/ as he dyd for y childre of Israell: whom after their passage throughe the Reed see/ he ledde in to desert and proued them there/ in many and dyuers ways. And gaue the the drinke y Moyses smote out of the harde stone with his rodde/ whiche signifieth the pzoofe in the sharpe state of penaunce. But afterwarde/ to shewe y swetenesse and frute of penaunce/ to all that be pseuerant therein/ he fedde them with the swete Manna/ whiche fode was more plesaunt to the faithfull people/ than any erthely thyng myght be. And also/ after their passage ouer Iordane: whiche signifieth the state of perfection and holy lyfe of religion: In the whiche/ let nat euery person/ anone in their begynnyng lōke for peace of spirite/ swetenesse/ & perfection:

Exodi. xxi  
et. xxi.

Exo. xxi

Ibid. xxi

Iosue. iii

tion: but let them remembze/ that god comaunded  
the people of Israell to prepare them to batayle: &  
so/ after many and dyuers batayls ouercome/ he ga  
ue them the possession of the lande of repromission  
and redde them with the frutes of the same countre.  
So he shall do to all them that abyde permanent  
and standeth stedfast with hym in temptacions/ ou  
ther in the worlde oz in relygion: But moche moze  
in relygion: he shall fede them there with the breed  
of desert/ that is to saye/ with faith/ hope/ and cha  
rite/ and with swetenesse of grace/ whiche is y very  
anna/ in the desert of this lyfe. And after that he  
hath smytten our stony hertes with the rodde of tē  
pracions and other aduersitytes/ He shall make/ nat  
onely the teares of deuotion/ to issue out of our eyes  
for to gyue our soules drinke/ but also he shall gyue  
vs a tast befoze/ of the frutes of y heuēly cōtre of re  
mission of glozy. & after this maner he shall order  
vs. He shall after all these batayls/ oz els in y tyme  
of our batayls/ touche our hertes with his grace/ &  
moue vs to consyde his goodnesse/ and to loke on  
his charite: whiche nat onely hath create and made  
so goodly creatures/ so fayze/ so swete/ so beautifull/  
so plesant/ so good & profitable: And hath endowed  
man with all/ makynge him lord of all. And in these  
scripture saith: he teacheth man to cōsider/ howe  
good/ howe swete/ and of howe incomparable per  
fection and profyte he is/ that made them/ to all that  
true and loue hym: whom it lyked onely of his in  
finite mercy: nat onely to take the nature of man/  
but also in it to suffre so myserable paynes/ for to re  
deme hym from dampnation. This causeth man to  
marueyle of that vnspekeable loue and mercy/ that  
suppl. of p.

Sexto.

xiii. & c.

sapient. xlii. & c.  
3<sup>e</sup> eccle. xlii.  
et cetera.



the hye god omnyppotent wolde vouchesafe to vyle  
hym selfe so lowe/ that he might dignifye man. this  
depely consydyed/ howe he had mercy vpon man/ &  
toke hym to his grace without cause/ meryt/ or sup  
plycation of manes parte: all the hole worlde wrap  
ped in synnes and idolatry/ as his vttermost enne  
myes. No doute/ but he wyl moze gladly receyue  
them to his grace/ without repugnaunce or stoppe/  
without rebuke or checke/ for whom he hath shedde  
his pzeious blode. This gyueth the penytent great  
conforte/ and causeth hope in mannes soule. Than  
consydyng farther/ howe of most tendre loue he suf  
fred suche myseries and paynes/ for to paye the tau  
some of mannes syn/ and to bye for hym the eternall  
glozie: from the whiche glozie non be excluded/ but  
they onely that wyl exclude the selfe. Than lokyng  
on his owne profyte/ and endeuoryng hym selfe to  
procure the same: And also consydyng his owne vn  
kyndnesse/ that he hath shewed to god/ & howe god  
hath spared hym/ and many tymes forgyuen hym: &  
yet/ is as glad to receyue him/ as euer he was: than  
the hert begynneth to relent and melte in to teares/  
whiche befoze was all harde and stony/ as a flynte:  
And than he begynneth to loue sensibly: And than  
fyrst he feleth that he loueth god/ by reason of y<sup>e</sup> whi  
che loue/ he hopeth & trusteth to be the chyld of sal  
uacion. And therfoze he conceyueth great spirituall  
gladnesse in his soule/ somtyme with suche deuot  
cion and swetenesse/ that the loue compelleth hym  
to wyl he and desyre to suffre the same dethe on the  
crosse for our lord god/ that he suffred for hym and  
all mankynde/ confessyng and knowleggyng in his  
herte/ that though he shulde suffre all the paynes  
that ben/

that ben/ he shulde neuer recompence his lord god  
for his great loue and mercy. And there vpon he be-  
gynneth to studie / howe he maye best serue God.  
And somtyme nat onely contented to kepe the com-  
maundementes of god/ but also he hath a desyre/ af-  
ter his possybilyte and power/ to kepe the counsay-  
les of the Gospell of god. And that he may the bet-  
ter perfourme that blessed desyre/ he taketh on hym  
the yoke of our lord/ in holy religyon. In the whi-  
che: keepynge his dueties/ he dayly encreaseeth and  
groweth in this holy loue/ and censyble grace and  
deuocyon: By the reason of the whiche/ and by the  
consyderacion of the innumerable benefytes / and  
mercyes of god: His desyre is mightely enflamed/  
to loue and prayse god / and that withall his herte/  
power/ and spyrtes: to thanke hym for his greate  
kyndnesse and mercy. And of that desyre (as the no-  
ble clerke Harpe saithe) Two sorowes ryseth: one/  
for the defaute of spyrituall strength/ by the reason  
of the whiche/ he can nat prayse god/ as he wolde  
shulde. And the other springeth of the great desyre  
that he hath to profyte and encrease in vertues / in  
the whiche/ he seeth hym selfe euery daye to fayle.  
And these two pricketh and constrayneth hym to go  
forwarde in Loue and perfectyon/ and dayly to en-  
crease in the loue of god and holynesse of life/ so that  
euery day he is more and more stronge/ to resyst te-  
ptacions: and to prosecute and occupy his grace.  
But yet he can nat haue his purpose / anone to at-  
tayne to perfection: as he wolde. For whan almighty  
god seeth his fetuent desyre/ and howe stronge  
he is in his scrupce/ by the reason of this swete and  
censyble grace of loue/ he wyl proue hym farther.

ppl. of. p.

G. ii. Whe

scda pte dñe  
ctoꝝ cōtem  
platiuozū de  
cōsurrectiōe  
vite spūalis  
gradu pñ. 19  
fine.



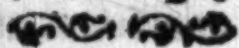
This pte  
p. 11. i. finē.

Whether with suche seruour/study/ and dyligence/  
he wyl loue hym also in aduersite/ for that is of ferre  
more perfection. For/ as the foresaid clerke Harpe  
saith. Great is the wysedom of them/ that dyligēt-  
ly serueth god/ whan they haue censyble grace and  
swetnesse or loue: but moche more is their wysedom  
that as studious ly wyl serue hym in aduersyte/ as  
in prosperite. And therfore god wyl proue vs. and  
as he sent many batails to þ childre of Israell/ after  
they had passed ouer Jordan: so he wyl after great  
seruour & deuocion/ sende to his ieruautes for their  
great profite/ many & herde batayls: outhet by out-  
warde troubles & vexaciōs/ or els by strange tēpta-  
ciōs/ as by puttyng to thē sōtyme feares of greuous  
and lothsome sickenesses: as the Palsey/ leproy/ and  
suche other. And sufere them to fele/ as it were a sy-  
mylitude of suche dysceases/ or a disposycion to the  
same. And it is nat so at all tymes/ but all is done  
for our pryte and gostly encrease. To some he wyl  
sende the batails of infydelite and disperacion. And  
all these tourneth to them that be perseueraunt in re-  
lygion/ and wyl abyde with our lord in their pue  
of temptacions/ to their profyte and goodnesse/ by  
cause they loue god: And contrariwise/ to them that  
be vnstable and vnkynde/ as the iewes were/ suche  
temptacions worketh great trouble: And all that is  
bycause they remēbze nat/ how mercifully god hath  
delyuered thē/ fro many other temptacions & trou-  
bles: and specially from the captiuyte and daunger  
of the worlde/ and yet they haue no hope in hym/ as  
they shulde haue in their lord god/ and most redy  
saupour. Of this vnkyndnesse/ the prophete Dauid  
reproued the iewes/ long tyme after they came ouer  
the fode

the floode of Jordan: whiche signifieth the entryng  
 in to religyon/ sayeng in his psalme. Psal. lxxviii.  
 They haue nat remembred the day of their trybula-  
 tion/ whan god deliuered them/ fro the captiuite &  
 thraldome of Egypt. But this conflicte and bataille  
 after that we profyte and encrease in the swetenesse  
 of Grace/ is to vs all/ moche necessary and profyta-  
 ble/ lest the infydels oꝝ pagans/ wolde obiecte to vs  
 and saye: ye Chriſten people be disceyued/ foꝝ there  
 is no ſuche ſwetenesse of grace/ as you ſay: but your  
 deuocion and feruour is/ but a naturall effecte. Foꝝ  
 to euery thyng that man oꝝ woman ſetteth their ple-  
 ſure/ that they ſhall loue/ as the chylde his parentes  
 and the pagane oꝝ ſarazin his falſe goddes. But to  
 this falſe diſwaſion/ it is ſoone answered: that the  
 loue of pagan to pagan/ oꝝ their deuocion to their  
 falſe goddes/ differeth as moche fro the holy loue of  
 charite/ in the hertes of the chriſten people/ as dothe  
 the ſmoke fro the flame of the fyꝛe. And as the ſha-  
 dowe fro the lyght/ and the ymage of a man payn-  
 ted on the wall/ compared to the very lyueng man.  
 foꝝ lyke as in the tempeſt/ the ſmoke vaniſheth a-  
 way/ but the fyꝛe kyndleth and the flame encreaſeth  
 ſo in trybulacion/ the loue and deuocyon of the pa-  
 gan oꝝ infydele/ vaniſheth awaye as the ſmoke oꝝ  
 ſhadowe: but the deuocion and loue of the chriſten  
 man oꝝ woman/ though it be depꝛeſſed & kept down  
 with the bellowes of temptation oꝝ trybulacion foꝝ  
 a ſeaſon/ yet it encreaſeth cōtynually in tribulacion  
 And therfoꝛe it is moche neceſſary to man oꝝ woman  
 to be viſyted of god with ſuche aduerſyteis/ nat one  
 lye bicauſe he entendeth to encrease the grace & loue  
 of his ſeruañtes/ but alſo that he pꝛoue wheder they  
 ppl. of p. g.iii. will



Wyll serue hym in temptacion and trybulacion/ as they wolde do in prosperite/ or no. for if they be nat inflate and proude in prosperyte and swetenesse of grace/ noz broken in the aduersyte of trybulacion: Surely/ than god fyndeth them as vesselles conuenient and apte/ for to receyue the wyne of loue/ and lycour of lyfe/ whiche he anone sendeth to them. for after these temptacions and trybulacions be taken awaye/ he restozeth them to their olde swetenesse of loue: Whiche loue/ by the reason of those temptacions/ is moche moze than it was befoze/ and daylye encreaseth in brenyng feruour and deuotion/ moze now in shorte space/ than it dyd befoze in long tyme.



Howe of this reherled exercyse and ascencion in grace/ foloweth thre feestes of the Holygost in our soules/ of the whiche/ the fyrst is touched in this present chapter. And howe the soule wolde make the body partener of euery ioye/ if it were mortified. & howe dyuers persons in dyuers maners descendeth fro this feest. And howe some ascende so diligently/ and clyme so hye in the tre of grace/ that they attayne to the crucifixe. The nynt chapter.



Thus they encreasyng and perseuering studiousely/ whan it pleaseth almighty god/ he cometh and maketh a gret feest in their soules. And toucheth the with suche abundaunce of spiritual ioye & gladnesse/ that they neuer feled suche befoze/ in all their dayes. for as maister Harpe saith: it semeth to them

Vbi supra  
gradu. iij.

to them that they be ouerflowen with a fode of ioy/  
 that passeth all þ ioyes in this worlde/ though they  
 were all at ones in one pson. And certainly no mar  
 ueyle/ for as saynt Gregorie saithe: a lytell of the he Omel. 37.  
 uenly light or ioye oues sene or tasted/ all the ioye of  
 this worlde is accounted but small. This is þ wyne  
 of loue/ with the whiche they be so inebziate and re  
 plenished/ that they be as spiritually Drunken for  
 ioye/ and so ouerflowen with suche gladnesse of spi  
 rite/ that they may nat stāde/ but lye in langour and  
 despyze to god/ in maner/ as one that were sicke for  
 loue. First/ whan the soule receyueth this spirituall  
 gladnesse/ in suche vnwont abundaunce/ it wolde þ  
 the hert shulde be partener therof/ and offreth to the  
 body parte also. but the hert/ bicause it is nat morty  
 fied/ is soze amoued and wolde fayne receyue þ ioy  
 but it may nat. In somoch/ þ all the body semeth to  
 þ soule to lytell/ to receyue þ vnspecable ioye: wher  
 fore/ the hert hoppeth & leppeth in the body: & nowe  
 openneth & nowe closeth/ and wolde fulfayne serue  
 to Grace/ But it maye nat/ for that it is nat morty  
 fied/ as we haue sayd: Suche is the brennyng loue  
 of the spyrite/ in that tyme/ that it compelleth all the  
 senses to leaue their operacions outwardly/ and to  
 come in and to serue to loue. And it is so vpolente/  
 that it heueth and lyfteth vp/ the spyrite to God/ by  
 compulsyon & violence. Than cesseth all outwarde  
 tirmoyle and busynesse/ abstractions/ and bagaci  
 ons of mynde/ the soule onely couerted to god. this  
 is the fyrst feest/ that the gyfte of sapience maketh in  
 man or woman: this is a tast of þ fyrst rype grapes  
 of þ gift of heuenly wisdom or sapience: Whiche re  
 dyeth suche ioye & gladnesse in þ soule of man or wo  
 pyl. of pf. g. iiii. man/



man/ that the hert were nat able to receyue it/ but it  
 shulde braft in sondre/ except grace tempred & swa-  
 ged it/ causyng it to cesse in due tyme. But alas: It  
 is moche to be lameted/ that fewe now of dayes/ at-  
 tayne to this fyrst feest and ioye of Sapience: and  
 moche to be sorowed/ that those so fewe in nombre/  
 whan they haue receyued that heuenly influẽce/ lese  
 it agayne by their owne neglygence/ and by their  
 owne folly/ cast thẽ selfe moze abacke/ than euer they  
 were befoze/ whan they fyrst receyued it/ and all for  
 lacke of discrecion and dilygence in their discẽdyn-  
 ge fro that ioye. Some/ for that they be nat all mor-  
 tified/ but leaneth to their proper wylles/ hauynge  
 desyre to knowe moze experyence of that ioye/ than  
 grace wyl graunt. And whan grace sufficiẽtly mo-  
 ueth them to leaue their ascencion/ and to discende  
 to the exercise of other vertues: Than be they curi-  
 ouse to knowe/ and wyl nat discende/ but contynua-  
 ally ensueth the same. And that maketh the herte so  
 to labour/ as the foresaid clerke Harpe saythe: that  
 the blode that is about the herte begynneth to waxe  
 grose: And the hert naturally perceyuing that/ clo-  
 seth it selfe/ lest it shulde be cõpelled to receyue that  
 grose blode/ to the dampnage and hurte of the hole  
 body. And it shytteth it selfe so sore somtyme/ that  
 parauenture/ as this doctour saith: Two yerres or  
 thre after/ it is nat so opened agayne. And that cau-  
 seth great trouble/ bothe byzness and dulnesse of spi-  
 rite and body heuynesse of hert & pensyfnesse/ whan  
 suche persons consyder what ioye they haue had/ &  
 now be brought to suche case/ þ they fele no swete-  
 nesse of deuocion and loue. And so they thynke thẽ  
 selfe forsaken of god/ & ther vpon fall in to dyspayre.  
 But

Vbi supra

Ibidem.

But suche be soze deceyued / for their grace is nat  
lost / all though the swetenesse therof / appere nat to  
them in that felyng / that it dyd befoze. And that is a  
naturall effecte / bycause their hertes be so fast clo-  
sed / that their corporall nature is nat disposed and  
apte to receyue suche mighty wyne of loue. Where-  
foze / wysedome it is for suche / to tourne agayne to  
their A. B. C. and lerne the crosse of Christ agayne.  
And that is / by the benefytes of god / conspyding the  
and comparng them to our vnkynndnesse and syn-  
nes / and to make supplicacion for compunction and  
teares: And that I shall open our hertes agayne / af-  
ter the forme aboue rehersed. Some in their discen-  
sion from this ioye / falleth to moze folly: for lyke  
as I suggyst he pylgrimes / that hath gone the moze  
parte of their iourney / wyl be wery / And whan in  
maner they se the cyte wherto they go / they wyl gy-  
ue ouer their iourney and tourne home agayne / to  
their olde dwellyng place. Suche ben they / that af-  
ter this abundaunce of heuenly ioye / wyllfully wyl  
retourne to their olde conuersacion / and seke for bo-  
dily consolacion and worldly conforzte / thynkynge  
that they haue ynough of perfection. And these ben  
farre moze casten backe / than ben that other. For so  
tyme so doyng / they lese their grace all toguyder.  
And therfoze / wysedome it is after suche felynge / to  
gyue vs to prayer / or other goostly exercise / solyta-  
rily: euer rebukynge and dispysng our selfe / & euer  
resistynge the thoughtes of vayne glozie. And spe-  
cially / se that we haue no complacence or pleasure /  
in our owne perfection. For suche vayne glozie and  
curiosyte is / as the propertie of the wyl / whiche is  
most contrary to that hye perfection / and letteth it  
moche:



moche: But they that after their heuently eleuacion  
and ascencion in the tree of Grace: and after the tas-  
tyng and felyng of this vnwont Iubylacion and  
ioye/ dyspyseth all worldly consolacion and compa-  
ny. And neuer cesseth to run the waye of vertue/ af-  
ter they haue tasted how swete our lord is/ they be  
neuer wery to labour from vertue to vertue/ ascen-  
dyng and clymyng in the tree of Grace/ vnto they  
come to the Crucifixe. And these persons so prospe-  
teth after this beforesaid/ o2 suche other lyke felyng  
of loue and ioye/ that nothyng sauezeth to they/ but  
Jesu and his holy passion. Suche persons ben these  
that setteth all their study/ to kepe the memoizalles  
of saynt Bonauenture/ as they be expessed in the se-  
conde boke/ and in very dede kepe them precisely/ or-  
dying all their lyues/ accordyng to the same. And so  
contynuyng/ they attayne to greater feestes/ and  
more hye and abundaunt ioye of the sppsrite.

cap.28.&c

Here is entreated of thre feestes of this day/ and  
the cause why. And howe these feestes be compared  
to the swete wyne: And of the inebriacion of the  
soule with ioye/ whiche is the seconde feest of this  
day: And what effectes these swete wyne wrought  
in the holy fathers. And howe they that tasteth of  
these feestes/ shulde beware of vayne glozy o2 vayne  
pleasure in their felynges & ioyes. The.x.chapiter.

In lib. de  
septem do-  
nis.

Bonauenture assigneth to euery day/ thre fe-  
stes o2 refections/ whiche/ for that we wolde  
be chozte/ we leaue out for this tyme/ purposyng ou-  
lye/ to entreate of the feestes that parteyneth to this  
day/ bycause all felynges be appropried to the gifts  
of this

of this day. And though there be in every day some  
 saynges and goodly refections of the spyrite/bothe  
 of loue and also of peace/and illustrations of myn-  
 de: yet/ we dyde compzise all those partyculer refer-  
 tions of the soule/ vnder the frutes of every daye:  
 whiche be nothyng els/ but delectacions in workes  
 of vertues. And moche more abundaunt is the swete-  
 nesse of all the dayes paste/ bycause they receyue in-  
 fluence of this gyfte of Sapience/ as saynt Tho-  
 mas saith: In tertio distin. xxxiii. arti. quinto.  
 for the frutes of this day/ redoundeth and gyueth  
 influence/ delectacion and perfection to all the other  
 dayes: whiche in all them that laboꝛeth to ascende  
 in the tree of Grace and vyne of loue/ worketh vn-  
 speakable feestes and ioyes of the spyrite: ye/ they  
 maye rather be called Subylacions of the spyrite/  
 than ioyes: for they excede oꝛ passe all ioyes/as mo-  
 che as armony passeth melody/ oꝛ as the soule pas-  
 seth the body. These ben the swete wyne of loue/  
 lyke to the Valuesyes oꝛ Tyres/ whiche groweth  
 in the heighth of the mount of Contemplacyon and  
 perfection: Of the whiche/ none maye drinke/ but  
 they onely that be perfite/ oꝛ els nye to the heighth of  
 perfection. For they be ordayned of god/ onely for  
 his dere darlynges and welbeloued frendes/ whom  
 he commaundeth to drinke/ sayeng. Canticoꝝ. v.  
 Drinke my frendes/ and be inebziate oꝛ dzoken with  
 heuently ioye/ my most dere beloued. This inebzia-  
 tion oꝛ heuently dzonkenesse of the spyrite/ after Bo-  
 nauenture and Harpe/ and other dyuers doctours/  
 is thus discribed oꝛ declared. The Gostely dzon-  
 kennesse of the soule is/ a recepyunge oꝛ more abun-  
 dant & plentiuouse Joye/ infused by God/ in to the  
 herte

Harpe.  
 Vbi supra



Ibidem.

Vbi supra  
gradu.ij.

Ibidem.

hert of man oꝝ woman/ than the hert is able to bere:  
 In so moche/ that in the pꝛesence of ꝑꝛ spiritually ioye  
 oꝝ gladnesse/ the hert foꝝ suche abundaunce/ is moꝝe  
 lyke to bꝛast/ than so enflamed to contynue that ioye  
 oꝝ Jubile. Howe marueylous effectes this heuently  
 wyne hath wꝛought/ in those holy fathers and sayn-  
 tes/ that hath tasted therof. I myght bꝛing in many  
 examples/ but by cause I wolde be shoꝛte/ I shall re-  
 herce a fewe. Harpe/ in his treatise of contēplacion  
 sheweth/ howe in this vnwont ioye/ some hath ben  
 compelled to syng/ some to wepe/ some coude noth-  
 ing speke: but Jesu/ Jesu/ Jesu. Some coude nat  
 saye so moche/ but onely expꝛesse suche voyces/ that  
 be nat in vble to signifye any thyng. And he recy-  
 teth an example of one Maseus/ a frere obseruaunt/ the  
 whiche in suche ioye oꝝ Jubyle/ coude speke noth-  
 ing but. v. b. v. He reherceth also of other/ whiche in su-  
 che ioye oꝝ Jubile/ trymbled oꝝ quaked in all ꝑꝛ ioynt-  
 es of their bodyes. Some so moued/ that they cou-  
 de nat but ronne about/ as saynt Bernarde the ob-  
 seruaunt/ and fyrst disciple of saynt Fraunces: Whi-  
 che/ whan he was enflamed with suche Jubyle/ of-  
 tentymes ranne about the mountayns/ many dayes  
 continually. Some were constrayned to leape and  
 daunce foꝝ ioye/ some to clappe their handes toge-  
 der. These effectes maye seme incredyble/ to them  
 that neuer tasted suche ioye/ But holy fathers that  
 hath had experyence therof: hath laste suche thyngs  
 behynde them in wꝛitynge/ foꝝ our erudycion & ler-  
 nyng. The cause of this great cōmociō oꝝ mouing  
 of their bodyes/ as I suppose is/ foꝝ ꝑꝛ they be nat yet  
 all mortified/ though pauēture/ they be hye in ꝑꝛ  
 of grace. Therfoꝝ/ whan the soule wolde make the  
 body

body partener of suche heuently ioye/as it feleth/the  
body is nat able to receyue it all/ without feare of  
brastyng/ ne yet for strenghtnesse to contayne it: Do-  
ctors gyue example: as whan mighty newe wyne  
is putte fyrste in to a vessell/ it boyleth vpwarde/ as  
though it wolde brast the vessell. So in lyke wise/  
in suche holy fathers/ whiche though they haue had  
parauenture experience of great ioye many tymes/  
yet they neuer receyued or tasted so gret ioye before  
These ben they/ that nat onely abhorred all mortall  
syn/ but also they applyed all their study to eschewe  
all venyall syn. No temptacions coude pzeuayle a-  
gainst them/ their perfection and experience was so  
great/ but rather all temptacions fledde thir holy-  
nesse. Howbeit somtyme to suche persons/ god lea-  
ueth one speciall clogge or other to kepe the in meke-  
nesse/ lest they schulde be extolled in their owne myn-  
des/ by the reason of their gyftes/ felynges/ & ioye:  
as he lefte to saynt Poule the trouble of his flesshe/  
for his exercise. And as he saith of hym selfe/ lest the  
multytude of reuelacions schulde enflame him with  
pride and bayne glozte/ & make hym proude. Where-  
fore to suche holy persons/ that may attayne to these  
perfections/ necessary it is/ nat to rest in any gyft or  
felyng/ but as a Bee/ to flye from gifte to gifte/ and  
so gather swetenesse of euery flour/ that they maye  
cary all in sppyte to their hyue/ that is/ to referre all  
their swetenesse to almighty god/ and in hym to rest  
and there to make their hony of contemplacion/ as  
in the fountayne/ authout/ and gyuer of all swetenesse  
and loue. And this maner of ioye/ is the seconde fest  
of this day/ whiche passeth that other feest before re-  
uerbed. The lpyght of grace so aboundeth/ and is so  
breme in

Harpe  
vbi supra

scda cor.  
xii.



breme in these holy soules/ that there is moche lesse  
 ieopardy/ howe to discende oz contynue in their iu-  
 bylacion and Joye/ than in those that tasted of the  
 other reherfed feest. The lyght of their grace/ euy-  
 dently teacheth them/ howe to gouerne them selfe in  
 suche ascencion and discencion. And in maner/ dy-  
 recteth/ ozdizeth and ruleth them/ that they be ruled  
 by the Holy goost/ and haue no power otherwyle to  
 rule them selfe. These maye be called the chylde of  
 god/ that so be ledde by the spyrite of god. Suche  
 persons/ after doctours: shulde specially beware of  
 vayne glozie/ and se that they haue no complacence  
 oz pleasure in them selfe/ nouthen in their eleuacion  
 ne yet in their discensyon. For aboue all thynges/  
 that vayne glozie moost withdrazweth grace.

Harpe vbi su-  
 pra pte vii.  
 viii puncto  
 principali.

Ibidem.

Harpe.  
 Vbi supra

[So we rede of saynt Clare/ that on a tyme she  
 had complacence and pleasure of her selfe/ in her su-  
 che Iubyles oz felynges. Wherfore/ she losse that  
 maner of feest/ and had it nat/ the space of fyftene ye-  
 res after: as doctours writeth. Therfore/ if at any  
 tyme folowe dzinesse of spyrite: It is best for suche  
 persons/ whan they haue no suche eleuacions and fe-  
 lynges/ as they had before to discende/ and with cō-  
 tempt & displeasure of them selfe/ diligently to serti-  
 che the cause therof/ & to do penaunce for the lesyng  
 therof/ mekyng them selfe/ that they may be apte bel-  
 fels agayne for þ wyne of loue/ as they were before.

[Howe some of the holy fathers and sayntes/ tran-  
 scended and passed all these reherfed perfectyons/ &  
 were clerely mortified/ nat onely from the worlde  
 and the flesshe: but also they transcended them selfe  
 and that is the hyst pfection: And of. xiii. degrees  
 of mort

of mortification: And howe the gyfte of Sapience  
gyueth the hyst. And of two maner of persons that  
laboureth nye/ in the height of the mount of pfection  
and howe loue is stronger than dethe/ & howe it ma  
keth of two thynges one. The. xi. chapter.



Ther persons there ben/ that hath cly  
med in the tree of Grace so hye/ y they  
haue nat onely transcended all tempo  
rall and worldly thynges/ but also they  
haue surmounted aboue all creatures/  
and hath ben so mortified/ that they also haue trans  
cended them selfe/ and be aboue them selfe. And in  
this/ as saynt Thomas saythe: standeth the hye per  
fection of loue and peace/ whiche is thentent of this  
pooze treatise/ for to declare and shewe/ and also the  
ende of our pylgrimage in this lyfe: for it is the p  
fite perfection. I sayde/ that suche surmounteth a  
boue all creatures.

¶ First: for they be mortified from all creatures/  
so that nat onely they couette nat any temporall go  
des/ but rather dyspyce them and vterly refuse the:  
All that is besyde their bare necessyte / to conserue  
their lyfe and defende dethe/ as longe as god wyll.  
And this is to be perfetly mortified from all tem  
porall goodes. Seconde: they be also perfetly mor  
tified from the worlde/ that is to saye/ redy at all ty  
mes to declyne from yuell / and to do good / dyspy  
singe honours and louyng vertue. Thirde/ they  
haue also mortified their senses/ & so subduyng the  
to reason/ that anone they be obedient to the wyll.  
fourthe/ they be mortified fro all yuell customes of  
appetite & loues naturall & censual/ bodily & worldly  
so that

sup blonist.  
cap. iiii. de bl  
nis nobus.

i.

ii.

iii.

iiii.



v.

vi.

vii.

viii.

ix.

x.

xi.

xii.

so that without any notable repugnance/they maye  
 geue them selfe to the contrary vertues. fift/they  
 be mortified from the inordinate affection of parentes/  
 that is/of father & mother/of frendes acquaintaunce  
 and all companyes/hauyng their hole desire  
 fixed in gostly solytarynesse. Sixte/they be so mortified  
 frome worldly thynges/that they dyspyce all  
 erthly thynges/ in comparison to vertues and spyrituall  
 thynges. Seuenth/they be mortified from all  
 bytternesse of hert/ whiche bytternesse springeth of  
 many thynges/ as of presumption/ that a man or a  
 woman taketh/by the reason of their good workes/  
 and that is very pride. Also/ it cometh somtyme of  
 neglygence and slouthfulnesse in gostly exercise: &  
 somtyme it ryseth of Enuy or yre and wrothe. Also  
 they be mortified/from the desyre of their owne excellency/  
 or pleasure in the same/ whiche/other persons  
 that hath an appetite/to be loued/praysed/exalted/  
 and promoted/ coueteth moche to haue. Eight/  
 they be mortified from honours and vayne glorie/  
 so depely/that they attayne to the very knowledge  
 of them selfe/and to the desyre of all contempt & dispeccion.  
 Nynth/they be mortified from all inward affectyon  
 and delectacions/ or pleasures spyrituall or sensuall.  
 For their hertes be fixed onely in one thing/ & that  
 is god omny potent. Tenth/they be mortified from all  
 darknesse of infydelite/in to the clere sight of faythe  
 as it may stande with out mortallite. Eleuenth/  
 they be mortified from all feares/scrupuls and yuell dedes/  
 in to the assured trust in hope. Twelfth/they be  
 mortified from all delectacions of the body and of the  
 worlde/and from all passions or importune motions  
 of yre or wrothe & impacientie in to the

in to the ardent & breynnyng flame of holy loue/ wher  
 the possesseth the ir holt hertes in god. Thertenthy  
 they be mortified fro all proptie of wyll/ nat only in  
 holt resignation of their wylls/ by the bowe of obe  
 dience/ in the handes of their prelates: but also/ by  
 goostlye exercise they be mortified/ in to the bitter  
 most/ leauyng and so/ abyng of their wylls/ to be  
 suffered for the loue of god/ so that they nouthet wyl  
 leth ne despyeth any thyng/ but in all thynges be co  
 formed to the wyll of god. Nat so vnderstandyng/  
 that they in speciall wylleth þ thyng/ that god wyl  
 leth/ for his wyll in some thynges is vnknowen/ but  
 their willes and goddes will is so made one/ þ they  
 wylt nothyng/ but þ god wolde they schulde wylk  
 wherfore saynt Austen vpon the sermon of o' lord  
 made in the moun/ saithe: That godly wysedome  
 is right coueniently assigned to the peasfull/ for in  
 them all thynges be ordred so/ that there is nat the  
 lust mocion of the fless he leste rebell to the mynde/ it  
 is so mortified. The whiche sayeng/ the saide do  
 nout expoundeth in the fyrst boke of his retracti  
 ons/ shewyng there/ that this sayeng is nat so to be  
 vnderstande: that in the perfyte mortified persons/  
 there is no maner of mocion of the lawe of þ fless he  
 repugnaunt to reason/ but (as in the holy apostles)  
 so in suche perfyte persons/ there is no mocion: but  
 that they map easely ouercome it/ and neuer be ouer  
 throwen therby. but i this last mortificacion/ there  
 ben dyuers degrees: Some be content to resigne &  
 geue vp their whole wyll from them/ with all the in  
 ward despyes of the same/ in to the handes of god/  
 styng the selfe to suffer all paynes: pe/ bitter be the  
 ppl. of. p. h if case

li. pri. ca. lxxx.

Cap. xii.



if case requyre/ as longe as they haue in their her-  
tes/ the felynge of the swetenesse of loue and sensible  
grace/ or els they can nat do so. Comonly/ many of  
these be good and holy/ but in parte they be weake/  
and nat of the strongest knyghtes of god/ therfore  
they be but as profiteurs in perfection and nat as the  
moost parfyte. Other there be/ that nouthet relect-  
ueth ne requyrez any thyng/ in heuyn or in erthe/  
but onely their hertes and loue is fixed in god. And  
these ben they/ that after their ascencion or clymyng  
in the tree of Grace/ whan they come to the syght of  
our lord Jesu/ hangynge on the crosse/ and seynge  
by clerenesse of faythe/ howe he for our synnes/ sub-  
fired suche abiectyons/ tourmentes/ and dethe: sette  
all their affection to tast none other pleasure in this  
worlde/ but payne and despection. And therof they  
fede/ fixynge all their desyre to folowe our sauour  
and redemar Jesu. And these ben they/ that parfay-  
lye fufylleth the comaundement of our lord. Wher  
he saithe. Loue your enemyes. For they loueth the  
moost tenderly/ and prayeth for them most instantly/  
that dothe to them most payne and iniury. And the  
cause therof/ is/ that they in their hertes and wyll/  
thynketh them selfe most byle/ and worst of all crea-  
tures. And thus they be in hert and wyll/ eleuate  
suspended frome all thynges in heuyn and erthe/ so  
that they transcended them selfe and all other crea-  
tures/ haupng their hert/ and wyll/ as one/ with the  
wyll of god: that is to say: That they actually wyll  
leth nothyng/ but that god wolde they shulde wyll.  
And in their affection/ they be so lose and free from  
all thynges/ that they will that thyng only that god  
wylleth

Math. v.

**Vbi supra  
pte pri. in  
fine.**

pg. 4 of 6

pyl. of g.

h. it. - 2000



Howe they that be all mortified and pfitte/ chaū-  
ge their names/ so that where before they were cal-  
led the chylde of god/ nowe they be named to spous-  
ses of god. And whiche be the wordes of that con-  
tracte/ and of other spirituall perfections of that ma-  
trimony. And howe the moost synfull soule may at-  
tayne to this maryage. And howe suche tasteth of  
the thirde and hyest feest of this day: And of y<sup>e</sup> plas-  
per assigned to the same      The. xii. chapter.

sup cant. ser  
lxviii. fine.



These holy soules ben they / that for the  
clerenesse and innocency of their con-  
science/ as saynt Bernarde saith: chaū-  
geth the name of dignyte/ to be called  
the chylde of god/ and meryteth o<sup>r</sup> de-  
serueth to be called the spouse of god: And the cause  
is/ for the clerenesse of their conscience/ that they ha-  
ue opteyned by great exercise/ is that beauty of the  
soule/ that the kyng of glozie most coueteth and de-  
syreth/ as the prophet saith in his psalm. psal. xliiii.  
The whiche clerenesse of conscience/ ones had/ than  
that soule begynneth to entreate of mariage/ a lan-  
gozeth all in loue towarde god. And/ as saynt Ber-  
narde saith. Super cantica sermone. lxxviii. that  
soule is nat abasshed to aspyre and labour to be ma-  
ried to the sonne of god/ Jesu Christ. For the clere-  
nesse of the conscience maketh it lyke to hym/ and lo-  
ue coupleth them togyder/ in ampte and loue. saynt  
Bernarde saith: Loue is a great thyng/ and in it be  
many degrees/ but the spouse of god standeth in the  
heighth. For/ as scripture saith: Malach. primo.  
God of his seruauntes requyreth feare/ and of his  
chylde

Ibidem.

chylde honoure: but of his spouse: onely lone. And  
as this doctoure saith: This conformente of loue/  
marrieth the soule to god. For if the soule loue par-  
fitly/ contracte is made and the soule maried to the  
sonne of god. The wordes of the whiche contracte  
(as this doctoure saith) ben the wordes of the pro-  
phet David in his psalme. Juravi et statui/ custo-  
dive iudicia iusticie tue. Psal. C. xviij. where he  
saith. I haue promysed by an othe/ to kepe the iuge-  
mentes of thy Justice. And thus nat onely cōtracte  
is made/ but also/ spirituall embracynges or clyp-  
pyng in armes/ foloweth of the same: as the perfe-  
ction of marriage. And/ as saynt Bernarde saythe:  
It maye wele be called embracynge/ where is one  
wyll and one nyl in all thynges. For there loue ma-  
keth of two thynges one spyzite/ in the whiche vni-  
te of loue/ innumerable spyzituall children ben bro-  
ught forth in the louyng soule/ whiche sayd spyz-  
tuall chylde ben the spyzituall concepcons of the  
mynde: And the holy wordes of loue/ whiche the en-  
flamed soule spebeth to her spouse the sonne of god/  
whiche holy wordes/ the soule concepueth of the ho-  
ly gost/ by swete meditations/ inspyzacions/ visyōs  
and felynges wrought in the soule/ somtyme vnto  
the excelle of mynde/ from all the bodily censes. for  
as this doctoure saith: Suche is the maner of ardent  
loue/ that it maketh the soule in maner to stele from  
herselfe/ drawen by the vnspicable swetenesse of the  
kynce of the sonne of god. And knowe/ all you  
deuout pylgrimes/ that this said doctoure said Ber-  
narde/ in a sermon vpon the Canticles/ sheweth/ &  
there was neuer so great a spynner/ be it that he were

Vbi supra,  
et ser. 85.

sermo. lxxxv.  
prope finem

ubi supra.  
sermo. 83.

sup. cā. ser  
85. prope  
finem

ser. 83. in  
prin.



drowned in spume/ and clogged in the claye & clyme  
of vice/ and bntzistynesse: pe/ if he were in the dep-  
nesse of dyspeyre and poynt of dāpnacion/ but with  
confydence/ he might nat onely respyre and come to  
the hope of fozgyuenesse: but also/ if he wolde labor  
and exercise hymselfe/ he might aspyre/ that is/ with  
confydence be sure to come to the said maryage/ and  
be maryed to the sonne of god/ in loue and clēnesse  
of consyence/ with the holy fathers and sayntes/  
Whiche by suche exercyse/ optayned to the hpe per-  
fection of the spyrite/ and apostolycall Charite.  
These been they that hath clymed so hpe/ that they  
haue attayned to the Crucifyre/ whome they neuer  
cesse to embrace and kysse. Nothyng sauezeth in  
spyrituall palate of suche mouthes so swete/ as the  
holy name of Jesu: for it is to them/ sweter than  
baume: They neuer speke that holy name/ but it is  
as sugar in their lippes. These been the douues  
that flyeth vp in the tree of Grace/ to the crucifyre:  
ostentymes to the excesse of mynde. And there they  
buyldeth their nestes/ and bydeth their hertes and  
soules in the holles of the stone/ that is to say/ in the  
woundes of our lord Jesu/ whom in pleased in his  
holy scripture/ so to call euery louyng soule/ sayeng  
Come my doue/ come in to the holes of the stone/ &  
is/ in to the depe consyderacion of my woundes.  
There they fynde the honr of the deite/ and the bo-  
ny combe of y humanity/ fedyng & suchyng of both  
with ioye and delectacion vnspicable. And this is  
the thirde feest of this daye. Of this nombre was  
saynt Bernarde (In libro hoc. panis quotidianus  
oratione. C. xxii. de sanctis) A very doue: whom  
39 to. / up his

cātico. ii.

in his contemplacion/ the Crucifye loosed it selfe from  
the crosse/ and halfed and kyssed hym most sweetely.  
One other also of this nombre/ was saynt fraunces  
whome in his hys contemplacion and enflamed lo-  
ue/ one of the seraphyns apperpyng/ in the symly-  
tude of the crucifye/ with ioye vnthyntable/ mar-  
ked in handes and fete/ with the signes of our redem-  
ption. And this ioye passeth the other/ befoze reher-  
sed: for it is moze large in quantyte/ moze long en-  
durynge/ and moze excellent in swetenesse. And it sheweth  
that suche persons be parfytely mortifyed/ for  
their bodies in peace and quietnesse/ receyue this  
vnspeccable ioye and iubyle. And it is nat moued or  
troubled/ as the other seruautes of god be/ of whom  
we spake in the last chapitre. Therfoze/ this ioye is  
perfyt/ and the receyuer therof is parfytely morti-  
fied. And now the hert and all the body (as an in-  
strument) serueth to Grace without grudge/ and is  
obedient to the soule/ without any repugnaunce/ no  
table comocion/ or trouble. These holy soules been  
they/ of whom we spake befoze: whiche for the excel-  
lency of their loue and perfection/ in manet/ chaun-  
geth their names. And where as/ by þ generall gra-  
ce of adoption/ they were called befoze the childe of  
god/ now they be called the spouses of god/ & that  
for their excellent loue/ in the whiche they be so enfla-  
med/ that bothe nyght and day they be bryte & ioy-  
ned/ euer to their spouse almyghtie god: in whome  
they haue ioy & iubyle of spyrte/ moze than can be  
expressed or shewed. And though we shewed in the  
first & secōde degre of pite ascencion of loue/ in þ cha-  
piters past/ how in any wise they ought to beware/  
that

Antoninus i  
cronica tielo  
xxiii. ca. p. 11.  
in fine. et cap  
scdo. 6. viii.



that they take no consolacion or conforzte of their by-  
sions/ ne haue any complacence or pleasure in them  
foz so disceyndunge in arrogancy and presumption/  
they may lese all. But to the holy seruantes of god  
and sayntes/ of whom we speke now in this chap-  
ter/ there is no suche admonicion to be gyuen. For  
they be so mortified/ þ they se in their heuently light  
that they of them selfe/ be but all hes and nought.  
And that god beholdeth in the/ whan he mynistreth  
to them suche reuelacions/ no merxte ne goodnesse/  
but onely his owne mercy and bountifoulnesse: and  
so suche be euer merke and byle in their owne sight.  
The ioye that these soules hath/ can nat be expreſsed  
with mannes tonge/ what it is/ but onely the myghty-  
nesse therof/ may be knowen by the effectes of the  
same. For some in their contemplacion/ it hath lyf-  
ted vp in the ayre/ as it dyd saynt Brigitt at Rome:  
and also saint Thomas of Aquyne/ whose name is  
so ofte reherſed in this present treatise/ with many  
mo. In some/ this glozie and ioye hath ben so migh-  
tie and clere/ and their bodyes so mortified/ that the  
glozie of the soule hath clarified the body/ & made  
their faces to ſhynne bryghter than the ſonne/ as dyd  
the face of the holy Brigitt/ and dyuers other.





**¶** We rede also of one of the holy fathers/ whiche  
was a byſſ hoppe: and for bicause he ones comytted  
idolatre/ for feare of dethe/ he fledde in to deserte/  
and was there. xlviij. yeres in great penaunce/ and  
neuer ſe man or woman in all that ſpace. To whom  
whan it pleased god to call hym out of this myſera-  
ble worlde to glozie/ he ſent another good father to  
burye hym. In whose preſence the ſayd byſſ hop ran  
out a ſyde

In her les-  
gende.  
Antoninus i  
cronica titlo  
xiii. cap. vii.  
f. l.

In vitis pa-  
tri pte. ii tra-  
ctat de opti-  
ma conuerſa-  
tione diuerſo-  
rum ſanctorum

out a syde and stode at his prayer/so saith the booke.  
And anone his face waxed brightet than the sonne/  
and so he departed from this lyfe/ and was buryed  
of that other good father that came to hym. If you  
al ke what his petition or prayer was/ and what al  
suche prayeth/that ben thus pacite/ bindouted they  
nouthet praye for any tempozall thyng/ ne yet for  
any spyzituall felyng or grace/that is nat necessary  
for their saluacion: but evermore they pzeferre the  
honour of god befoze them selfe/ and all other thyng  
ge/ neuer cessyng to pray the last petition of the Pa  
ter noster/ after the order aboue reherfed. And that  
is this:

**Sanctificetur nomen tuum, that is to say:**

**O** blessed father in heuyn/sanctified be  
thy holy name.    

This petition is þ last in the way of mortification  
but it is the fyrst in the way and order of perfection/  
for it was spoken of the mouth of our Saviour  
Jesu/ as the fyrst petition before all other. And so/  
in our entent it shulde be the fyrst/ for all our labour  
and exercise shulde be/ to make vs with a cleane hert  
to laude and prayse god/ and to sanctifye his holy  
name/ for that is the petition/ prayer/ and lyfe of an  
gelles and holy sayntes in heuyn.

[illegible]



bedyuers degrees in loue and peace. Also the Iu-  
byle and ioye of the soule/ is shewed in parte by ex-  
ample. And howe no persone can shewe in speciall  
the hyst degree of pfection/ except he wyl presume  
to comprehend the perfection of the mother of god  
our blessed lady Mary. The. xiii. chapter.



These ascensions and feestes of the spy-  
rite/ saynt Bonaventure entreateth af-  
ter another maner. And these be so sub-  
tell and hye eleuacions of the mynde/  
that they canne nat wele be expressed in  
our Englysh tonge/ or entreated of me a wretche  
or synner. And therfore/ I shall but touche them/ &  
so leaue them to other that hath moze Grace/ & gret-  
ter experyence in this mater. And this is/ howe the  
hole ymage of god/ Remoyle/ vnderstandyng and  
wyl/ be vned and ioyned to god without meane/ by  
perfyte Grace/ as it may stande with saythe: to the  
whiche perfection/ as doctours saithe: some hath ac-  
cended/ knowlege beyng their guyde and leader/  
and goyng befoze them. And these perceyued hye  
mysteries and great secretes of holy scripture/ as  
the four doctours of the churche/ and suche other ho-  
ly clerkes that hath had moche of their lernynge by  
inwarde inspyzacion. And somtyme by excelle of  
mynde. Other hath been so symple/ and so hath lo-  
ued/ y they haue ben eleuate in spyrite/ where know-  
legemyght nat come/ as Harpe saithe: for their lo-  
ue hath flowen befoze/ and left knowlege behynde.  
These been they/ whose soules melteth befoze god/  
as y virgyn ware befoze the fyre/ whose swete voice  
and lo

li. de sep. do.  
de dono sapi-  
tie. ca. v. sc.

Henricus  
Harpe vt  
infra,

vbi supra. q.  
pte de prepa-  
ratione vite  
contemplati-  
ue spualis.

and louyng behauour/ be to our lord/ as dartes of  
 loue/ as saynt Austen saith and Harpe also: and al  
 so accordyng to the scripture of god/ sayng to his  
 spouse in Canticles: Thou haste wounded me in one  
 of thyne eyes. And lyke wise/ his gracious ostencion  
 of thewpyng/ and influence/ woundeth the soule for  
 loue. For whan the soule is so vned and ioynd to  
 god immediatly/ that is/ without meane: I canne  
 nat tell/ whyder I may save in parfite Loue/ or in  
 some sparke of glozie/ as it may stande with faith  
 in this lyfe. I speke nat of the clere visyon of glozie  
 that we shall haue in heuyn/ but of the vnyn with  
 out meane/ bwtwene god and mannes soule in par  
 fite loue. Whan loue lysteth the soule aboue all crea  
 tures/ and maketh it to rest only in one/ bnyt in ioy  
 vnspicable/ whiche vnyn muste nedes be/ by some  
 way of touchyng/ whan god lightneth the soule w  
 his heuenly illustracion. This maner of touchyng/  
 saynt Bernard saith: can nat be explyed as it is/ for  
 they onely knowe it that recepueth it/ but as i a cha  
 do we it may be shewed by a similitude. For as a p  
 lone that draweth nere to a materiall fyre/ before he  
 cometh to the selfe fyre/ he shall fele the heate & warm  
 nesse therof: So/ who soeuer approche or drawe to  
 god by parfite loue/ whiche is as a spirituall fyre/  
 and an infynite flame of loue: vndouted he shall be  
 touched with the heate of the diuyn flame/ and fele  
 the heuenly warmnesse of the same. And this tou  
 chyng can nat be wout vnspicable ioye & iuble of the  
 soule. And this touchyng is called in scripture/ the  
 spual kyssing of the son of god/ & his spouse manes  
 soule/ of the which is made mencion/ in canticis canticor.

ppl. of. p.

i. ii. where

Cap. pxi.



Sup cant.  
Sermo. iii

Where the spouse of god saith in this wyse. Kysse  
me lord with the kysse of thy mouthe: Wherupon  
saynt Bernarde declaryng/ saith: That none may  
say this without presumption/ but onely the spouse  
and the parfytte soule: Where he admonysyth heth or  
warneth other/ to go with Mary Magdaleyne to  
the fete of our lord & kysse them/ and there to wepe  
without cessig/ vnto they haue opteyned remission  
of their synnes/ and by diligent exercise and labour  
haue gotten the purpse or clenness of conscience/ for  
that maketh the soule apte to be spoused or maryed  
to the sonne of god: Whiche spyrituall touchyng/  
must nedes be in lesse space than the lightnyng/ and  
in lesse tyme than an instaunt/ or els/ I suppose the  
soule myght neuer abyde in the body for ioye. And  
therfore the soule is sore wounden/ whan it percey-  
ueth that it is nat able to receyue/ that it moost lo-  
ueth. And that is god onely. Neuerthelesse/ posses-  
syon or shewyng of god to the soule/ worketh suche  
abundaunce of delectacion in parfytte loue/ and su-  
che possession of heuently peace/ that all the tonges  
of the worlde can nat expresse it. It maye be feled/  
but it can nat be expressed. And there been certayne  
frutes of the holy gost appropriated to this day/ with  
the whiche god refressheth the soule/ and maketh it  
apte and parfytely disposed to receyue clere visyon  
of glozie: and is moost lyke to that holy day/ peace/  
ioye and loue/ that we shall haue in heuyn/ in clere  
visyon and fruyction of the deite/ whiche I halbe our  
endlesse blyss and felycite. There we shall receyue  
our Crowne/ and be admytted as princes of heuyn  
betherne to the sonne of god. There we shall haue  
ue pol

ue possessyon of the endlesse peace and fruytion of  
all perfyte Delectacion/ loue and ioye. And that pea  
ce/ loue and ioye/ ben the fynall frutes of all frutes/  
and the glorious frute and rewarde of all gode wo  
kes/ as the Wyle man saithe: To the whiche all the  
frutes of the Holygost reherfed in this treatise/ be  
foze compared/ be moze lyke/ as saynt Tho. saythe:  
Super galath. quinto/ lecti. vi. To be called Glo  
ries and floures/ than frutes. But bycause it is nat  
our purpose/ i this our treatise/ to psume to entreat  
of those vnthynkable frutes of glozie/ and clere by  
sion of the Deite. We shall omptte them and shewe  
other that ben most lyke/ nye/ & conformed in swete  
nesse of spyrite/ as pzeypacions o2 fozetastynge of  
that endlesse glozie. And these been the frutes that  
foloweth of the perfection of the gyfte of Sapiēce/  
o2 heuently wysedome: whiche been appropriate to  
this dape:

Sapien. iii

Delectacion in perfyte loue/ and  
Possession of perfyte peace.

And though there be many degrees in loue and  
peace/ yet some one is aboue other moost excellent/  
that is/ a soule so feruently to loue god/ that nat one  
ye it transcendeth o2 exceedeth all creatures: but al  
so it is aboue it selfe/ the loue only fyxed in god/ and  
immediatly that is/ without meane/ vnyte o2 ioy  
ned to hym/ and made one in wyll with hym. In be  
y trueth/ suche persons amonge all the other peo  
ple of Christ/ maye be called seraphyns/ whiche be  
at as angelles/ sente out in offyces/ and outwarde  
adminystracions o2 charges/ but patmanent and  
mer allystent in the pzeience of god/ ioyned to hym

ppl. of. p.

i. iii. with





Capi. 8. de  
dono sapi  
entie.

In li. vocato  
Paris quos  
tidianus ofe  
L. xiv. de san  
ctis.

Ibidem ora  
tione. c. xl.

And here we shall make an ende: But  
fyrst for a conclusyon/ we shall moue a  
questyon: Whether if it fortune any of  
these persons in suche eleuacions/ exces  
ses and ioye/ to departe from this lyfe/  
and dye: the soule after the departyng from þ body/  
shulde lese this ioye or nat. And this same question  
Bonauenture moueth in his treatise/ of the gyftes  
of the Holy goost/ where he answereth to the same  
and saith: That they shulde neuer lese that ioye/  
but it shulde contynue whole and nat be myniss hed  
excepte some venyall synne were to be purged/ or  
other satisfactyon/ to be made in purgatorie. And  
yet he addeth moze/ sayeng: that these ioyes or any  
of these might be abundaunt/ that the payne of pur  
gatorie (though it were of it selfe very great) shul  
de appere but small/ or lytell greue them. Of this  
conclusyon/ we haue reed experience of many sayn  
tes/ and specially of two I can remembze/ of þ whi  
che one was saynt Gottharde/ and that other saynt  
Bernardyne. This saynt Bernardyne i such a gret  
ioye at the fyrst euyng of the Ascensyon of our  
lorde/ amonge his bzether synging the antem vpon  
Magnificat/ yelded vp his spirite to god. And that  
other/ saynt Gottharde in lyke maner/ at the matyns  
of the same feast/ in great ioye also/ at the antē vpon  
Benedictus/ deptyed from this lyfe to heuyn/ where  
they bothe raigneth holy sayntes before god perpe  
tually. And nat onely that ioye shall endure for e  
uer moze/ to them that departeth in it: but also they  
shalbe illumyned/ and the eye of their soules shall  
be made so strong/ that the nether that they approche  
or ascende

prl. pte title  
14.CS.VI-6-xx.

Mat xvii  
Mat. ix.  
et Luce ix



The thirde booke      The. vii. day

pte p.ii. q.xd.

Lu. xiiii.

Lu. xxi.

the soule/so departed from the body/ that with great  
ioye/ they ioine it to þe lyght of glorie: Wherby the  
eye is able/ after saynt Thomas: to beholde & knowe  
the Trynite/ thre persons in one deite. Of whome  
the ymage of god in mannes soule: Sheweth/ by  
derstandyng/ and wyll/ shall receyue the eternall pe  
fection of glorie/ thereon the boorde of glorie in the  
kyngdome of god/of the whiche the Euāgelyst spe  
keth/ sayeng. Blessed be they that shall eate & drinke  
in the kyngdome of heuyn: Where our sauour pr  
myself to fede his sayntes and saued soules/ on the  
spyrituall table of his father. There we shall be fed  
with frutes of glorie/ that is/ with everlastyng loue  
ioye/ and peace eternally/ in cleere visyon and fruy  
tion of the holy Trynite/ one god and thre per  
sons. In whom this treatise begon/ is  
thus ended. To whom be all  
glorie/honour/reuerēce/  
faith/ with loue  
of hert/  
worlde without ende.  
Amen.

Thus endeth the seuenth and last day of the pyl  
grimage of perfection. Imprinted at London  
in fletestrete/ besyde saynt Dunstons  
churche/by Richard de Wynson/  
printer to the kynges no  
ble grace. Cū pri  
uilegio.  
Anno domini. 1526.  
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